

श्रीसुबोधिनी *Sri Subodhini*

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Ten-Chapters 5 to 8



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॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्री गोपीजनवल्लभाय नमः॥

॥श्री आचार्यचरणकमलेभ्यो नमः॥

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॥ श्री हरिः ॥

॥ श्री कृष्णाय नमः ॥

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To

Our Beloved Bhagawān

SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

Beloved of the Gōpis

of

Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)

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गोखलजी श्याम मनोहर

[illegible]

महाप्रभु श्री यत्सनाचार्य मार्ग, नयाराहर, किरानगढ, ३०५८०२

गोस्वामी श्याम मनोहर

महाप्रभुने, एक और दृष्टिकोण प्रस्तुत किया, जिससे
पता चलता है कि श्रीगुरुदेव का भाव है कि हम
श्रीगुरुदेव के उपदेशों को नहीं मानते हैं। इसी कारण
श्रीगुरुदेव का आदेश हमारे सामने नहीं आ रहा है।
हमारे पास जो आदेश है वह भी हम नहीं मानते हैं।
हमारे पास जो आदेश है वह भी हम नहीं मानते हैं।

एक बात यह भी, श्रीगुरुदेव, हमारे पास
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६३, स्वस्तिक सोसायटी, चौथा रस्ता, नुह, स्वीडन
बम्बई ४०० ०५६ फोन: ६१४४३२६

"अद्वैत"
महाप्रभु श्री वल्लभाचार्य मार्ग, नयासहर, किरानागड, ३०५८०२

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purana.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēśika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWĀMI JHYAM MANCHAR.

Dec 5, 2002.

MUMBAI,



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

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Phone : 0431- 432379

Camp : Madras
Date : 23/12/2002

॥ श्री गुरुभ्यः ॥

राधारमणवृन्तान्तं कृष्णवक्त्रभयोषितम् ।
अक्षैरिवरमणारूपेण भाषाभेदेन सुन्दरम् ॥

भगवद्गुणलीलाविलासदर्पणभूतस्य भागवतस्य
रसाधायकं व्याख्यानं श्रीकृष्णवक्त्रभयोर्येन मधुरया
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन भक्तिभज-
नेन विदुषा तादृशमेव कृतम् । सरसाभाषाङ्गीली सहृदय
हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतेशः
भगवदनुग्रहसहितपाठकप्रमोददावेति नारयणस्मृतिपूर्व
विरमामि।

नारायण! नारायण!! नारायण!!!

ॐ नमो आशास्यते
श्रीरङ्ग-रागानुजयातिना ।

Sri Ranga Ramanuja Yatri



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Baghyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

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SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

॥ श्रीमुखम् ॥ (Srimukham - Blessings)

Divine Leelas of Radha Ramana as graced by Krishna Vallabha beautifully portrayed by Ramana in a different language

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystally spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

swāmy Shyam Manoharji
and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra
Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

Preface

-SRI HARI-

Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavata Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periasramam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsjī, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskṛit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshjī and Shri Sunīljī, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardha, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedār-nāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Achārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; "It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things". He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through ones own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgavatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tīka" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adal only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, "**to have absolute faith in our Lord alone**". "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. **This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit**".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.

॥ श्रीकृष्णाय नमः॥

॥ श्रीमदाचार्यचरणकमलेभ्यो नमः ॥

॥ भूमिका ॥

जो भूमा है वही सच्चा सुख है, जो अल्प है उसमें सच्चा सुख नहीं है. भूमा ही सुख है अतः भूमा ही सच्चा जिज्ञास्य होना चाहिये... जिसे देख-सुन-जान लेनेपर दूसरा कुछ भी दिखलाई देना-सुनाई पडना-जानना संभव न रह जाये उसे भूमा समझना चाहिये. जिसे अच्छी तरह देख-सुन-जान लेनेपर भी उससे अन्य कुछ दिखलाई-सुनाई-जान पडता हो उसे अल्प समझना चाहिये. जो भूमा है वही अमृत है और जो अल्प है वह तो मर्त्य है!

वह भूमा कहाँ प्रतिष्ठित है? स्वयंकी महिमा (आत्म-महिमा) में! अथवा इस भूमासुखको प्रतिष्ठित होनेके लिये अन्य किसी भी महिमाकी अपेक्षा ही नहीं. अल्प सुख गाय-भैंस हाथी-सोना दास-भार्य खेत-महलों की महिमामें प्रतिष्ठित होता है. इन सभी उदाहरणोंमें अल्प सुख अपनेसे किसी भिन्न वस्तुमें प्रतिष्ठित होता है. ऐसी प्रतिष्ठा भूमाकी हम नहीं कहना चाहते!

जो कुछ ऊपर-नीचे आगे-पीछे दायें-बायें है वह सब कुछ भूमा है. ('वह' कहकर परोक्षतया उसका यह निरूपण हुआ किन्तु 'अहं' कहकर अपरोक्षतया भी उसे निरूपित किया जा सकता है कि) ऊपर-नीचे आगे-पीछे दायें-बायें जो कुछ है वह ही हूं. (इसी तरह परोक्षापरोक्षके भेदको मिटाना हो तो 'आत्मा' कहकर भी उसे निरूपित किया जा सकता है कि) जो कुछ ऊपर-नीचे आगे-पीछे दायें-बायें है वह आत्मा ही है!

जो इस तथ्यको देख पाता है मन पाता है जान पाता है वह

आत्मक्रीड आत्ममिथुन आत्मानन्द बनकर स्वराड् (स्वाधीन) बन जाता है. वह सभी लोकों में यथेष्ट संचार कर पाता है. परन्तु इसे अन्यथा समझनेवाले अन्यराड् (पराधीन) होकर क्षयिष्णु लोकमें रहनेवाले बन जाते हैं. वे सभी जगह यथेष्ट संचार कर नहीं पाते!

(छान्दो. उप. ७।२३-२५).

उपनिषद्वर्णित इस भूमा तत्त्वकी सर्वात्मभावजन्य रसानुभूति या तन्मयता का ही लीलात्मक सुललित वर्णन श्रीमद्भागवतदशमस्कन्धका प्रमुख वर्ण्य-विषय है.

भगवान तथा भगवद्भक्तों के भक्तिरूप दिव्य सम्बन्धोंका वर्णन नवमस्कन्धका वर्ण्य-विषय है. अतएव, महाप्रभु श्रीवल्लभाचार्यके अनुसार, भगवद्भक्तोंकी प्रपञ्चविस्मृतिपूर्वक भगवदासक्ति ही दशमस्कन्ध के वर्ण्य-विषयभूत 'निरोध' का प्रमुख अर्थ है. भक्त जब अपनी भगवद्भक्तिके कारण भगवान में निरुद्ध हो पाता है. तब ब्रह्मज्ञानी ब्रह्मज्ञानवश जैसे ब्रह्मोपादानक-ब्रह्मकर्तृक जगतकी दिव्य ब्रह्मात्मकताका भान होने लग जाता है, वैसे ही भगवद्भक्तको भी सर्वत्र भगवदनुभावकी प्रकट रसानुभूति होने लग जाती है.

मूलतः यही वह औपनिषदिक रहस्य है जो श्रीमद्भागवतमें—
“मन-वाणी-काया-आत्मासे वे गोपिकायें भगवदात्मिका होकर भगवद्गुणगान करती हुई स्वयं अपनी और घरबारकी सुधबुध खो बैठी थी” (भाग. १०।३०।४४) “वृष्णिओंके चित्त श्रीकृष्णमें इतने तल्लीन हो गये कि सोते-जागते चलते बातें करते खेलते नहाते आदि सभी कामोंको करते हुवे अपनी सुधबुध खो बैठे थे” (भाग. १०।९०।१६) आदि वचनोंसे कहा गया है.

अतएव दशमस्कन्धका वर्ण्य-विषय सर्गविसर्गादि-नवलक्षणलक्ष्य आश्रय है या भूभाहरणरूप निरोध है—ऐसा महाप्रभुको स्वीकार्य नहीं है. क्योंकि आभास-निरोधरूप सृष्टि-प्रलय जिस आश्रयतत्त्वके कारण घटित होते हैं, वैसी श्रीकृष्णकी आश्रयरूपताका वर्णन दशस्कन्धमें उपलब्ध नहीं होता है.

बारहवें स्कन्धमें वह अवश्य दृष्टिगोचर होता है। इसके अलावा यह भी लक्ष्यमें रखने लायक बात है कि तृतीयस्कन्धसे प्रारंभ करके नवस्कन्धपर्यन्त तो सर्गादि नवलक्षणोंमेंसे केवल सात लक्षण निरूपित हुए हैं। इस बीच अकस्मात् लक्ष्यका निरूपण करने लग जाना और बादमें अवशिष्ट मुक्ति और निरोध रूप दो लक्षणोंका निरूपण करना—यह तो बड़ी असमंजस निरूपणशैली बन जायेगी। किसी भी कथाके चरमोत्कर्षके वर्णनके बाद कथाका अग्रसर होना भी वैसे तो प्रायः विरसता प्रकट करनेवाला ही होता है। इसके अलावा कृष्णलीलाका वर्णन तो ग्यारहवें स्कन्धमें भी है ही। अतः उसे भी आश्रयलीलावर्णनपरक स्वीकारना पड़ेगा। जहां तक भूभारहरणरूप निरोधके वर्णनका प्रश्न है तो उसे भी ग्यारहवें स्कन्ध में भी खोजा जा सकता है।

अतएव भक्तियोगवितानार्थ भगवत्प्राकट्यका कुन्तीके द्वारा प्रतिपादित सिद्धान्त (द्र. भाग. १।८।२०) महाप्रभुको मान्य है। तदनुसार “प्रपञ्चविस्मृतिपूर्वकभगवदासक्ति” रूप फलनिरोधका तथा उसे सम्पन्न करनेको ऐसे भक्तोंके बीच भूतलपर भगवत्प्राकट्यरूप साधननिरोधका वर्णन ही दशमस्कन्धका मुख्य स्वरूप है।

इस दृष्टिकोणको अपनानेपर नवमस्कन्ध और दशमस्कन्ध की पूर्वोत्तरभावसंगति भी सुबोध हो जाती है। क्योंकि नवमस्कन्धका वर्ण्य-विषय भगवान और भक्तों के बीच भक्तिमय सम्बन्धों का निरूपण है। भक्तात्मा और परमात्मा के बीच भक्तिमय सम्बन्ध स्थापित हो जानेपर कैसे वह सम्बन्ध भक्तको विषयानुसन्धानरहित बनाकर भगवानमें अनन्यासक्त बना देता है—यही तो दशमस्कन्धका मुख्य वर्ण्य-विषय है। अतएव प्रपञ्चको भूलकर भगवानमें अनन्यासक्त को जाना ही निरोधकी सच्ची व्याख्या है। स्पष्ट है कि यहां नवमस्कन्धवर्ण्य भक्ति कारण बनती है दशमस्कन्धवर्ण्य प्रपञ्चविस्मृतिपूर्वकभगवदासक्तिका। अतः नवम्-दशम स्कन्धोंकी कारण-कार्यतारूप पूर्वोत्तरभावसंगति भी सुवाच्च बन जाती है।

स्वयं श्रीभागवत निरोधका निरूपण इन शब्दोंमें करता है: “आत्मशक्तिओं के साथ भगवानका अनुशयन निरोध है” (भाग. २।१०।६)।

तदनुसार इस पाञ्चभौतिक जगतमें श्रीकृष्णका अपनी समग्र दिव्य शक्तिओंके साथ प्रकट होना ही निरोध है। इस दृष्टिकोणसे दशमस्कन्धकी लीलाओंका अवगाहन किया जाये तो यथापरिभाषित अर्थमें दशमस्कन्धको यथाक्रम निरोधलीलाके वर्णनार्थ प्रवृत्त मानना ही सुसंगत है।

अग्रिम एकादशस्कन्धका वर्ण्य-विषय जो मुक्तिलीला स्वीकारी गई है वह भी प्रपञ्चविस्मृतिपूर्वकभगवदासक्तिरूप निरोधसे कार्यकारणभावात्मना संगत हो जाती है। क्योंकि निरुद्ध जीव मुक्तिके सच्चे अधिकारी होते हैं।

इसी तरह मुक्तजीव ही सर्गादि-नवलक्षणलक्ष्य आश्रयरूप परमात्माके स्वरूपात्मना अवस्थित हो सकते हैं। अतः एकादश-द्वादश स्कन्धोंकी पूर्वोत्तरभावसंगति भी सिद्ध हो जाती है। जहां तक आश्रयभावापत्तिका प्रश्न है वहां भी इतनी बात ध्यान रखनी नितान्त आवश्यक है कि सच्चिदानन्द सकलाश्रयरूप परब्रह्म परमात्मा भगवान् अपने आनन्दांश या चिदंश के धर्मरूपेण या धर्मिरूपेण तिरोभावद्वारा ही सर्ग-विसर्ग-स्थान-पोषण-ऊति-मन्वन्तर-ईशानुकथा-निरोध-मुक्तिरूप नवविध लीला करते हैं। अतः जड-जीवात्मक जगतका आश्रयभावापन्न हो जाना भी इसी अर्थ में समझना चाहिये कि वह लीलार्थ परिगृहीत देव-मानव-दानव-पशु-पक्षी पृथ्वीजलतेज आदि सभी जड-चेतनरूपोंमें चिदानन्दांशका पुनः प्रादुर्भाव हो जाना है एतावता इन लीलार्थपरिगृहीत रूपोंमें जगतकर्तृत्वादि अनन्यसाधारण गुण-धर्म-सामर्थ्यका प्रादुर्भाव विवक्षित नहीं है। क्योंकि इन लीलार्थ परिगृहीत अनन्त रूपोंका पार्थक्य चिदंश या आनन्दांश के तिरोधानवश ही निरूपणार्ह या पृथक् अर्थक्रियार्थ समर्थ बन पाता है। अतः आनन्दांशके पुनः प्रादुर्भाव होते ही न तो वह पार्थक्य स्वतंत्र अर्थक्रियाकरणकी सामर्थ्यका वाहक रह पाता है और न पृथक्तया निरूपणार्ह ही। अतः जब पृथक् होते हैं तब परमात्माके असाधारण गुणधर्मसामर्थ्य आनन्दांशतिरोधानवश तिरोहित ही हो जाते हैं और जब आनन्दांशका प्राकट्य हो जाता है तो पार्थक्य लुप्त हो जाता है। अतः परमात्माके जगतकर्तृत्वादि असाधारण गुणधर्मसामर्थ्यकी असाधारणताको कोई आंच नहीं आती। अतएव द्वादशस्कन्धवर्ण्य-विषयीभूत ब्रह्मभावापत्ति या आश्रयभावापत्ति का कुल

तात्पर्य महाप्रलयकालीन लीलार्थ प्रकट अनन्तानन्त नाम-रूप-कर्मोंके ऐच्छिक द्वैतमें सच्चिदानन्दस्वरूपके स्वाभाविक अद्वैतकी पुनरभिव्यक्ति है. अस्तु.

इस तरह पूर्वोत्तरभावसंगतिके विचारवश भी महाप्रभुको अभिप्रेत अर्थ उपपन्नतर है कि निरोधलीला भगवान की इस भूतलपर प्रकट हुई वे लीलायें हैं जिनके कारण भक्त प्रापञ्चिक विषयोंको भूलकर भगवानमें अनन्यासक्त हो जाते हैं.

अतएव 'निरोध' पदकी चार आकांक्षायें हैं:

आकांक्षा	पूर्ति
१ किसका निरोध?	लीलान्तःपाती भूतलस्थित भक्तोंका.
२ कहां निरोध?	लीलाविहारार्थ भूतलपर प्रकट भगवानमें.
३ किस साधनसे निरोध?	प्रपञ्चविस्मृतिपूर्वक भगवदासक्तिद्वारा.
४ किससे निरोध?	प्रापञ्चिक विषयोंसे.

यह वही अवस्था है जिसका वर्णन श्रीभागवतके पूर्वोदाहृत दो श्लोकोंमें किया गया.

इस पारस्परिक तन्मयतामें प्रकट अन्यानुसन्धानरहित अनन्यासक्तिको "नायं सर्पः रज्जुरियं" रूप बाधज्ञानोत्तर तत्त्वज्ञान अथवा उपासनार्थ आरोपित द्वैतका आहार्यज्ञान भी नहीं कहा जा सकता है. सर्वप्रथम तो यह भगवदितर प्रापञ्चिक विषयोंके अभान या बाधितार्थानुवृत्तिसे घटित नहीं होती. क्योंकि जिस प्रापञ्चिक विषयका भान होता है वह भगवल्लीलासे संबद्धतया ही. अतः अभान नहीं कहा जा सकता. इसे बाधितार्थानुवृत्ति भी नहीं स्वीकारी जा सकती क्योंकि भगवत्स्वरूप या भगवल्लीला से असंबद्ध प्रापञ्चिक विषयोंकी स्फूर्ति या स्मृति या अपेक्षा नहीं रह जाती.

पूर्वोदाहृत छान्दोग्योपनिषद्वचनमें भूमाकी अनुभूतिमें तदादेश अहंकारादेश और आत्मादेश की क्रमिकता जो वर्णित हुई है, वहां 'तत' पदवाच्य

परोक्षता एवं 'अंह' पदवाच्य अपरोक्षता को एकनीड करनेवाली आत्मानुभूति होती है। ईशावास्योपनिषद् इसे ही-

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते॥

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः।

तत्र को मोहः कः शोकः एकत्वमनुपश्यतः॥ (६-७)।

अनेक नाम-रूप-कर्मोंका 'एकमेवाद्वितीय' ब्रह्मत्वेन तत्त्वानुदर्शन कहता है। इसी तरह 'एकमेवाद्वितीय' ब्रह्मतत्त्वका अनेक नामरूपकर्मत्वेन लीलानुभावन है। भगवद्गीता भी इसी तथ्यका समर्थन करती है-

यदा भूतपृथग्भावमेकस्थमनुपश्यति।

ततएव च विस्तारं ब्रह्म सम्पद्यते तथा॥ (गीता १३।३०)।

इस भूतपृथग्भावके ब्राह्मिक विस्तारको एकस्थत्वानुदर्शन या एकत्वानुदर्शन के रूपमें पहचान लेना अतीव गूढ़ आध्यात्मिक रहस्य है। अन्यथा इसे अनेकत्वके बाधज्ञानतया स्वीकार लेनेकी आध्यात्मिक धांधल हो ही जाती है। बाधज्ञानमें सच्चिदानन्दरूप ब्रह्म की अपने चिदंश या आनन्दांश को तिरोहित कर पानेकी शक्तिके कारण जो पार्थक्य या संकोच प्रकट हुवा है, उसका पुनर्विस्तार नहीं हो पाता किन्तु निरास हो जाता है। यह ईशावस्योपनिषद्वर्णित विजुगुप्साका निराकरण नहीं कर पाता; अपितु बाधित नाम-रूप-कर्मोंकी अनेकता के प्रति उनके बाधित होनेके कारण मिथ्या, मिथ्या होनेके कारण भ्रम-अज्ञानजन्य, भ्रम-अज्ञानजन्य होनेके कारण दुःखरूप होनेकी जुगुप्साको और गहरा देता है। ईशावस्योपनिषद्, जबकि, सर्वभूतोंको आत्मामें और आत्माको सर्वभूतोंमें दर्शन कर पानेके प्रकारमें सभी तरह की जुगुप्साओं के निरस्त होने की बात समझता है।

बाधज्ञानमें विषयों की बाधितत्वेन स्मृति तथा अधिष्ठानके केवलद्वैतकी अनुभूति होती है, "ऐतदात्म्यम् इदं सर्वम्" श्रुतिवर्णित तादात्म्य या शुद्धद्वैत की नहीं। तादात्म्य एक और लंबी छलांग है जहां नाम-रूप-कर्मगतद्वैत और ब्रह्मगत अद्वैत के बीचमें रही द्वैतबुद्धिको भी लांघना पड़ता है। अर्थात्

एकत्वात्यन्ताभाव और द्वित्वात्यन्ताभाव रूप द्वैत और अद्वैत के बीच रहा द्वैत भी विलुप्त हो जाता है. “ब्रह्मैतद्धि सर्वाणि नामानि रूपाणि कर्माणि बिभर्ति. एतत् त्रय सद् एकम् अयमात्मा. अयमात्मा एकः सन् एतत् त्रयम्” (बृहद्. उप. १।६।१-३). सब कुछ आत्मामें है तथा सबमें आत्माके होने की सरसता इस अनुभूतिकी विशिष्टता है. अतएव “ऐतदात्म्यं सर्वम्” के सिद्धान्तको स्वीकारने पर “तत्त्वमसि” श्रुतिवर्णित ‘त्वम्’ पदनिर्दिष्टका ‘तत्’ पदनिर्दिष्टत्वेन ब्राह्मिक विस्तार घटित हो पाता है. यह दोनोंके बीच रहे स्वाभाविक तादात्म्यवश होता होनेसे ‘त्वं’ पद या ‘तत्’ पद के वाच्यार्थोंकी भागत्यागपूर्विका लक्षणाका सहारा लेना यहां आवश्यक नहीं. क्योंकि एकमेवाद्वितीय सच्चिदानन्द ब्रह्ममें अनेकानेक नाम-रूप-कर्मोंका पार्थक्य जो आनन्दांश या चिदंश के तिरोधानश प्रकट हुआ है, वहां भी सदंशके अतिरोहित ही रहनेसे सत्तया नन्त नाम-रूप-कर्मोंका एक उस परमसत्ताके साथ स्वाभाविक तादात्म्य अक्षुण्ण ही है. इसे ही अनुलक्षित करके ‘त्वं’ पदनिर्दिष्टका ‘तत्’ पदनिर्दिष्टतया ब्राह्मिक विस्तार सुनिरूप्य बन जाता है.

इसे ही महाप्रभु इन शब्दोंमें कहते हैं—

आनन्दांशाभिव्यक्तौ तु तत्र ब्रह्माण्डकोटयः।

प्रतीयेरन् परिच्छेदो व्यापकत्वं च तस्य तत्॥

(नि. शास्त्रार्थः ५४)

माँ यशोदाकी गोदमें खेलता हुआ बालकृष्ण स्वरूप अखिल ब्रह्माण्ड का आधार बना ही रहता है. इससे सिद्ध होता है कि ब्रह्म अणुरूपतया प्रकट होनेपर भी व्यापकता छोड़ता नहीं. अतएव जीवात्माको जब ज्ञान या भक्ति की पराकाष्ठामें अपने ब्रह्मतादात्म्यकी स्फूर्ति होने लगती है तब उस जीवात्माके परिच्छिन्न रहने पर भी कोटि ब्रह्माण्डोंकी निजमें प्रतीतिको संभव बनानेवाली व्यापकता भी अनुभूत होने लग जाती है. स्वयं ब्रह्मके विरुद्धमाश्रय होनेसे अणुत्व-व्यापकत्वरूप धर्मोंके विरोध ब्रह्ममें एकनीड बन जाते हैं. ऐसे ही स्वब्रह्मतादात्म्यकी अनुभूति होनेपर जीवमें भी विरुद्धधर्माश्रयता प्रकट हो जाती है.

यह ब्रह्मतादात्म्य ही नश्वरता जडता दुःखरूप विरुद्धधर्मासहिष्णुभिन्नता जैसे जुगुप्साजनक धर्मोंकी स्फूर्तिका विलोपक होता है: "ततो न विजुप्सते"

ब्रह्मतादात्म्यके अनुदर्शनको केवल अनुभवके अर्थमें नहीं समझना चाहिये. क्योंकि 'अनु' निपात जैसे 'अनुभव' पद में ज्ञानार्थक होता है, वैसे ही 'अनुसार-अनुचर' पदोंमें 'पश्चात्' के अर्थ में प्रयुक्त होता है, 'अनुकम्पा'-अनुनय-'अनुरोध'-अनुकरण'-अनुष्ठान'-अनुमोदन'-अनुकूल' जैसे पदोंमें क्रमशः कृपा-सान्त्वन-इच्छा-सादृश्य-आचरण-अंगीकार-आनुकूल्य अर्थोंमें भी प्रयुक्त होता उपलब्ध होता है. अतः 'अनुवाद' में जैसे पूर्वकथित बातका निरसन या बाध किये बिना, उसी बातको किसी दूसरी भाषा या निरूपणशैली में कहे जानेका बोध होता है, वैसे ही पूर्वदृष्ट द्वैतके बाध किये बिना ही उस द्वैतका अद्वैतनिष्ठतया अनुदर्शन ही विवक्षित है. अतः एकत्वानुदर्शन एकमेवाद्वितीय ब्रह्मरूप अधिष्ठानमें आरोपित द्वैतका बाधज्ञान या दर्शन नहीं है. यह तो सुवर्णानभिज्ञ कुण्डलदर्शीको कुण्डलकी सुवर्णात्मकताके उपदेशद्वारा पैदा होनेवाला कुण्डलकी सुवर्णात्मकताका अनुदर्शन है.

जो बात "ऐतदात्म्यमिदं सर्वं तत्त्वमसि" के अर्थघटनमें ध्यान रखनी आवश्यक है वही "अहं ब्रह्मास्मि" या "सर्वं खलु इदं ब्रह्म" जैसे वचनोंका भी निगूढाभिप्राय है. इसे हम इस बृहदारण्यकवचनसे भलीभाँति समझ सकते हैं-

"पहले यह पुरुषविध आत्मा ही केवल था. किन्तु चारों ओर अन्वीक्षण करनेपर अपने-आपसे अलावा अन्य किसीका वह अनुभव कर न पाया... (क्योंकि) ब्रह्म ही तो केवल पहले था. असने अपने-आपको 'मैं ब्रह्म हूँ' के रूपमें पहचाना और वह सब कुछ बन गया. अतः जो भी देव ऋषि या मनुष्य 'अहं ब्रह्मास्मि' के तथ्यको जान लेता है वह सर्वरूप हो जाता है." (बृहद्. १।४।१-१०).

इसी औपनिषदिक रहस्यको ब्रजकी गोपिकाओंने भी बड़ी गहराईसे अनुभव करके कहा है-"प्रेष्ठो भवान् तनुभृतां किल बन्धुः आत्मा" (भाग. १०।२९।३२).

व्रजमें माता यशोदाके समक्ष निजमुखमें ब्रह्माण्डभासक्रीडा हो, या वृन्दावनमें गोपिकाओंके साथ रासक्रीडा हो, या मथुराकी रंगभूमि में दर्शकोंके भावानुरूप अनुभावों को प्रकट करने की लीला हो, या द्वारकामें रनिवासक्रीडा हो; इन सभी लीलाओं का प्रमुख वर्णनाभिप्राय एक श्रीकृष्णकी अनेकरूपताके सामर्थ्यका निरूपण है. अतएव स्पष्ट शब्दोंमें श्रीभागवतकी यह घोषणा है कि गोपिकाओं उनके पतिओं और सभी देहधारिओंके भीतर बिराजमान ही परमात्मा अपने दिव्य विग्रहको श्रीकृष्णके स्वरूपमें प्रकट कर क्रीडा कर रहा है. (द्र. भाग. १०।३३।३६).

क्रीडार्थ प्रकटित 'तत्-त्वम्' 'अहं-ब्रह्म' या 'इदं सर्व-ब्रह्म' रूप ऐच्छिक-पारमार्थिक पार्थक्यमें उस स्वाभाविक सत्तादात्म्यके ही उद्बोधनार्थ "अस्तीत्येवोपलब्धव्यः तत्त्वभावेन चोभयोः अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति" (कठ. उप. २।३।१३) कहा गया है. जो एकमेवाद्वितीय परमसत्ता है उसीमें सत्यसंकल्प तथा सर्वभवनसामर्थ्य के वश 'तत्'-'इदं'-'त्वम्'-'अहम्' की लीला प्रकट हुई है. अतएव 'तदस्ति'-'इदमस्ति'-'त्वमसि'-'अहमस्मि' जैसी अनुभूतिओंमें सतत्तादात्म्यकी प्रतीति अक्षुण्ण ही रहती है. जिस आत्मैक्य या आत्मतादात्म्य की अनुभूतिके वश सारी जुगुप्सायें खतम हो जाती हैं उसकी 'उपलब्धि' कहो या 'तत्त्वभावप्रसाद' कहो उसे पानेका भगवद्गीताके द्वारा उपदिष्ट प्रकार है "ब्राह्मस्पर्शेष्वसक्तात्मा विन्दन्त्यात्मनि यत् सुखं स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते" (गीता ५।२१).

ब्राह्मस्पर्शोंमें इस अनासक्तिपूर्वक आत्मासक्तिके ज्ञानमार्गीय वर्णनको ही दूसरे भक्तिमार्गीय शब्दोंमें "प्रपञ्चविस्मृतिपूर्वक भगवदासक्ति" कहा जा रहा है जो दशमस्कन्ध का प्रमुख वर्ण्य-विषय है. यह हम देख ही चुके हैं.

पुनः ज्ञानमार्गीय साधनाके सन्दर्भमें "ब्राह्मस्पर्शानासक्तिपूर्वक आत्मासक्ति" या भक्तिमार्गीय साधनाके सन्दर्भमें "प्रपञ्चविस्मृतिपूर्वक भगवदासक्ति" जैसे हम कहते हैं, वैसे ही लीलाके सन्दर्भमें इसे "प्रपञ्चरधिकराणिका स्वासक्तिप्रदायिनी भगवत्क्रीडा" के रूपमें परिभाषित

किया जाता है. यहां 'स्वासक्तिप्रदायिनी भगवत्क्रीडा' के रूपमें परिभाषित किया जाता है. यहां 'स्वासक्तिदायिनी' विशेषण अतिशय महत्त्वपूर्ण है. क्योंकि भगवानकी प्रपञ्चाधिकरणिका लीलाओंमें भक्तिके बजाय काम-क्रोध-द्वेष-भय जैसी विपरीत मनोवृत्तिओंके कारण भी भगवत्तन्मयता और तद्द्वारा मुक्तिप्रदानके प्रसंग भी अनेकानेक वर्णित हुवे ही है. इन्हें भगवल्लीलामें प्रकटित भगवत्सामर्थ्यके रूपमें तो सोचा-समझा जा सकता है परन्तु वह तो भक्तिके माहात्म्यातिशयके प्रतिपादनार्थ लीला है. क्योंकि ऐसी निषिद्ध मनोवृत्तिवाले अधिकारियोंको भी भगवानने मुक्तिदान तो किया ही है; तो जिन भक्तोंकी प्रपञ्चासक्ति दूर करके भगवानने निजस्वरूपमें जिन्हें आसक्तिका दान किया हो तो ऐसी भगवदासक्ति मुक्तिसे उत्कृष्ट होना तो स्वतःसिद्ध बात हो जाती है.

एतदर्थ नवमस्कन्धकी वर्ण्य-विषय भक्तिके अधिकारियों के साथ जो निरोधलीला सम्पन्न की गई, निरोधलीलाका वह प्रकार प्रकरणोपात्त प्रमुख प्रकार है. जबकि अभक्तोंको उनकी भय-द्वेष आदि वृत्तिओंको "प्रपञ्चविस्मृतिपूर्वक भगवद्भय" अथवा प्रपञ्चविस्मृतिपूर्वक भगवद्वेष" की अवस्थाओं में पहुँचानेवाली निरोधलीलाका प्रकार प्रकरणोपात्त प्रपञ्चविस्मृतिपूर्वक भगवदासक्तिरूप निरोधलीलाके केवल उत्कर्षसाधनार्थ है. अतः उसकी प्राकरणिक महत्ता उतनी नहीं है. लीलामाहात्म्य तथा स्वरूपमाहात्म्य का बोध जगाकर भक्तिके उत्कर्षका निरूपण अथवा पूर्वनिर्दिष्ट भक्तियोगवितान ही उन लीलावर्णनों का प्रमुख प्रयोजन है.

लीलासन्दर्भमें प्रपञ्चविस्मृतिका वही उपयोग है जो साधनासन्दर्भमें "माहात्म्यज्ञानपूर्वक सुदृढ सर्वतोधिक स्नेह" तथा परिभाषित भक्तिमें माहात्म्यज्ञानका उपयोग है. प्रापञ्चिक विषय ब्रह्मात्मक है. यह माहात्म्य प्रापञ्चिक नाम-रूप-कर्मात्मक विषयोंका नहीं प्रत्युत ब्रह्मका ही है अतः नामरूपकर्मोंमें आसक्ति छोड़कर उन्हें विस्मृत कर नाम-रूप-कर्मधारी ब्रह्ममें आसक्त होना चाहिये. अतः "प्रपञ्चविस्मृतिपूर्वक=माहात्म्यज्ञानपूर्वक" तथा " भगवदासक्ति= सुदृढ सर्वतोधिक स्नेह" के समीकरणोंको सर्वदा हृद्गत रखना चाहिये.

ब्रह्मप्राप्तिके ज्ञानभक्त्यादि उपायोंके भगवत्कृपया सफल होनेपर परमात्मप्राकट्य होता है-यह तो औत्सर्गिकी मर्यादा है। अपवादरूपेण कभी निजेच्छया या कृपया सर्वजनसाधारणगम्यतया अथवा भक्तविशेषगम्यतया, जब जीवकृतसाधननिरपेक्ष भगवत्प्राकट्य हो जाता हो, तब साधनफल-भावमें व्युत्क्रम या साधनवैयर्थ्य भी हो जाता है। तब भगवत्प्राप्तिके असाधन भी साधन बन जाते हैं। तब ज्ञानभक्तिकी तरह आनभयद्वेषकामादि किसी भी मनोवृत्तिवाली भगवद्भिमुखता भी केवल कारगर हो जाती है। यहां किन्तु अवधेय यह है कि जिन लीलाओंके द्वारा निरोधका भक्तिसन्दर्भोपात्त "प्रपञ्चविस्मृतिपूर्वक-भगवदासक्ति" स्वरूप घटित नहीं होता; किन्तु प्रपञ्चविस्मृतिपूर्वक-भगवद्भीति या प्रपञ्चविस्मृतिपूर्वक-भगवदसूया स्वरूप सम्पन्न किया गया है। उस निरोधके अधिकारियोंके मुक्त होनेका उल्लेख उन्हें मूलतः एकादशस्कन्धीय लीलाके अधिकारी होना सिद्ध करता है। जैसे जिन्हें मुक्तिदान नहीं परन्तु मृत्युदान दिया गया वे विगत सर्गादिलीला या आगामी आश्रयलीला के अधिकारी जीव हैं। दशमस्कन्धीय निरोधलीलामें इन मुक्तियोग्य अधिकारियोंका निरूपण वर्ण्यमान लीलाके प्रमुखपात्रतया नहीं किन्तु लीलाके उत्कर्षाधायक सहकारीपात्रतया हुआ है। क्योंकि मुख्य प्रपञ्चविस्मृतिपूर्वक-भगवदासक्तिसे सम्पन्न अधिकारियोंके लिये मुक्ति या मृत्यु इकसार ही होते हैं- "स्वर्गापवर्गनरकेष्वपि तुल्यार्थदर्शिनः" (भाग. ६।१७।२८). अतएव भागवती भक्तिके अधिकारियों के लिये यह बात कही गई है-"सालोक्य सार्ष्टि सामीप्य सारूप्य एकत्व जैसी मुक्तिओं में से किसी भी प्रकारकी मुक्ति भगवद्भक्त तो स्वीकारना नहीं चाहते, क्योंकि भक्तको तो भगवानकी भक्तिमयी सेवा ही अधिक रुचती है।" (भाग. ३।२९।१३).

निरोधलीलाके वास्तविक या प्रमुख पात्र या अधिकारियोंके बारेमें श्रीभागवत्कारके ये अद्गार नितान्त मननीय हैं-

"न तो ब्रह्मा न भव और न स्वयं श्रीलक्ष्मी को भी मुक्तिदाता भगवानका वैसा प्रसाद=अनुग्रह मिल पाया जैसा ब्रजगोपीको मिला था।" (भाग. १०।१२।२०).

“इस पृथ्वीपर केवल इन गोपिकाओंका ही देहधारण करना श्रेष्ठ है तथा फलस्वरूप है। क्योंकि निखिलात्मा गोविन्दमें ही केवल इनका भाव रूढ हो गया है। संसारभयसे भीत मुनिगण और हम भी इस भावको पाना चाहते हैं क्योंकि भगवानकी इन दिव्य लीलाओं में यदि किसीकी रुचि नहीं पनप पाती तो इस व्यक्तिका ब्रह्माके रूपमें जन्मग्रहण भी व्यर्थ ही होता है।” (भाग. १०।४७।५८).

भोगमोक्षातिशायिनी भगवानकी इस निरोधलीलाके उपक्रमतया दशमस्कन्धके प्रारम्भके चार अध्याय जन्मप्रकरण हैं। पश्चात् तामसभक्त राजसभक्त सात्त्विकभक्त तथा निर्गुणभक्तों के साथ भगवानकी निरोधलीलाके वर्णनार्थ चार प्रकरण हैं:

१. तामसप्रकरण (५-३५ अध्याय)

२. राजसप्रकरण (३३-६३ अध्याय)

३. सात्त्विकप्रकरण (६४-८४ अध्याय)

४. निर्गुणप्रकरण (८५-९० अध्याय)

एतदन्तर्गत प्रस्तुत खण्ड तामसप्रकरणान्तर्गत प्रमाणप्रकरण है। यह ५वें अध्यायसे प्रारम्भ कर ११वें अध्याय तक अर्थात् सप्ताध्यायात्मक है। साथ ही साथ १२-१३-१४ अध्याय भी प्रकाशित हो रहे हैं जो महाप्रभुके अनुसार किसी अन्य ग्रंथसे भागवतमें प्रक्षिप्त हैं। अर्थात् भगवल्लीलावर्णनपरक होनेपर भी भागवतके कथासूत्रमें पिरोई हुई लीलाका वर्णन नहीं करते हैं। उसके बाद सप्ताध्यायात्मक तामसप्रमेयप्रकरण, सप्ताध्यायात्मक तामससाधनप्रकरण और सप्ताध्यायात्मक तामसफलप्रकरण हैं।

महाप्रभुके अनुसार आदिके चार अध्याय जन्मप्रकरण हैं, क्योंकि भक्तियोगवितानार्थ (अर्थात् प्रपञ्चविस्मृतिपूर्वक भगवदासक्तिरूपनिरोधजनार्थ) भूतलपर भगवत्प्राकट्य है। भगवद्भक्ति करनेवालोंके कालादिकृत भयका निवारण, दैत्यमारण, वंशस्थापन, मोक्षदान आदिकी लीलायें पुरुषोत्तम अपने चार व्यूहों द्वारा सम्पन्न करते हैं। अतः चार व्यूहोंकी जन्मलीलाके द्योतनार्थ चार अध्याय हैं। स्वयं पुरुषोत्तम तो अपने व्यूहोंके जन्मद्वारा

अजन्मा होनेसे स्वतः ही प्रकट हो जाते हैं। पुरुषोत्तमप्राकट्यका प्रयोजन भक्तियोगवितान अर्थात् निरोधलीला ही है। इस निरोधलीलाके अंगतया भयनिवारण, असुरमारण, वंशस्थापन या मुक्तिदान आदिरूप जो लीलायें हैं वह व्यूहविशिष्ट पुरुषोत्तमकी लीला, अर्थात् लीलार्थ प्रकट पुरुषोत्तमके तत्तद् व्यूहद्वारा सम्पन्न लीला है।

क्योंकि जिन भक्तोंका निरोध करना है उनकी प्राथमिकी अवस्था अज्ञानजन्य भ्रमपूर्ण हठयुक्त स्वभाव वाले स्नेहभावकी होती है। अतः प्रथम तामसप्रकरण है। यह तामसभाव ही प्रपञ्चविस्मृतिपूर्वक भगवदासक्तिवशात् क्रमशः राजसभाव, सात्त्विकभाव और पर्यवसानमें निर्गुणभावरूप प्रपञ्चविस्मृतिपूर्वक भगवदासक्तितया सम्पन्न हो जाता है। इस लीलामें लौकिकदृष्टिसे अथवा साधनाके दृष्टिकोणसे भगवद्भक्ति करनेवाले भक्त निम्नकक्षाके होते हैं परन्तु भक्तनिरोधार्थ भगवानके भक्तसाधारणीभवन की पुष्टिकी परमकाष्ठापन्न मधुरताको लक्ष्यमें लानेपर वही उत्तमोत्तम कक्षा बन जाती है। इस साधारणीकरणकी प्रक्रियामें तामसभावसे राजसभाव सात्त्विकभाव और अन्तमें निर्गुणभावापन्न निरुद्ध भक्तोंको भगवानके साथ साधारणीभवन परमकाष्ठापन्न हो जाता है, जिससे आगे चलकर सालोक्यादि मुक्ति और आश्रयभावापत्ति की ओर भक्त भक्ति तथा भगवान अग्रसर होते जाते हैं। यही एकादश-द्वादशस्कन्धकी लीलाओंका स्वरूप है।

जो भक्त राजसभाव या सात्त्विकभाव वाले हैं। उन्हें, उनके धरातलपर उनके साथ साधारणीकरण की प्रक्रियाके द्वारा भगवान राजसलीला या सात्त्विकलीलाओं द्वारा, निरुद्ध करते हैं। इसे स्थूलतया व्रजलीला मथुरालीला द्वारकालीला और वैकुण्ठलीला के निरूपणद्वारा समझा जा सकता है, क्रमणः तामसलीला राजसलीला और निर्गुणलीला के सन्दर्भमें ही।

एकदन्तर्गत प्रस्तुत तामसप्रकरण के वर्ण्यविषयका स्वरूप इस तरह है।

क्योंकि स्कन्धार्थ निरोधलीला है अतः इस पृष्ठभूमिमें तामसप्रकरण, तामसभक्तोंके बीच प्रकट पुरुषोत्तम की अपने तामस भक्तोंकी प्रपञ्चासक्ति छुड़ाकर निजासक्ति प्रदान करनेवाली, तामसनिरोधलीलाके वर्णनपरक है।

यह तामस ब्रजभक्तोंका निरोध ब्रजमें साधारणीकरणकी प्रक्रियाके द्वारा उन्हींकी तरह बालगोपाल बनकर भगवानने सम्पन्न किया है। क्योंकि प्रमाणतया अथवा प्रमेयतया अथवा साधनतया या फलतया तामस भक्तोंको अपनेमें निरुद्ध करना है, अतः प्रमाणका स्वरूप, प्रमेयका स्वरूप, साधनका स्वरूप और फलका स्वरूप भी ऐसा ही होना चाहिये कि तामस भक्त प्रापञ्चिक विषयोंको भूलकर भगवानमें समासक्त हो जायें।

एतदर्थ महाप्रभु समझाते हैं कि तामस भक्तोंके पास प्रारम्भसे तो भगवानको पहचान पानेके राजस या सात्त्विक प्रमाण हो नहीं सकते। न वैसे राजस या सात्त्विक रूपोंको धारण करनेवाले राजस या सात्त्विक प्रमेयमें तामस भक्त निरुद्ध ही हो पायेंगे, अतः उनके निरोधका प्रमेयीभूत भगवत्स्वरूप भी साधारणीकरण की प्रक्रियाद्वारा तामस ही होगा; अर्थात् तामसनिरोधावलम्बनरूप तामसप्रमेय। ऐसे प्रमेयको पानेके साधन भी राजस या सात्त्विक होनेके बजाय तामस ही होंगे; तथा उन तामस साधनोंसे लभ्य फलका स्वरूप भी तामस ही होगा। अर्थात् ऐसा फल कि जिससे तामस भक्त परमानन्दित हो पायें।

इन आशयों से ब्रजमें भगवानकी बाललीला तथा कुमारलीला का वर्णन प्रमाणप्रकरणमें, पौण्डलीलाका वर्णन प्रमेयप्रकरण तथा साधनप्रकरणमें हुआ है; और किशोरलीला का वर्णन फलप्रकरण के रूपमें किया गया है (जन्मसे लेकर अपने चरणोंसे चल पानेसे पहले बाल्यावस्था, पश्चात् कौमार्यावस्था पंचवर्षपर्यन्त रहती है। तत्पश्चात् दशवर्षपर्यन्त पौगंडावस्था रहती है। तत्पश्चात् षोडशवर्षपर्यन्त किशोरावस्था मानी जाती है)।

तदनुसार तामसप्रकरणान्तर्गत प्रथम प्रमाणप्रकरणमें अपने बीचमें प्रकट हुए बालभावापन्न पुरुषोत्तम को पहचानकर प्रपञ्चविस्मृतिपूर्वक भगवानकी बाललीलाओंमें तल्लीन हो जाना प्रमाणनिरोध है। स्पष्ट ही है इस तरहके निरोधकी दोहरी मांग है एक मांग तो यह कि भगवानका अन्य गोपबालकों की तरह ही गोपबालक होना। दूसरी यह कि अन्य गोपबालकों जैसे ही गोपबालक होने पर भी किसी तरह उनका असाधारण होना। अतः सम्पूर्ण प्रमाणप्रकरणकी लीलाओंमें यह विरुद्धमाश्रयता ही वर्णित हुई है कि

श्रीकृष्ण कैसे साधारण गोपबालक जैसे होनेपर भी असाधारण हैं और सर्वथा असाधारण होने पर भी कैसे साधारण गोपबालकों जैसी चेष्टायें करते हैं।

इसमें इतरविस्मरणार्थ असाधारणतया तथा स्वासक्तिजननार्थ साधारणताकी अपेक्षा है। तभी प्रपञ्चविस्मृतिपूर्वक भगवदासक्तिरूप निरोध बालभावापन्न श्रीकृष्णमें सम्पन्न हो पायेगा।

अतएव प्रकट भगवानके बालरूपके बारे में भक्तिप्रयुक्त अज्ञान एवं अन्यथाज्ञान ही तामसप्रमाण बन जाते हैं। एतदर्थ अपने व्यूषामर्थ्यवशात् प्रकट बालस्वरूपके द्वारा की गई लीलायें भगवानके उस बालरूपके अनितरसाधारणमाहात्म्यशाली होनेका संकेत देती रहती हैं। साथ ही साथ अन्य गोपबालकोंके जैसी साधारणीभूत-पुरुषोत्तमकी बाललीलायें सुदृढ़ सर्वतोधिक स्नेहकी जनिका बन जाती हैं। फलरूपेण इतने असाधारण कार्योंको करनेवाला बालक साधारण बालक कैसे हो सकता है-जैसे तक उठ-उठकर भी बाललीलाके लावण्यवश पुनः पुनः स्वतः उपशमित हो जाते हैं! और इस तरह सर्वविध कुतर्कोपशामिका भगवदासक्तिद्वारा प्रसूत अज्ञान कि यह असाधारण बालक भगवान नहीं हो सकता है; और तथाप्रसूत अन्यथाज्ञान कि यह तो अपना ही कोई बालक है-ऐसी अज्ञान तथा अन्यथाज्ञान की मनःस्थितिके वशव्रजभक्त सब कुछ भूलकर उस बालरूपमें अनन्यासक्त हो जाते हैं! यहीं आकर अज्ञान-अन्यथाज्ञान तामसप्रमाण होने की दिव्य पदवी इस दिव्य लीलामें धारण कर लेते हैं।

पूर्वनिरूपणानुसार 'निरोध' पद एक साकांक्ष पद होने से इस सोपानपर भी इसकी चार आकांक्षायें क्या हैं यह जान लेना उचित होगा:

आकांक्षा

पूर्ति

१. किसका निरोध?

व्रजभक्तोंका कि जिनके बीच भगवान बालरूप धारण कर प्रकट हुए।

२. किसमें निरोध?

साधारण बालक होनेपर भी असाधारण और असाधारण होने पर भी साधारण बालचेष्टा करनेवाले भगवानके बालस्वरूपमें।

३. किस साधनसे निरोध? अनन्यसाधारण स्नेहजनिका बाल-लीलाओं द्वारा कि जिन्हें जान पाने का साधन भक्तिप्रसूत अज्ञान-अन्यथाज्ञान ही हैं।

४. कहाँसे निरोध? प्रापञ्चिक विषयोंसे।

इस तरह हमने देखा कि तामसप्रमाणनिरोधलीलाका गूढ रहस्य क्या है।

इसके बाद इस तामसप्रमाणप्रकरणके जो सात अध्याय हैं इन अध्यायोंमें वर्णित लीलायें ऐश्वर्य वीर्य यश श्री ज्ञान वैराग्य रूप छह गुणधर्मोंसे युक्त सातवें धर्मस्वरूप व्यूहविशिष्ट पुरुषोत्तमकी लीलायें हैं यह निरूपण होना है। तदनुसार—

तामसप्रमाणप्रकरणके प्रथम अर्थात् आदिसे पांचवे अध्यायमें भगवानने अपने ऐश्वर्य गुणके द्वारा व्रजभक्तोंको सर्वविस्मारक परमानन्दजनक नन्दमहोत्सवमें निरुद्ध किया है। पितृगृहसे गोकुलमें पहुँच जानेपर भी उत्सवका ही होना श्रीकृष्णके ऐश्वर्यको द्योतक है। यही वसुदेवजी नन्दको अपने पुत्रकी सुरक्षामें तत्पर होनेका सुझाव जो देते हैं उससे प्रबलीभूत अन्यथाज्ञानवश श्रीकृष्णके लालन-पालनमें विघ्नबाहुल्य प्रतीत होता है।

द्वितीय अर्थात् छठे अध्यायमें तामसभावप्रसूत अविद्यारूप पूतनाके मारणकी लीला वीर्यगुण का निरूपण है। साथ ही साथ मारी गई अविद्यारूप पूतनाकी भक्तिप्रसूत अज्ञानगंध श्रीनन्दको अनुभूत होती है, जो भगवानके बालरूपमें स्नेहभावकी वर्धिका है।

तृतीय अर्थात् सातवें अध्यायमें शकटासुर-तृणावर्तका भंग, साथ ही साथ श्रीकृष्णका पुत्रभावसे लालन करनेवाली माता यशोदाद्वारा पुत्रभार से मोहित होना है कि जिसे तृणावर्त भी उठाकर ले जा सकता है— यह भगवानके विरुद्धधर्माश्रयरूप यशोगुणका निरूपण है।

चौथे अर्थात् आठवें अध्यायमें नामकरणलीला तथा मुक्तिकाभक्षणव्याजसे मुखारविंद में ब्रह्मांडप्रदर्शनलीला द्वारा भगवानके श्रीगुणका वर्णन हुआ है।

पांचवें अर्थात् नौवें अध्यायमें कुमारभावापन्न भगवानने अपने स्वरूपका कुछ ज्ञान दिया है कि अनन्तर अबाह्य सर्वव्यापी परमात्मा भी स्नेहवश बंध सकता है. अतः यहां ज्ञानरूप गुणसे अपने दिव्य कुमाररूपकी कुछ पहचान भगवानने दी है.

छठे अर्थात् दसवें अध्यायमें यमलार्जुनको मुक्तिप्रदान द्वारा भक्तेतरमें अनासक्तिरूप वैराग्यगुणको प्रकट किया है- इन असाधारण कृत्योंको देखकर भी ब्रजभक्तोंका स्नेह खण्डित नहीं होता और न वे ठीक तर्क करके ही जाती लीलासे अन्यथा किसी रूपको ही समझ पाते हैं. अतः स्नेह बढ़ता ही चला जाता है.

सातवें अर्थात् ग्यारहवें अध्यायमें गोपजनोंका गोकुल छोडकर वृन्दावनमें बसने जाना और वहां भगवानद्वारा वत्सासुर-बकासुरका वध-यह धर्मिरूप भगवानके वर्णनपरक है. इस तरह भगवानकी कौमार्यलीलाका वर्णन हुआ है.

इसके बाद तीन जो प्रक्षिप्ताध्याय हैं उनमें क्रमशः अघासुरवध, ब्रह्माजीद्वारा अपहृत गोपबालकवत्सोंके रूप में भगवान द्वारा वर्षपर्यन्त विहार, ब्रह्मस्तुति और पुनः गोपबाल तथा वत्सों के आनयनकी घटनाओं द्वारा फिर से भगवान की कौमार्यलीलाका वर्णन हुआ है. स्पष्ट है कि कुमारलीलाके वर्णनोपरांत पुनः मानो कुछ भूली हुई लीला याद आ गई हां ऐसा निरूपण स्वयं इन तीन अध्यायोंके प्रक्षिप्त होनेका प्रमाण है.

इस तरह तामसप्रमाणप्रकरणान्तर्गत सात अध्यायोंके वर्ण्य-विषयका स्वरूप हमने समझने का प्रयास किया

जयति श्रीवल्लभायौ जयति च विठ्ठलेश्वरः प्रभुः श्रीमान्।

पुरुषोत्तमश्च तैश्च निर्दिष्टा पुष्टिपद्धतिर्जयति॥

। श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीमदाचार्यसरण्यजलेभ्यो नमः ॥

श्रीमद्भागवतसंज्ञासूत्रसुबोधिनी

द्वितीये भागवतप्रकरणे वाचस्पत्यनामकस्य

स्कन्हादितः प्रथमोऽध्यायः

श्रीसुबोधिनी

SRI SUBODHINI

SRI SUBODHINI

KARICA 1 Meaning: "In this manner, in the 1st part of the 10th Canto, through the first 4 chapters, the reason and cause for our Lord's manifestation, the efforts made by everyone for this Divine manifestation and in the latter part, our Lord Vishnu's Divine manifestation, with all His Divine Dynamic qualities, have been described."

Commentary: The meaning of this Karika is designed to be an introduction to the second dissertation of "Tamasā Prakaran", after the completion of the description of events, in the first dissertation of "Tamasā Prakaran" through the four chapters on "JANMA PRAKARAN" (i.e. dealing with the Divine manifestation of our Lord).

सप्तमोऽध्यायः कृत्यं हरेरत्र निरूप्यते।

सप्तमं भागवतं यौग्यं सप्तमं कादशेन्द्रियं ॥ (१०) ॥

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीमदाचार्यचरणकमलेभ्यो नमः ॥

श्रीमद्भागवतदशमस्कन्धसुबोधिन्यां

द्वितीये तामसप्रकरणेवान्तरप्रमाणप्रकरणे

प्रथमः स्कन्धादितः पञ्चमोऽध्यायः

CHAPTER V - CĀNTO-10 -

SRI BHĀGAVATAM.

एवं चतुर्धिरध्यायैर्जन्म विष्णोर्निरूपितम्।

हेतूद्यमोत्तराङ्गैश्च राजसादिगुणैर्युतम् ॥ (१) ॥

KĀRIKA 1 Meaning: "In this manner, in the 1st part of the 10th Canto, through the first 4 chapters, the reason and cause for our Lord's manifestation, the efforts made by everyone for this Divine manifestation and in the latter part, our Lord Vishnu's Divine manifestation, with all His Divine Dynamic qualities, have been described."

Commentary: The meaning of this Karika is designed to be an introduction to the second dissertation of "Tāmasa Prakaran", after the completion of the description of events, in the first dissertation of "Tāmasa Prakaran" through the four chapters on "JANMA PRAKARAN" (i.e. dealing with the Divine manifestation of our Lord).

सप्तसप्ततिभिः कृत्यं हरेरत्र निरूप्यते।

भगवान् स्वेन धर्मैश्च सप्तधैकादशेन्द्रियैः ॥ (२) ॥

कृत्यं चकार यस्माद्धि ततस्तावद्धिरुच्यते।

त्रिविधानि च कर्माणि त्रिविधानां हिताय हि ॥ (३) ॥

KĀRIKAS 2 AND 3 Meaning: "After describing the Divine manifestation of our Lord, the Divine Leelas (sports) of our Lord, are explained, in the 77 chapters, to follow. Our Lord enacted His Divine Leelas, through His Divine manifestation and Divine qualities, in 7 different ways, through the 11 senses of His Devotees and hence, there are 77 chapters, describing the Holy Divine Sports and Leelas of our Lord. There are three types of devotees viz. those with the qualities of Divine Harmony, Dynamic activity and ignorant darkness (Satwa, Rajas and Tamas) and our Lord has enacted His three types of Divine Leelas for the benefit of each of these categories of His Devotees.

COMMENTRY: Shri Mahāprabhuji has explained in these Karikas, that the Divine Leelas of our Lord has been fully described in 77 chapters. The reason being, that our Lord had enacted His Divine Leelas, in 7 different ways, with each of the senses of His Devotees - hence 77 chapters describing His Leelas. The seven different ways are denoted by the Divine Self of our Lord along with His Six Divine qualities of opulence etc. (6+1). The 11 senses of His Devotees have been taken into this - thus making 77 (11x7).

तत्त्वातिक्रमणे रोधस्तामसे राजसे भवेत्।

कालातिक्रमणे शिष्टे कालस्तत्रैकविंशतिः ॥ (४) ॥

KĀRIKA 4 Meaning: "The Lord, having caused the loss of the 28 spiritual principles, has, in this Rājasic and Tāmasic prakaran, made the Tāmasic and Rajasic Devotees, attain the Divine goal of Pure and total Devotion (NIRŌDH) to our Lord. By causing the loss of 21 types of the influence of the spiritual quality of TIME(KĀLA), in the Sātwika Prakaranam, our Lord has made His

Devotees attain Pure and Total Devotion (NIRODH) to Him".

Commentary: In 28 chapters, our Lord's Divine Leelas have made the Devotees attain (in Tāmasa Prakaranam) Pure and Total Devotion to our Lord. Through each of the chapters, our Lord, made and caused the loss of one spiritual principle after another (28 in number totally) and in this manner, through the Divine Leelas described in the 28 chapters, the Lord, through His compassion, made the Devotees attain Pure and Total Devotion to Him. In the same manner, the Rājasic Devotees, in the Rājasic Prakaranam, through the enactment of His Divine Leelas, as described in 28 chapters, our Lord blessed His Devotees, with Pure and Total Devotion to Him. The Sātwik Devotees were blessed with Pure and Total Devotion, through the enactment of His Divine Leelas, described in the 21 chapters. Our Lord's spiritual concept and principle of Time is of 21 varieties (12 months + 5 seasons + 3 worlds + 1 sun = 21) and hence our Lord caused the loss of this spiritual aspect of Time, through His Divine Leelas, described in 21 chapters, so that the Sātwik Devotees, can cross the barrier of the spiritual factor of Time, and with the Grace of our Lord, attain Pure and Total Devotion to our Lord (NIRŌDH).

The Divinely Harmonious Devotees (Sātwik) do not require any "proof or evidence" for our Lord's Grace or Immanence. Hence, in this Sātwik Prakaranam, there are 7 chapters each for the spiritual effort, the goal (our Lord) and the result. (SĀDHANA, PRAMEYA AND PHALAM) - Thus total chapters are 21.

“द्वादश मासाः पञ्चर्तवस्त्रय इमे लोका
असावादित्य एकविंश” इति श्रुतेः।

लौकिकेषु तु धर्मेषु यत्रैव हरिवेशनम्।
निवर्तते तदेवात्र बह्नेर्दारुमयं यथा ॥ (५) ॥

KĀRIKA 5 Meaning: "The Vedās say that the spiritual principle of Time consists of 21 kinds viz. the 12 months, 5 seasons, three worlds and 1 sun. Wherever our Lord, enters into the enactment of His Divine Leelas, in the world, consisting of bodies and senses, there, the worldly aspects of these spiritual principles get automatically removed and lost, and they attain the Holy Divine status of our Lord - like the wood loses it's nature of being "wood" when Fire enters into it and the wood begins to blaze with "Fire".

Commentary: In these Kārikās, our Mahāprabhuji explains, the 28 spiritual principles, along with the 21 varieties of Time and their "crossing" or these principles losing their hold on the true Devotees of our Lord, as they attain Pure and Total Devotion of our Lord, caused by enjoying the Divine Leelas enacted by our Lord and due to His Divine Grace and Desire. Simultaneously with the "decline" of the materialistic and worldly aspects of these spiritual principles, our Lord's spiritual glory enters into the Devotees. This makes the Devotees lose their attachment to worldly and materialistic desires and goals. They, get, Pure and Total Devotion to our Lord, through the rise of their deep attachment and love for our Lord. Shri Mahāprabhuji gives the example of fire entering into wood and the wood begins to absorb the blaze and heat of fire and anyone touching this wood, experiences this heat and burning sensation. In the same way, our Lord's Divine presence, enters into the spiritual principles and Time (TATWAM AND KĀLA), makes these principles and Time, as Divine, invested with the qualities of our Lord.

These principles, usually, make the living beings get attached to the materialistic goals. But, now, having become divinised, through the infusion of the Divine presence of our Lord, these principles become very helpful to the Pure Devotees of our Lord, so that, these Devotees can attain Pure and total Devotion to our Lord. In other words, when our Lord enters into the spiritual principles and the factor of Time of His Devotees' senses, then, the senses of these Devotees, lose their "materialistic and worldly" nature and the same senses, due to the Divine presence and Grace attain their "supernatural" (ALOUKIK) nature. This in turn, makes the Devotee, forget this world and attain love and attachment to our Lord, who is the sole reality behind this creation. In the same manner, the "decline and loss" of the influence of Time is described in the chapters dealing with Sātwika Prakaranam and through this, the Devotees attain Pure and Total Devotion to our Lord.

स्वभावस्यान्यथाभावो न वै शक्यः कथञ्चना।

अतस्त्रिविधजीवेषु त्रिविधा भगवत्कृतिः ॥ (६) ॥

KĀRIKA 6 Meaning: "As the inherent quality and attitude of the souls do not change at all, the Lord has enacted, three types of His Divine sports and Leelas, with these three types of souls".

Commentary: The soul, in almost all cases, is not able to transform it's inherent nature and quality. If the soul was able to transform it's nature and also enact it's own sports or Leelas, then this would have entailed efforts on the part of our Lord, and these Leelas would not have much Relish (Rasa) and they will lack variety also. Hence, our Lord, although capable of achieving everything, and essentially is of the Divine nature of "being beyond all

qualities" (NIRGUNA), enacts His Divine sports, always in tune with the nature and desire of His Devotees. From this gracious nature of our Lord, we should understand and appreciate our Lord's love for His Devotees, His unlimited compassion and also the greatness and glory of this path of Devotion.

In this universe, according to the nature and quality which we see, there are three types of human beings viz. some with the quality of divine harmony (Sātwik), some with the quality of dynamism (Rājasik) and some with the quality of ignorant darkness (Tāmasik). Our Lord is a competent Master and Teacher, compassionate and kind, and a Great Redeemer. Hence, our Lord, understanding the need and the particular situation/quality of His Devotee, enacts His Leelas, suitable for a particular Devotee, with a view to redeem the Devotee. In other words, the Lord adjusts and adapts His Leelas allowing the Devotee, to keep his particular quality or nature.

लौकिकं तामसे मुख्यं कामान्ता च कृतिः स्फुटा।

कामोद्भूते तथाप्रीतिस्तेनादौ तन् निरूप्यते ॥ (७) ॥

KĀRIKA 7 Meaning: "For a person, with the quality of ignorant darkness (TAMAS), materialistic and worldly goals and desires are most important. Hence, in this Tāmasa prakaranam, the Divine sports of our Lord, dealing with His love-games, have been described very clearly. In this situation, when a desire arises, then only there is also the satisfaction of the same. Hence, the Tāmasaprakaranam has been described in the first instance".

Commentary: In the path of Devotion, the Divine Form of our Lord, as the Supreme Purushōttama, is considered as the highest goal. The other goals such as

liberation from the cycle of births and deaths are also considered as "goals" - because this is connected with our Lord, the Supreme Purushōttama. Only those Devotees, who have a stable and one-pointed intellect, with a strong secret desire can develop Pure Total Devotion to our Lord and also make the Lord also respond likewise. The people with the Tāmasic intellect, once they accept a person as their own, never ever give them up or abandon them. The persons with the Sātwik intellect, appreciate and relish the scriptural principles and these persons adopt the spiritual path, as shown to them and as per their particular faith and belief, based on the scriptures. These persons, generally, exhibit an unstable intellect with wavering minds. The Rājasik persons, have divided minds - attached equally to the spiritual and materialistic goals and they, very easily, forget their own Divine origin and status. These two categories of persons do not get the benefit of Pure and full Devotion to our Lord, in view of their particular quality and nature, as compared to the persons who are Tāmasik in nature, for whom, actual physical and materialistic goals are very important. The reason for this Tāmasik nature among the Devotees of Vraja was their one-pointed and relentless desire to attain what they desired, at any cost! Hence, they never gave up their attachment to the object of their desire. In this materialistic world also, we see this happening. The Devotees in Vraja, got so much deeply attached with love to the manifested Form of the Divine Bliss, in our Lord Sri Krishna, that they never wanted any other form of joy or Bliss, than the joy and Bliss of our Lord Shri Krishna. They, in fact, did not listen to or follow, the path of Dharma and the knowledge about 'Brahman' told to them, both, by our Lord Himself and later by Uddhava. Due to

these reasons, only the Devotees of Vraja ever attained the Full Pure Devotion to our Lord arising out of seeing our Lord everywhere. Hence, in this Pustimārga, the path towards our Lord, is different from the scriptural path (MARYĀDA). To explain this factor only, these chapters are termed as Tāmāsa prakaranam. In reality, these chapters are symbolic of our Lord's "attributeless" aspect only. In this path of Devotion, both Jñāna (spiritual wisdom) and Vairāgya (renunciation) are also seen as ultimately not completely beneficial - as the Devotee who has attained the acme of these two Divine qualities is also aware and accepts the hell, the heaven, the liberation etc. as equal to the Bliss and Joy of the realization of the Divine Self of our Lord. Hence, this path of Devotion, is considered as the highest and most blessed for one, who has one-pointed and pure Devotion to our Lord - this is what the scriptures also say and establish. To get pure love to our Lord, who is the Paramātmā and whose form is of pure love to all, is considered as the true purpose of this materialistic and worldly life. That is why, this topic is considered as the most important in these chapters dealing with tāmāsa prakaranam. It is said, very truly, that the love of the Gopis of Vraja has come to be known as desire or Kāma in this world. The devotees of Vraja, although they knew very clearly that the Supreme spiritual truth of Paramātmā was present everywhere and also the indwelling Divine principle in everyone (ANTARĀTMA), chose to love fully, the external Divine manifestation of this Supreme Brahman viz. our Lord Krishna, who manifested Himself to play His Divine Leelas in Vraja, in a most beautiful blue Divine Form. For them, Lord Krishna became the "most special" Beloved and never, ever, the devotees of Vraja severed out of their convictions at all. Their Pure

and Full Devotion to Shri Krishna was Total (PŪRNA) and unwavering in all circumstances - whether joyful or painful.

The path of Grace (PUSHTI) is more beautiful, beneficial and special than the path of scriptural obedience and conduct (MARYĀDA). The other 'special' factor is that the concept of Desire of Kama, under these two paths, is given different meanings - in so far as, in the path of Maryāda (i.e. following the scriptures), "desire" or 'Kāma' becomes an obstacle to the attainment of Moksha or liberation; but in this path of Grace, this same "desire" or "Kāma" expressed and directed towards our Lord, confers on the Devotee, Unlimited Divine Bliss and Joy, greater than the Bliss and Joy of Brahman. In fact, the "desire" for our Lord, gives the ultimate goal of all spiritual efforts viz. service to our Lord, with Pure Total Devotion (NIRŌDH), without any motive or choice. This glory of the path of Grace will be substantiated through the Divine Leelas, enacted by our Lord, later.

Moreover, in the path of scriptural sadhana (MARYĀDA), the Lord's manifestation takes place either through Devotion or spiritual wisdom. In this path of Grace, the "desire" takes the form of internal, continuous and consistently strong attachment, love and desire for attaining our Divine Lord and this 'constant desire' for our Lord, reduces the Devotee to a pitiable and sorrowful state and this pain and sorrow on the part of this devotee, makes the Lord manifest Himself, as our Lord cannot remain aloof, when His own Devotee yearns for our Lord, so much and with so much consistency and intensity.! The Lord's response becomes immediate and spiritually comforting and joyfully soothing. The Devotee gets intense love to this Divinely manifested Blissful form of our Lord

and this love and attachment is not the same which happens to the followers of the 'Maryada' path.

In this Prakaranam, our Lord, out of His boundless love for His devotees in Vraja, who had not trusted in their own spiritual efforts to attain the grace of our Lord (in other words "not backed by spiritual efforts" (NNISĀDHAN), seeing their intense love for Him and also appreciating their pitiable and sorrowful situation (which was entirely caused by their intense love for our Lord and their 'desire' to have His love, in full and the resultant pain and sorrow, of being separated from our Lord as the response from our Lord, is yet to be conferred on them), gave His Blissful and joyful gift of doing loving Sewa to Him (BHAJANĀNADA = BAJ - SEVAYĀM) - this gift of having Sewa to our Lord is not granted by our Lord to anyone who depends only on his efforts (i.e. spiritual efforts per se cannot persuade our Lord to give this gift of loving service to our Lord) or even to Lord Brahma, who is, indeed, our Lord's own son. Our Lord accepted the devotees of Vraja as "His own" and the Lord also entertained "desire" and "love" for His devotees. In this manner, the love and desire of the Devotee for the Lord meets fully the love and desire of our Lord to the Devotee and this meeting and union generates intense attachment and love for each other. This love for and by the Divine Lord, makes the Lord, enact His Divine sports as this love is Supernatural and Divine in character.

बाललीला मध्यलीला प्रौढलीला तथैव च।

कामलीलेति लोके वै चतस्रः सुखदाः स्मृताः ॥ (८) ॥

KĀRIKA 8 Meaning: "In this universe, our Lord enacted Four types of Divine Leelas (Divine Leelas as a child, middle age, as an adult and the Leelas for the

fulfillment of Desires) with a view to confer happiness and Joy to everyone".

Commentary: This Tāmasa Prakaranam division has 4 sub-divisions viz. the "Evidence or Proof", the "goal", the "efforts" and the "result". In this Kārika verse, the various Divine Leelas of our Lord have been described. In the first "Evidence or Proof" (PRAMĀNAM) division, our Lord's 'Divine sports, during His childhood stage are described; in the "goal" division (PRAMĒYA) our Lord's Divine sports enacted, between the ages of Five and Eleven years, are described. In the third division of "efforts" (SĀDHANA), our Lord's Divine sports enacted during the adult stage are explained. In the fourth division of "Result" (PHALAM) our Lord's Divine sports of fulfillment of the desires of His Devotees (Divine sports done with all His Divine parts). All these Four types of Divine Leelas, have been enacted by our Lord, with the sole Divine will and desire, to please and to give joy and happiness to His Devotees.

एकं भगवतः कार्यं बह्वर्थानां च साधकम्।

प्रपञ्चविस्मृतिः सर्वा तदासक्तिश्च वर्ण्यते ॥ (९) ॥

KĀRIKA 9 Meaning: "Each of our Lord's Divine Leelas, fulfills several tasks at the same time. It is also explained that these Divine Leelas makes a Devotee, completely forget this universe and makes the Devotee get fully attached and loving to our Lord".

Commentary: The above 4 types of Divine Leelas viz. during the stages of childhood, middle age, as an adult and those Leelas enacted for the fulfillment of the desires of His Devotees, were enacted by our Lord, transforming Himself into a human form and in the "worldly" manner (LOUKIK). A question will arise now.

How can one get Pure and Total Devotion to our Lord, if He is considered and understood as a human being only? Our Shri Mahāprabhuji clarifies this, by explaining, that each one of the Divine Leelas of our Lord, in fact, fulfills and completes, several tasks, at the same time. For e.g. the Divine Leela, enacted by our Lord, of giving liberation to the Demoness PŪTANA by drinking her milk, achieved several tasks such as (1) The Lord exhibited His Prowess and capacity (VEERYA) (2) The liberation of Pūtana herself (3) He brought out, clearly, the glory of His existence and immanence (PRAMĒYA = Proof of His existence) (4)

The redemption of all the other children, who have been destroyed and eaten by Pūtana (5) Protection of the remaining children from Pūtana, by destroying her (6) The augmentation of deep love and attachment in the minds of the residents of Vraja, by making them aware of His glorious spiritual and Divine nature (7) The 'wonder' and 'surprise' generated in the minds of the people of Vraja, on first, listening to this extraordinary enactment of the Divine Leela, by our Lord; (through this many other actions were done). In this manner, through the enactment of other Divine Leelas also, several other tasks were completed at the same time.

येनैव त्रिविधा भक्ता न स्मरन्ति जगत् क्वचित्।

कृष्णे च सन्नतात्मानस्तत् कार्यं भगवत्कृतम् ॥ (१०)॥

KĀRIKA 10 Meaning: "Arising out of completely forgetting this universe, and due to the deep love and attachment to our Lord, the three types of devotees, never, ever, remembered this universe. They became fully, now, immersed in the thought of our Lord Shri Krishna only and this blessing and spiritual Bliss of the Devotees, is achieved by them through the Grace of our Lord only".

Commentary: Shri Baladēva had also enacted His Divine Leelas and then, how can we regard all the Divine Leelas enacted, are of Shri Krishna's only? Answering this, our Shri Mahāprabhuji says, that the correct understanding of the "end result" of all these Divine Leelas (i.e. including those performed by Shri Baladēva also) will reveal the sacred fact, that all these Divine Leelas have been performed by our Lord only. Hence, all the Devotees remain attached and loving to the form of our Lord Shri Krishna only. The story and Divine Leelas of Shri Baladeva is also the story and Divine Leelas of our Lord Shri Krishna only. How? Because, all the Divine Leelas, enacted by Shri Baladeva, also, were really performed by our Lord Shri Krishna only, who was fully present in the form of Shri Baladēva, as Shri Baladēva is, indeed, a Divine part of our Lord Shri Krishna. In fact, our Lord had, indeed, entered fully, into Shri Baladēva and enacted the Divine Leelas - hence, these Divine Leelas are considered as having been enacted by our Lord Shri Krishna only. Hence, all the Divine Leelas were performed by Shri Krishna only. Due to this, everyone forgot this universe through these Divine Leelas and got fully loving and attached to our Lord Krishna only. That is why, Lord Brahma remarked "Oh Lord, the names of Balarāma, Arjun, Bhīshma and others are there, for namesake only. In reality, every task has been done by You only".

बाललीला सप्तविधा प्रथमं सा निरूप्यते।

बालभावरता ये हि तेषां रोधस्ततो भवेत् ॥ (११)॥

KĀRIKA 11 Meaning: "There are 7 types of Divine Leelas, enacted by our Lord, during His childhood.

The Devotees, who follow the path of love for our Lord, as a child, get pure and Total Devotion to Him,

through these Divine Leelas of our Lord enacted during His childhood. Hence, at first, this subject is dealt with."

Commentary: In this Tāmasa Prakaranam, our Lord's Divine Leelas enacted during His childhood, have been described in 7 chapters. There are 7 chapters, as our Lord enacted His Divine Leelas in 7 different ways - and through these 7 different types of Divine Leelas, He blessed His devotees with pure and Total Devotion to Him, catering to each of their particular attitude and choice of enjoying His Divine Leelas and adapting Himself and His Leelas, to suit the desire of each and every type of His Devotees.

उत्सवाविष्टचित्ता ये येष्याश्चर्याभिवेशिनः।

अलौकिकरता ये च ये चोपद्रवणोत्सुकाः ॥ (१२) ॥

स्त्रीस्वभावरता ये वै ये च तत्त्वे च लौकिके।

सर्वोद्योगपरा ये च तेषां रोधो निरूप्यते ॥ (१३) ॥

जन्मोत्सवो हरेरत्र पञ्चमे विनिरूप्यते।

आवश्यकं परित्यज्य कृतं तदिति चोच्यते ॥ (१४) ॥

अन्यथाज्ञानशङ्का च तेनैव विनिवार्यते।

उत्सवस्त्वन्यथा न स्याद् द्रव्यानयनमेव च ॥ १५ ॥

आसक्तिबोधनार्थाय तस्यान्ते भयवर्णनम् ॥ (१५ १/३) ॥

KĀRIKAS 12 to 15½: Meaning: "(1) Those Devotees whose minds are concentrated on celebrations. (2) Those Devotees, whose minds are full of wonder and surprise. (3) The Devotees, who love supernatural and Divine happenings. (4) Those people who have the desire to see "mischievous" and "irritating" actions. (5) The devotees with the feminine attitude. (6) The persons who desire material and worldly objects and (7) Those persons, who put efforts, in all other ways and kinds. The total and

pure devotion of these seven types of Devotees, is explained in these 7 chapters.

In the 5th chapter, the celebration in Gokulam, which was conducted on the birth of our Lord, is explained. Shri Nandagopa undertook to conduct these celebrations, after completely giving up the performance of other necessary duties.

The celebrations done, by giving up very important and desirable duties, by Shri Nandagopa denotes, that he never doubted that our Lord Shri Krishna was someone else's son. Because, if there was any doubt, in the mind of Nandagopa, on this score, then He would not have conducted the celebrations at all or He would not have collected so much of valuable materials for the celebrations of our Lord's birth.

With a view to emphasize the love and attachment Shri Nandagopa had for our Lord, the fear of Nandagopa, for the safety and security of our Lord, which he experienced after paying his taxes to Kamsa, is mentioned."

Commentary: There are 7 chapters describing our Lord's Divine Leelas enacted during His childhood, as, the 7 different types of devotees, who deserved to witness these 7 types of Divine Leelas, were there in Vraja. In the 12th and the 13th Kārikas, the attitude and nature of the state of mind of these 7 types of devotees are described.

In the heart of those loving Devotees of our Lord, the entire Divine Leelas of our Lord, automatically, arise fully inspired, no sooner, they get related or connected to our Lord.

In the 5th chapter, the pure and Total Devotion of those Devotees, who had established their minds in the

joyful celebrations conducted by Shri Nandagopa to honour and celebrate our Lord's Holy birth, is explained.

In the 6th chapter, the Divine Leela, enacted, by our Lord, denotes that, one can conquer fear only on surrendering to Lord Sri Hari. Moreover the 'liberation' of the most undeserving Putana is mentioned to re-emphasize the glory and greatness of our Lord's noble quality of pardon and grace. This Divine Leela, also reiterates the glory of the spiritual Divine nature of our Lord.

Through the suggestion and advise of Shri Narada, the principles of worldly life are also mentioned. The Divine Leelas enacted, through the worldly and spiritual principles describe the total and pure Devotion of the loving Devotees of our Lord.

In the 7th chapter, through the enactment of the Divine Leelas of our Lord, such as the "breaking up of the cart" etc., the total and pure Devotion to our Lord, of those devotees who had got wonder and surprise, at our Lord's unique Divine Leelas, is described.

In the 8th chapter, various Divine Leelas were enacted, which showed the supernatural status and power of our Lord and made these Devotees get wonder and astonishment, at the pure and total Devotion to our Lord, experienced by them, due to the variety of the Divine Leelas, performed by our Lord viz. the Naming Ceremony of our Lord, made by Shri Gargacharya as "Shri Krishna" and "Shri Vāsudeva", although our Lord is the Puruhōttama Himself; (2) the loving devotees of our Lord, who could understand the spiritual and the supernatural Leelas of our Lord; (3) through destroying the demons; (4) enactment of the Divine Leelas, usually condemned in this world such as stealing, eating mud etc.; (5) showing this entire universe in His mouth to mother Yashoda, - all these Divine Leelas

have been described as being enacted by our Lord to specifically cater and provide to each different type of Devotee, with the sole motive for Blessing them, with Pure and total Devotion to our Lord.

In the 9th chapter, the disturbance caused to the people of Vraja, due to our Lord breaking their pots of curd etc. is described and these Divine Leelas, created pure and total Devotion, in the minds of those loving Devotees, who understood and appreciated the Divine and the Supernatural nature of these types of "disturbing" (UPADRAVAM) Divine Leelas of our Lord.

In the 10th chapter, through the Divine Leela enacted by our Lord for Nalakubara and Manigreeva, those Devotees who have love for our Lord, with a feminine attitude (of Rajas and Tamasic nature), were blessed with pure and total devotion to our Lord.

In this manner, through 7 different types of our Lord's Divine Leelas, the pure and total Devotion to our Lord, of the seven deserving types of Devotees, are explained.

श्रीसुबोधिनी : पूर्वं "यशोदाशयने सुतं निधाय तत्सुतामाधाय गृहानगादि"त्युक्तं, "जातं परमबुध्यत" इति च, ततो मायायां निर्गतायां यशोदा प्रबुद्धा पुत्रं ज्ञानवती ततः सर्वेषु यदासीत् तदाह नन्दस्त्वामज इति।

SRI SUBODHINI: Shri Vasudeva, had placed his son, on the bed of mother Yasodha and brought back, her daughter, to his home. Firstly Yasodha had only the faint knowledge of having got a child. After this, on Yogamaya, leaving her house, Yasodha woke up, and came to know that she had given birth to a son. Shri Sukadeva now, explains the events, which followed, on coming to know of the birth of a son, through these verses.

॥ श्रीशुक उवाच ॥

नन्दस्त्वात्मज उत्पन्ने जाताह्लादो महामनाः।

आहूय विप्रान् वेदज्ञान् स्नातः शुचिरलङ्कृतः॥१॥

वाचयित्वा स्वस्त्ययनं जातकर्मात्मजस्य वै।

कारयामास विधिवत् पितृदेवार्चनं तथा ॥२॥

VERSES 1 and 2 Meaning: "Shri Sukadeva began to tell that Shri Nandagopa became very happy and joyful on the birth of his son and undertook to celebrate the purificatory ceremonies and rituals associated with this birth. First he took bath and purified himself and got ready, by adorning, with several varieties of fineries and vestments. After this, with a generous heart, he invited and requested the Brahmins, who were well-versed in the Vedas, to chant auspicious propitiatory incantations. He, thus celebrated in accordance with the scriptures the purificatory ceremony of his son's birth along with the worship of his ancestors and the celestial gods."

श्रीसुबोधिनी : पितुः पुत्रः, अतो नन्दो जातकर्म कारयामासेतिसम्बन्धः तुशब्दः पूर्वकथां व्यावर्तयति शङ्कां च व्यावर्तयति. तदाह आत्मज उत्पन्न इति. यस्य यथा प्रतीतिस्तस्थैव शुकेनानूद्यते, भगवता तथैव तेषां बुद्धेः सम्पादनात्. अन्यथा तद् भगवच्चरित्रं न स्यात्. अत आत्मनः सकाशाज्जातः पुत्र एवायमिति नन्दस्य बुद्धिः, -तदाह आत्मज उत्पन्न इति. वासुदेवोत्रैवाविर्भूत इतिसिद्धान्तः. अन्यथा केवलमायाजनितं स्तन्यं भगवान् न पिबेत् सिद्धवत्कारेण च शुको न वेदत्.

अन्तःकरणप्रतीत्यापि पुत्रोयमितिनिश्चयार्थमाह जाताह्लाद इति. यद्यपि पुत्रजन्मज्ञान एवाह्लादस्तथाप्यन्यथाज्ञानमपि भवेदिति तद्व्यावृत्त्यर्थं जन्मैव निमित्तत्वेनोक्तम्. रूपान्तरेपि स्वीकृतेनुभावोवर्जनीयो भवत्येव. अतः प्राकृतोपि नन्दो महामना जातः, प्राकृतानामल्पमेव मनो भवत्यल्पकार्यकारि, महत् महत्कार्यकारि मनो यस्य "महान्तमुत्सवं करिष्यामी"ति. सोपि विधिपूर्वकं कर्तव्य

इति ब्राह्मणाकारणं कृतवानित्याहाहूयेति. विशेषेण प्रान्तीति तेषां पूरकत्वमुक्तम्. अन्यार्थनाशकत्वेन ते निन्दिताः स्युः उत्सवे तेषामाकारणे हेतुमाह वेदज्ञानिति. "यावतीवै देवतास्ताः सर्वा वेदविदि ब्राह्मणे वसन्ती" ति श्रुतेः सर्वदेवतासान्निध्ये हि मङ्गानुत्सवः. तत्र विहितानि कर्माण्याह स्नात इत्यादि. स्नानं नैमित्तिकं, सूतकसम्भावनायामाह शुचिरिति; अन्यामपि शुद्धिं सम्पादितवान्. अलङ्कृत इति; अलङ्करणं शुभसूचकम्. विशिष्टालङ्कार उत्सवः सर्वजनीनो भवति ॥१॥

सर्वकर्मस्वादौ स्वस्तिवाचनम्. जातकर्मैति कर्मनामधेयं; क्षत्रिय-वैश्ययोरन्यद्वारा कारणम्, विधिः पुरोहितशाखानुसारेण. आत्मजस्येति पुत्रे यो विधिः; भगवान् स्वस्मिन् पुत्रत्वं प्रकटितवानिति वैदिककर्मणां सार्थकत्वं, गार्भिकबैजिकदोषाभावकीर्तनं च तथैव. नैमित्तिको वात्मसंस्कारपक्षः. भगवच्चरित्रमेवेदमितिसिद्धान्तः. पितृदेवार्चनं नान्दीश्राद्धं तथा विधानपूर्वकम्. युगलेन संस्कारनिरूपणं प्रवृत्तिमार्गनिष्ठत्वाय ॥२॥

SRI SUBODHINI: A son is supposed to save his father, by being born to him, from the hell called "Punnam". As this son was born to him, Shri Nandagopa, now, undertook to do his duty of performing all the purificatory rituals and ceremonies, associated with the birth of a child. The word "Tu" (But) used in this verse, denotes, the difference between the happenings here in Gokulam and those, which, happened in the house of Shri Vasudeva. Hence, a clear reference is made here to "the son of Shri Nandagopa". "This son is my own as He is born out of my own self." Shri Sukadeva also tells in this manner, as our Lord, had made his intellect to say so. If our Lord had not made the intellect of Shri Sukadeva to say in this manner, the Divine Leelas of our Lord could not have happened and our Lord would, also, not have been able to enact later His Divine and Sweet Leelas and events - hence Nandagopa's intellect was made by our Lord to feel "this son is mine only as He is born to me." Hence, it is said here "the son is manifested". The

spiritual purport of these words is that "only here the Holy manifestation of the Divine Part of our Lord Shri Vāsudeva, has taken place." If this was not the case, and only Yogamaya had manifested here, then how can our Lord drink the milk from Yasodha, which was, originally intended for Yogamaya? He would not drink this milk at all - that Shri Sukadeva also will not speak, with great certainty, that the birth of Nandagopa's son had taken place. With a view to explain the happy inner mind and conviction of Shri Nandagopa that "his own son was born", in this verse, reference is made, to the inexplicable Joy and Bliss of Shri Nandagopa - that, the reason for Shri Nandagopa's Joy and Bliss, was due to the birth of his own son only. Moreover, Nandagopa did not have any other information or knowledge, that this child has been "brought" to his home, from somewhere else! Neither he heard from anyone, that a son was born to him. In other words, He was certain in his mind and he had the firm conviction that this son was born to his self (ĀTMA) only. Due to the firm conviction of this truth, no sooner he became Blissful and joyful, the ordinary cowherd in him, now became of the nature of an exalted and noble person (i.e. due to the birth of our Lord, in his house, as his son) - and exhibited a noble and generous mind. Usually, the minds of people living in villages are conservative and small, and hence all their actions are also always, of small dimension and nature. But Nandagopa with a noble and great mind undertook the preparations for celebrating the birth of his son, on a grand scale. He did not celebrate this event, in a worldly manner only. With a view to perform all the actions, in accordance with the holy scriptures, Nandagopa now invited those Brahmin-sages, who were well versed in the Holy Vedas, and who also

can perform all the rituals and ceremonies, which will not go waste in it's results or be termed as contrary to the injunctions of the scriptures. He invited the Brāhmin-sages, who had the full knowledge of the Vedas, as in them, the holy celestial gods resided, due to their penance, conduct and living in accordance with the scriptures. Great and holy celebrations can take place only with the blessing of the celestial gods. Nandagopa, completed all the celebrations and rituals, in accordance, with the usual practices of this world and the holy scriptures. He, firstly, purified himself, by having a bath. Reference is made in this verse to "pure and sacred" (SUCHI) to denote that, Nandagopa performed all the purificatory rituals associated with the birth of his son, after first becoming 'pure' himself. During such holy and auspicious/sacred celebrations, it is usual to adorn oneself with fineries and hence, reference is made here of Nandagopa "being adorned with fineries and other embellishments". The celebrations will not shine with glory and mirth, if the one, who intends to celebrate, is himself not properly dressed and bedecked with fineries/vestments, which will invoke joy and Bliss in the minds of the other onlookers and participants in the celebrations. Hence reference is made to "celebrations with exquisite adornments and embellishments" - that only when everyone, involved, is fully bedecked and adorned with various fineries, ornaments, vestments etc.- then only the celebrations will exhibit great joy and mirth, which leads to happiness to everyone.

Before the performance of all rituals associated with the Vedas, auspicious incantations are chanted. Hence Shri Nandagopa also invited the learned Brāhmins to chant these auspicious propitiatory verses. The various purificatory rituals, which are usually performed, immediately,

after the birth of a child are known as "purificatory rituals at birth" and usually Brāhmins do these ceremonies, for both the Warrior and Business⁹ classes. These Vedic rituals have to be performed strictly, in accordance with the injunctions/specifications of the scriptures. Thus, the purificatory ceremonies, for our Lord's birth, were performed, in accordance, with the scriptures. As our Lord had now manifested, regarding Himself, as a human son to Shri Nandagopa, with the performance of these purificatory ceremonies, the blemish of our Lord living in his mother's stomach and other blemishes were removed through these ceremonies and, thus, the vedic rituals were duly completed with the Blessings of our Lord. All these rituals/ceremonies were performed, only as inspired by our Lord, as these were only His own Divine Leelas. The ritual ceremony, done, to propitiate the ancestors is known as "Nāndi" and both Nandagopa and Yashoda performed all these ceremonies, with sincerity and devotion in accordance with the scriptures and this showed their faith, belief and conviction in the Vedic traditions. [We will now explain, from various commentaries written by Saints and Mahātmās, several concepts/ideas, which emanate from a consideration of the meanings of these verses. **Prakash:** Shri Purushōttamji has explained the meaning of the words, used in the Sri Subodhini by Shri Mahaprabhuji regarding "being born as a son to a father" (PITUHU PUTRAHA) - to denote that the ancestors of Shri Nandagopa were saved from a sojourn at the hell called "PUNNĀMA" by the birth of Nandagopa as their son and offspring. Hence, the birth of a son, for a father, is considered necessary to get release from the debt, which one owes to one's ancestors. Now Nandagopa became happy that, through the birth of his own son (our Lord)

he will also be redeemed from his own debt to his ancestors.

We will now consider several doubts which can possibly arise in the minds of devotees and also remove these doubts through scriptural explanations and reasons.

DOUBT: Shri Sukadeva is considered as 'Omniscient' i.e. He knew very well that our Lord has no birth or death. Even then, why did He address our Lord as "a son" (ĀTMAJA)? Removing this doubt, Shri Mahāprabhuji says, in the Sri Subōdhini, that being the most illustrious Devotee among the knowers of Brahman, Shri Sukadeva was also Omniscient. Hence, he had the full spiritual wisdom that this "birth" of our Lord, was, indeed, one of His Divine Leelas - that our Lord inspired, in the mind of Nandagopa, the thought through which, Nandagopa treated our Lord, as his own son. In fact, Nandagopa really thought, that our Lord was his son only, and he always regarded and treated our Lord, as his son only. Hence, this word "son" has been used by Shri Sukadeva.

DOUBT: Why did Shri Sukadeva use the words "took birth" (UTPANNA) for our Lord's manifestation? Shri Mahāprabhuji, removes this doubt, in his Sri Subōdhini, by explaining that the words "took birth" really meant, that our Lord's Divine Part of Shri Vāsudeva manifested Himself at the house of Shri Nandagopa. Hence the words "took birth" did not denote to the manifestation of our Supreme Lord Purushōttama, who is indeed "birthless", but to Shri Vāsudeva, who is a one of the Four Divine Parts of our Lord and who manifested, now, in the house of Shri Nandagopa.

DOUBT: In the "NIBANDHA" it is mentioned that

the Divine Part of our Lord viz. Shri Vāsudeva had manifested Himself in the heart of Shri Vasudeva (Shri Krishna's father). How come then, it is mentioned that the Divine Part of Shri Vāsudeva, had manifested in the house of Shri Nandagopa? Clearing this doubt, our Shri Mahāprabhuji says, that the Divine Part of Our Lord viz. Shri Vāsudeva manifested Himself, here, in Gokulam, outside, why? So that He could accept the milk of mother Yasodha, which was originally intended for the Yogamaya, who was born as the female child to Yasodha. Moreover, without this external manifestation at Vraja, the Lord could not have enacted the Divine Leelas of Shri Vāsudeva viz. giving liberation, Devotion/status and creating history, for remembrance of posterity, through His countless and Holy Divine Leelas. Hence Shri Vāsudeva took His manifestation in Vraja only. There is no doubt on this.

In this verse, the word "sacred purity" (SUCHI) has been used - to denote that Shri Nandagopa was "pure" as he performed all the rituals and ceremonies associated with the birth of his son, according to the scriptural rules, before the cutting of the umbilical cord.

YŌJANA: Shri Lāloo Bhatji, explaining the words "Father's son" says that our Lord, did not manifest Himself here in Vraja as He did during His incarnations as the Fish, the Tortoise, the Boar, and the Man-lion (NRISIMHA) - when He manifested Himself as the son of Nandagopa. Nandagopa was entitled to perform all the religious ceremonies associated with the birth of our Lord, as his son. Hence the words used here viz. Father's son are, indeed, appropriate.

DOUBT: That Shri Nandagopa did not have the certain faith that our Lord was indeed his son and hence

the Divine Leelas performed in Vraja also, cannot be considered, as real!

Removing this doubt, it is explained, that the thought about our Lord, as his son in the mind of Nandagopa was not unreal or illusory and hence the Divine Leelas enacted by our Lord, subsequently, also are not considered as unreal or illusory. But Nandagopa was certain that this son was born of him only, and hence, the thought that this son is "his" only was inspired by our Lord - so that our Lord can enact all His Divine Leelas in Vraja. Our Lord had inspired Nandagopa to have the certain faith that He was his real son, although He had manifested Himself in a Supra-divine way. All this, is part of our Lord's Divine Leelas.

LEKH: Shri Vallabhdāsji writes explaining the remarks made by our Shri Mahāprabhuji on the word "But" (TU).

DOUBT: Like Shri Vasudeva, in the prison, had not performed any of the religious ceremonies, associated with the birth of our Lord, but only sang our Lord's praise, here also, Nandagopa should have sung only the praise of our Lord and not undertake to perform various obligatory religious ceremonies.

He should have treated our Lord, as Supra-divine, as Shri Vasudeva did earlier. If Nandagopa had got an inkling about the visit made by Shri Vasudeva to his house, then he would have certainly got the doubt, as to whether this child was his son or otherwise, and in this case of doubt, he would not have performed the religious ceremonies, treating our Lord as a son born to/of him.

Removing this doubt, the word 'Tu' (But) used in this verse denotes that our Lord had manifested His Divine

Form to Shri Vasudeva, with a view to make both Shri Vasudeva and mother Devaki remember their earlier births. He, thus, manifested Himself with Four arms and hence Shri Vasudeva, overwhelmed by the Divine Vision he had, had sung the praises of our Lord. Here, in Vraja, at Nandagopa's house, our Lord had showed Himself, as an ordinary human child, and the fact that our Lord had also showed Himself, with the umbilical cord, being intact, removed all the doubts about our Lord's Supra-divine nature, from the mind of Shri Nandagopa.

LEKH: Comments on the aspect of our Lord drinking mother Yasodha's milk - Our Lord drank the milk of mother Yasodha, with a view to remove the blemish in the milk caused by the association of Yogamāya and, hence, it was necessary that our Lord's Divine Part of Shri Vāsudeva also got manifested here, along with Yogamāya. The advent of Yogamāya, without Our Lord's intervention would have prevented the children-devotees in Vraja from enjoying the Relish (Rasa) of the Divine Leelas of our Lord. If the mother's milk was created only for our Lord, then, the children-devotees, who were already inside our Lord (and later to be manifested as our Lord's friends) after drinking this milk would have got liberated forthwith (MŌKSHA). But, as our Lord's desire and intentions were otherwise, the children did not get attached to the world nor they attained liberation - but - they were blessed by our Lord, to enjoy the Rasa-Relish of our Lord's Divine Leelas, as this "Divinely inspired" milk of mother Yasodha made them deserve and fit for participating and enjoying the Divine Leelas of our Lord.

PRAKĀSH: Shri Purushottamji explains the words used in the Shri Subodhini by our Mahāprabhuji viz. "gave meaning to the Vedic injunctions" (SĀRTHA-KATWAM):

If Nandagopa had not performed, on the birth of our Lord, all the required ceremonies and rituals, according to the Vedic tradition, then, this inaction would have violated the injunctions of the Vedas. But, by performing them, Nandagopa respected the Vedas and followed its rules and traditions scrupulously. Although, our Lord is "birthless", with a view to enact His Divine Leelas, our Lord had caused Nandagopa to regard Him as his son only.

DOUBT: Were the Vedic rituals and ceremonies performed, on the birth of our Lord, to remove the blemish attached to our Lord's stay in the stomach of mother Devaki etc.? (Usually for all normal human children, these ceremonies are performed to remove the blemish of stay in the mother's stomach for over 9 months). If this is true, then, our Lord's Supra-divine manifestation will get prejudiced. To, also, conclude that our Lord had, indeed, the blemish attached to Him, through His staying in the stomach of mother Devaki, will be unthinkable! Removing this doubt, our Mahāprabhuji has used the word "caused by circumstances" (NAIMITHIK) i.e. all these ceremonies were not performed to remove any blemish, to our Lord, caused by the staying in the stomach of mother Devaki and the subsequent birth etc., but, they were performed, due to our Lord's manifestation (and not to remove any blemish as there was never any blemish attached to our Lord) and due to Nandagopa being inspired by our Lord, to regard and treat Him, as his own son, all these events of ceremonies etc. followed naturally, as is the case with ordinary human beings. The purport of this, is that it was our Lord's desire to be treated as an ordinary human child. Moreover, the Lord inspired, in the mind of Nandagopa, that He should always be considered as Nandagopa's son only.

DOUBT: If the above is true, then, we should also concede, that these religious ceremonies, which were performed, to ward off the blemish of birth etc. would be fruitful i.e. will lead, logically, to it's results such as removing blemish etc. Have we to conclude like this?

Not at all. All these events are part of our Lord's Divine Leelas, caused and inspired by our Lord's Will, through His Power of causing illusion. Otherwise, what was the necessity to protect our Lord, through the performance of Vedic rituals, when He is the ultimate Truth of Supreme Paramātma?

LEKH: Explaining the words, used, in Sri Subodhini by Shri Mahāprabhuji "the truth is as per the Vedas" - it is said that, although the Lord, never had the blemish of staying in the stomach of mother Devaki etc. (GARBHAVĀSA), all these rituals and ceremonies were performed by Nandagopa, with a view to remove the blemish associated with staying in mother's stomach, birth etc., which are usually performed for ordinary human births. We should consider these ceremonies as an act of devotional service performed by Shri Nandagopa to our Lord. These ceremonies were performed by Shri Nandagopa to please our Lord, who was just born - like adoring and offering flowers etc. makes our Lord happy - in the same way, all these ceremonies were performed, as an act of devotional service, with a view to please our Lord.

LEKH: Explaining the meaning of the words used in Sri Subodhini viz. "gathering materials and attending to various activities" (DRAVYA KRIYĀNĀM) - it is said, that gathering and procuring of materials like gold etc. for giving in charity and also adorning the cows, which were also given to deserving persons, in charity, were done with great generosity and in plenty.]

महामना इतिविशेषणस्य कृत्यमाह धेनूनामिति.

धेनूनां नियुते प्रादाद् विप्रेभ्यः समलङ्कृते।

तिलाद्रीन् सप्तरत्नौघान् शातकौम्भाम्बरावृतान् ॥३॥

VERSE 3 Meaning: "Nandagopa gave, fully adorned and bedecked, to the Brāhmins, two lakh cows along with 7 mounds (which resembled 7 mountains) of sesame seeds, covered with silk clothes, embroidered with precious gems and Jari of gold and silver."

श्रीसुबोधिनी : नियुतं लक्षं; लक्षद्वयमपि प्रत्येकमलङ्कृतं, भगवत्सान्निध्याद् द्रव्यक्रियाणां न परिक्षयः विप्रेभ्य इति समुदायेन दानम्, सङ्कल्पमात्रव्यावृत्त्यर्थमाह प्रादादिति. विशेषेण पूरकत्वान्नास्यापि परिक्षयः. तिलाद्रीनिति तिलपर्वतान्. रत्नौघानिति पृथक् रत्नानामोघः समूहो येष्विति वा. शातकौम्भेन सुवर्णनाम्बरैश्चावृतान् अत्रेषु तिला मुख्याः, "गावो हिरण्यं वासांसि तिला रत्नानि चे" तिपञ्चानां दानं सर्वाण्येव सर्वदैवत्यानि ॥३॥

SRI SUBODHINI: As Shri Nandagopa was of a noble and generous heart, whatever he gave as charity and gifts on the birth of our Lord is described, and this brings out clearly the magnanimous nature of Shri Nandagopa. Nandagopa, gave away two lakhs of well-bedecked and adorned cows, as gifts. To emphasize this fact of "actual giving" the word "gave away" (PRADĀT) has been used in this verse. As our Lord had manifested in his house, every type of material was seen in plenty, and all actions were completed in a proper manner. The word "Vipra" is used here to denote that Shri Nandagopa gave away the gifts to everyone in the Vraja land. There was no shortage of any material or the cows as they were provided by the Divine wish and in a special way. Apart from giving the gifts of the cows, Nandagopa also gave away, with joy,

mountains of sesame seeds covered with precious stones and gold and silken clothes. Sesame seeds are considered as the principal and important item of food. In this manner, Nandagopa gave the gifts of the cows, gold, clothes, sesame seeds and precious stones - as all these are considered Divine in character.

श्रीसुबोधिनी : बहु दत्तमिति शङ्कां वारयितुं तस्य ततोपि बह्वस्तीति वदन् शुद्ध्यर्थमपि तेनैतावद् दातव्यं भवतीति वदन् समानैरन्यैः कालादिभिः सह द्रव्यं निरूपयति कालेनेति.

SRI SUBODHINI: Shri Nandagopa, gave so much more, in charity. Even after giving away so much, a lot more remained. Nandagopa gave away many things with a view to purify himself.

कालेन स्नानशौचाभ्यां संस्कारैस्तपसेज्यया।

शुद्ध्यन्ति दानैः सन्तुष्ट्या द्रव्याण्यात्मात्मविद्यया ॥४॥

VERSE 4 Meaning: "Purity is attained through the factors of Time, a bath, cleaning oneself, purificatory ceremonies, penance and sacrifice. Purity of one's possessions is attained through charity; the inner-mind, is purified through contentment and through spiritual practice, one's Atma (or inner-spiritual self) is purified."

श्रीसुबोधिनी : कालादिना प्राणिनः सर्वे शुद्ध्यन्ति. नव शोधकानि, तत्र कालो मुख्यः सर्वं कालोद्भवमिति. उत्पन्नः पुत्रः शतं वर्षाणि जीवति. तत्र दश दिनानि षट्त्रिंशच्छतानामेको भागो भवति; सम्पूर्णं काले तावान् कालस्त्वशुद्धः. एवं द्रव्याण्यपि ज्ञातव्यानि. जननादौ कालेनैव शुद्धिर्न स्नानादिना. वंशशुद्धिजनकः कालः, स्नानं सम्पूर्णदेहशोधकं, शौचमेकदेशस्य—लौकिकव्यवहारार्थं त्रिधेयं शुद्धिः. अदृष्टाद्युत्पत्त्यर्थं त्रिधा शुद्धिमाह—**संस्कारैर्जातकर्मादिभिर्देहो वैदिककर्मार्थं संस्कृतो भवति. एतेषां भूतसंस्कारकत्वमेव. तपस्त्वन्तःकरणशोधकम्, अदृष्टोत्पत्तिद्वारेति केचित्.**

इज्या यागः, तेन भगवान् सन्तुष्यति. एवमाधिभौतिकस्याध्यात्मिकस्याधिदैविकस्य संस्कारकाणि त्रीणि निरूपितानि. एवं षड्विधैरपि सर्वे शुद्ध्यन्ति. बहिःशुद्धिमाह दानैरिति. दानैर्द्रव्याणि शुद्ध्यन्ति दानव्यतिरेकेण द्रव्याणां न शुद्धिः, वित्तानुसारेण च दानं, अतो लक्षद्वयदानं गवां शुद्ध्यर्थमेव. अल्पानि प्राप्तानि सन्तुष्ट्यैव शुद्ध्यन्ति, अतो द्रव्यशुद्धौ द्वयमुक्तम्. आत्मा तु जीवः आत्मविद्यैव शुद्ध्यति "सोहमस्मी"त्यादिरूपया ॥४॥

SRI SUBODIHINI: Reference is now made, here, that, a person gets purified through the efflux of time also or through the power and influence of Time. Nine types of factors/materials, can purify everyone. Among these, Time is a very important factor, as everyone is born of Time and the factor of Time decides one's life, on this earth. The scriptures have specified that the person, who is born of Time, can hope to live up to a 100 years. Out of these, one day in a period of 3600 days is considered as not pure or unholy - thus 10 days in one's life-time are considered as "impure". In this way, there is some impurity attached to one's possessions (materials) also. How can one remove the impurities attached to these factors/materials? The ways and means of this, are mentioned here. The 'impurity' attached to the birth of a child cannot be, just, removed through taking a bath, but this impurity is removed only by the efflux of Time, which removes this impurity caused to the family. A bath removes the impurity of the body and the act of cleaning oneself removes the impurity of one of the parts of the body. For the purpose of purification of one's body and one's material/ worldly life, mention has been made of these purificatory factors. Now, a description is made of the three factors and methods of removing the impurities caused by unseen (supernatural) forces/factors. (1) The performance of the purificatory ceremonies, associated

with the birth of a child, removes the blemish of the child's remaining in the stomach of the mother, before it's birth. The child then becomes purified, so that he can undertake to do the Vedic rites, later. This purification is also known as the purification of the elements. (2) Through the performance of penance, the purification of the inner-mind takes place. (3) Through the performance of a sacrifice, our Lord is pleased. In this manner, three types of purificatory rites and factors, viz. physical, spiritual and the celestial factors have been mentioned. Thus, totally, 6 types of purificatory rites for one's own inner purification have been described up to now. Now, the purificatory rites for external purity are mentioned. Through the act of charity, one's material possessions get purified. (Only charity can purify and remove the sin and blemish attached to one's possessions). One gives in charity only on the basis of one's wealth and hence Nandagopa gave two lakhs of cows, with a view to purify the vast number of cows, which he had. Through contentment, all the rest of the materials/possessions were purified. Hence, for the purification of one's material possessions and prosperity, giving away in charity and contentment in the mind have been prescribed as the necessary factors. The self (Atma) in us gets purified through the knowledge of Brahman viz. "I am Brahman" (SOHAMASMI) - by attaining this spiritual wisdom, one's spiritual self get purified. In other words, when spiritual ignorance (i.e. the ignorance about one's true Divine nature) is removed, through this spiritual wisdom, then, realizing one's true Divine nature, the Jiva or the human being becomes entitled to discharge his duties.

The noble Shri Nandagopa celebrated the birth of his son, with great joy and enthusiasm. He gave up all the

other necessary duties and went, forthwith, to pay his dues to Kamsa at Mathura. From this, we may deduce that, there was a firm conviction, in the mind of Nandagopa that this newly born boy was, indeed, his own son, having been born of him. If he, ever, had any doubt on this, he would not have given away in charity, so much of very valuable materials after the birth of his son, and would not have taken and pampered our Lord in his bosom. All these happenings and actions of Shri Nandagopa, clearly indicate, that he was certain that this boy was, indeed, his own son. In fact noble and great persons have such a sacred mind, through which they never regard the property and possessions of others' as their own. **Prakāsh:** The acts of charity done by Shri Nandagopa were indeed indicating the generous and noble nature of Shri Nandagopa and it is also construed, that through these charitable gifts, even the future incoming possessions and wealth were purified.

In one's life span of hundred years, 10 days are considered as impure. Explaining this further, one tenth of 100 years is 10 years. The first day of each of these 10 years is considered as impure. In this manner, as there is no continuous period of 10 days as impure, how is it that the first 10 days after the birth of the child are considered as impure? Removing this doubt, it is explained that no one can remember the first day of each of the 10 blocks of 10 years each, and observe that particular day as 'impure'. None can observe this scrupulously. Hence, considering the practical difficulties involved for the ordinary human beings, the wise sages, with a view to facilitate proper and easy observance of this period of 'impurity', prescribed that 10 days of "impurity" may be observed, after the birth of a child. In this manner, even in one's wealth, we should regard this factor of "impurity"

- i.e. one Rupee is considered as "impure" in 360 Rupees and this wealth is purified by giving away a part of our wealth in charity, to the poor and needy.

Shri Nandagopa gave in charity so much of his wealth and cows, in a most generous manner-this we can take as an indication of his vast amount of wealth.

LEKH: Explains the rituals and ceremonies performed to "purify" the environment after the birth of our Lord. Through the performance of rituals and ceremonies, associated with the birth of a child, the physical body of the child is purified. But these rituals do not purify the inner mind or the inner self of the new-born child. Through the performance of penance, the inner mind is purified and the inner-self is pleased with the performance of Vedic sacrifices. Here "purification" of the indwelling spiritual self or inner-self means that the inner-self is pleased and happy.]

सौमङ्गल्यगिरो विप्राः सूतमागधबन्दिनः।

गायकाश्च जगुर्नेदुर्भयौ दुन्दुभयो मुहुः ॥५॥

VERSE 5 Meaning: "The Brahmins, the exponents of the Puranas, the story-tellers about one's ancestry and the messengers began to speak auspicious words; The big drums and the musical instrument of Dundubhi were played continuously making auspicious sounds."

श्रीसुबोधिनी : एवं प्रसङ्गात्प्रत्यक्षं माहात्म्यमुक्त्वाग्रे वक्ष्यमाण-मुत्सवमुपपत्त्या निरूप्योत्सवमनेकप्रकारमाह सौमङ्गल्येतिदशभिः विद्याकृतो यावानुत्सवः स प्रथमं निरूप्यते.

सौमङ्गल्य सुमङ्गलता. यैर्वेदैः पौराणैर्वाक्यैर्मङ्गलं भवति तच्च निरन्तरं पठन्तीति **सौमङ्गल्यप्रतीपादिका गिरो** येषामित्युक्तम्. गिरां वैयर्थ्याभावो **विप्रपदेनोक्तः. सूताः पौराणिकाः, मागधा वंशशंसकाः, बन्दिनो वैतालिकाः;**

तेपि सौमङ्गल्यगिरो जाताः गायका अन्ये केवला नृत्यादिसहिताश्च स्त्रियश्च वाद्यवादकाश्च नेदुः भेर्य उत्सवसूचिकाः, दुन्दुभयो मङ्गलवाद्यानि शुभकर्ममात्रे प्रवृत्तानि. मुहुः श्रमपर्यन्तं वादयित्वा पुनर्निवृत्ता वादयन्तीति. एतद् वाद्यमपि सङ्गीतशास्त्रप्रसिद्धम्. अतो विद्याकार्यं सर्वमुक्तम् ॥५॥

SRI SUBODHINI: In this verse, the various ways of celebrating our Lord's birth, have been described - it was certain that a very big celebration took place because there was so much of charity done, by Shri Nandagopa, through giving away, enormous amount of materials and wealth to countless people. This celebration also depicted the greatness and glory of Shri Nandagopa. In the next 10 verses, the celebrations, beginning with this verse, wherein the celebrations, done through those knowledgeable in the Vedas and Purānās, which were observed in Vraja, are described. The auspicious Vedas, Purānās and other scriptures were chanted by the Brahmins, the Purāna story tellers, the tellers of ancestral stories and others, who all, spoke, very auspicious words celebrating the birth of our Lord. Their words become true and fruitful, as in the auspicious chanting there were holy Brāhmins, well-versed in the Vedas, through whose association, the words of others also became auspicious. Among the tellers of ancestral stories and others, there were two categories viz. (1) Those who only sang and (2) Those who danced also, while singing. Among those who sang, there were women-singers also. There were many experts, who played on the percussion instruments. The big drums, clearly showed the nature of celebration of a festival as the musical instrument of Dundhubhi is played only during the auspicious and sacred occasions. They were played continuously, although those who played them, took rest in between. These instruments are well known in the science

of Music. In this verse, the celebrations done through those who had the knowledge of the scriptures and who were experts in music and other forms of entertainment have been described i.e. through the knowledge, which one had (VIDHYA).

व्रजः सम्मृष्टसंसिक्तद्वाराजिरगृहान्तरः।

चित्रध्वजपताकास्त्रक्चैलपल्लवतोरणैः ॥६॥

VERSE 6 Meaning: "In Vraja, all the houses, both inside and outside, the streets and all other parts were thoroughly cleaned and spruced up. Garlands of beautiful flags and buntings were strewn together and were hung everywhere. All the doors and openings were adorned with buntings of clothes and leaves."

श्रीसुबोधिनी : भूसंस्काराननेकविधानाह व्रज इति.

सम्यङ्मृष्टा रजोदूरीकरणेनोज्ज्वलीकृतास्ततः **सम्यक् सिक्ता** गन्धोदकैर्द्वारादयो यस्मिन् द्वाराणि बाह्यानि अन्तराणि च. **अजिरमङ्गणम्** गृहान्तरं गृहमध्यं गृहान्तराणि च; तदुपरिभागानामपि मार्जनं भवति. एतादृशो **व्रजो** जातः **चित्रध्वजादिभिरपि** युक्तो जातः. एते बहिःशोभाजनकाः गरुडादिचिहिता ध्वजाः, जयपत्राङ्किताः **पताकाः**, उभये विचित्राः **स्त्रजो** मालाः पुष्पनिर्मिताः, **चैलैः** पल्लवैश्च कृतास्तोरणा इति; वस्त्रादिभिर्यावानलङ्कारो भवति स सर्वोपि तत्र कृत इत्यर्थः ॥६॥

SRI SUBODHINI: The 'purification' done, in a variety of ways, of the earth and the environment, is described in this verse. In Vraja, firstly all the roads, houses, both inside and outside, all the inside and outside doors/windows, verandah etc. were thoroughly cleaned up, by removing the dust from them and they were all cleaned through the use of scented water. Flags showing the symbol of Garuda and other Holy and sacred symbols, buntings inscribed with the words of "Victory" (JAYA),

which were looking wonderful, were hung up. There were garlands of flowers and buntings made out of clothes and Vraja, now, looked fully decked and beautiful. There were innumerable types of beautiful decorative arrangements made through the use of clothes of various colours. Thus, the entire Vraja now, looked so much beautiful, which was never seen by anyone before the birth of our Lord.

गावो वृषाश्च वत्साश्च हरिद्रातैलरूषिताः।

विचित्रधातुबर्हस्त्रगवस्त्रकाञ्चनमालिनः ॥७॥

VERSE 7 Meaning: " The cows, the bulls and the calves were now adorned with oil mixed with Turmeric powder and other colours and materials. They were also beautified with peacock feathers, shining clothes and garlands of gold. Through all these, they all now looked extraordinarily beautiful."

श्रीसुबोधिनी : गवां शोभामाह गाव इति.

गावो बलीवर्दा धेनवश्च, वृषाश्च स्थूलककुदो महान्तः, चकारादवान्तरभावापन्ना वृद्धाश्च, वत्सा वत्सतर्यश्च सर्वे हरिद्रायुक्ततैलेन रूषिताः. विचित्रा गैरिकादिधातवः बर्हाणि मयूरपिच्छानि वस्त्राणि काञ्चनमालाश्च वर्तन्ते येषाम्. हरिद्रातैलं मङ्गलार्थे, धात्वादयः शोभार्थाः ॥७॥

SRI SUBODHINI: The 'beauty' seen among the cows etc. is being described. There were, apart from the cows, the bulls and the calves, very small calves also. They were all coloured with oil mixed with Turmeric powder and other materials of different colours like Ochre etc. They were all, adorned with, peacock feathers, silken clothes spread over them and with garlands of gold. The application of oil mixed with turmeric is an auspicious

sign. The ochre and other colours enhanced the beauty and brilliance of the cows and others.

महार्हवस्त्राभरणकञ्चुकोष्णीषभूषिताः।

गोपाः समाययू राजन् नानोपायनपाण्यः ॥८॥

VERSE 8 Meaning: "Oh King! The Gopas came to Shri Nandagopa's house, dressed up in beautiful clothes, adorning themselves with turbans and other appropriate accompaniments and ornaments. They also brought, along with them, various types of gifts."

श्रीसुबोधिनी : गोपानां शोभामाह महार्हेति.

अमूल्यानि वस्त्राणि यानि स्थापितानि तान्यपि तस्मिन् दिवसे परिहितानीति ज्ञापयितुमाह महार्हेति अमूल्यानि; वस्त्राणि परिधेयान्याभरणान्यपि तथा. बहिः कञ्चुकोष्णीषैर्भूषिताः कटिबन्धनैरपि, तेषामकथनमुत्सवा-सक्तिख्यापनार्थम्. गोपा ब्रजान्तरस्थिता अपि यावन्तो नन्दपरिचिताः सर्वे सम्यगाययुः. राजन्नितिसम्बोधनमुत्सववर्णनायां सम्मत्यर्थम्. नानाविधान्युपाय-नानि वस्त्राभरणदुग्धध्यादीनि. रिक्तहस्ततगमनाभावार्थमेतदुक्तं, नतु नन्दस्य तैः काचित् समृद्धिः ॥८॥

SRI SUBODHINI: Now the "brilliance" of the Gopas is described. The Gopas had kept aside very beautiful and expensive dresses, to be worn for a very special occasion. They now wore them with great joy, on hearing about the birth of our Lord and with a view to express their joy, and it is but appropriate and necessary, to wear such clothes and adorn themselves with such ornaments as this happy occasion of our Lord's birth has to be celebrated. They had worn turbans on their head and also other accompaniments such as shoulder cloth, including the clothes around their waists (Shri Sukadeva, perhaps, forgot to tell about this "waist cloth" due to the Blissful joy created by his description of the celebrations of the birth of our

Lord). In this manner, the Gopas, who live in Vraja and also those, who lived outside Vraja, now brought along with them, various gifts of clothes, ornaments, milk, curd etc. They brought all these gifts, as it is not proper to visit a home, where there is a celebration/festival, without bringing a gift. These were not brought to Shri Nandagopa to enrich him, as Shri Nandagopa had everything, in plenty, with him.

गोप्यश्चाकर्ण्य मुदिता यशोदायाः सुतोद्भवम्।

आत्मानं भूषयाञ्चक्रुर्वस्त्राकल्पाञ्जनादिभिः ॥९॥

VERSE 9 Meaning: "On hearing about the birth of a son to Yashoda, the cheerful Gopis, now, adorned themselves with brilliant, clothes and ornaments and beautified themselves by applying collerium to their eyes and other embellishments."

श्रीसुबोधिनी : गोपीनामप्युत्सवमाह चतुर्भिः; गोप्यश्चतुर्विधाः सम्बद्धा असम्बद्धाश्चोभय- विधा अपि सङ्गता असङ्गताश्च, **गोप्य** इति.

चकारादन्या अपि तत्र तत्र निलीनास्तथाविधा भूत्वा गता इति निरूप्यते, ब्राह्मणस्त्रियोन्याश्च. तासां नन्दप्राधान्याभावात् **यशोदाया** अपत्योत्पत्ति-सम्भावनारहितायाः **सुतस्याकस्मादुद्भवं** श्रुत्वा श्रवणेनैवान्तःसन्तोषस्तासां जातः. चतुर्विधपुरुषार्थस्तासां विशेषाकारेण सेत्स्यतीत्याकर्ण्यैव **मुदिता** नतु निश्चयमप्यपेक्षन्ते.

-तासां निवेदनीय आत्मैवेत्यात्मानमेव भूषयाञ्चक्रुः. **आत्म**पदप्रयोगश्च शरीरादीनामप्यविकृतत्वाय, सशरीराणामेव ब्रह्मानन्दानुभवात्. उक्तमानि **वस्त्राणि** परिधाय. तथाकल्पान्याभरणान्यपि. **अञ्जनं** कज्जलम्. **आदिशब्देन** तिलकमाल्यादीनि ॥९॥

SRI SUBODHINI: The Bliss and joy expressed by the Gopis of Vraja is explained in the next 14 verses. Gopis who were related to our Lord, through the family

of his father viz. Shri Nandagopa were of 4 categories and the "unrelated" (i.e. all other Gopis) were of 4 categories (i.e. the Gopis who were not related to the family of Shri Nandagopa). These two types of Gopis were also categorized into two broad categories viz. (1) Those Gopis who were accepted by our Lord, to render loving service to Him (SANGATAHA) and (2) Those Gopis who were not dependent on our Lord and were in the general category and who were not earmarked for rendering loving service to our Lord. The word "and" (Cha) used here, denotes, that not only Gopis from every part of Vraja came to visit our Lord, but womenfolk of the Brahmin community and of others' also came now. (On whom Shri Nandagopa had no authority or rulership). The inner-mind of all the Gopis became very joyful on knowing that a son was accidentally born for Yashoda - especially when it was well known that both Yashoda and others did not expect this to happen. Why? Now the Four goals and aims of the Gopis will get fulfilled. Hence, they became very happy. Now, the Gopis did not wait to get confirmation about the birth of our Lord and they, forthwith, began to dress up and adorn themselves. They began to beautify themselves as they were eager to dedicate and offer their entire self to our Lord (SAMARPANAM). The word "Ātma" can be used also to denote the body of one, who is blemish and sin-free. Those souls, who are blemish-free are capable of enjoying the Bliss and Joy of Brahman but not the Bliss of pure service being rendered to Our Lord Shri Purushottama. The Gopis now wore beautiful clothes, bedecked themselves with ornaments, applied collierium to their eyes, with garlands of flowers around their necks and wore vermilion symbols in their face and hair.

[LEKH: "The attached" (SANGAT) and the "unattached" (ASANGAT) Gopis have been referred to sepa-

rately, only to bring out the difference in them, with reference to their intensity of love to our Lord.]

In the Janmaprakaranam (i.e. the description of the birth of our Lord) it has been mentioned that our Lord was the 'son of Vasudeva'. Here our Lord is hailed as the "son of Yasodha". Explaining this fully, it is mentioned that the Four main aims and goals of the Gopis will get specially fulfilled only in Vraja, through the son of Yasodha - that is why, mention has been made to the "son of Yasodha" i.e. only through this son of Yasodha and that too, in Vraja only, all the aims and goals of the Gopis will get completed. The four main aims and goals in the path of Grace are (1) To serve Shri Hari is the highest Dharma. (2) The only goal or wealth is Shri Hari only (ARTHA). (3) The only desire which one should have is to have the Darshan or Vision of Shri Hari (KAMA) and (4) attaining Shri Krishna is the true liberation (MOKSHA). All these four aims and goals of the Gopis, now, will get fulfilled only through the "son of Yasodha" at Vraja.

नवकुङ्कुमकिञ्जल्कमुखपङ्कजभूतयः।

बलिभिस्त्वरितं जग्मुः पृथुश्रोण्यश्चलत्कुचाः ॥१०॥

VERSE 10 Meaning: "The Gopis now came very fast, to have the Holy vision of our Lord, to the house of Shri Nandagopa. They had brought various gifts to our Lord. Their faces were shining with the adornment of Tilak made from fresh saffron paste, and their ample and heavy bosoms were heaving due to their fast pace."

श्रीसुबोधिनी : श्रवणादिगमनपर्यन्तमात्मालङ्कारो यावता भवति तावत् कृत्वा गता इत्याह नवेति.

ताः सर्वाः देवतारूपा भगवत्ससम्मुखे गच्छन्त्यो विकसितवदना जाताः सोलौकिको विकास इति तं वर्णयति. चर्वितताम्बूलाः सुलक्षणवशाद्

वारक्त्रेखायुक्ता मुखभागास्तासाम्, नूतनं कुङ्कुमं काश्मीरं तस्य ये किञ्चल्का
उत्तमा आरक्तास्त एव योजितास्तिलकादौ, पिष्टा वा रेखाकाराः कृताः,
तत्सदृशा वा किञ्चल्काः, एतादृशानि मुखपङ्कजानि तैर्भूतिर्यासाम्.

गन्धो रूपं तथा स्पर्शः कटाक्षभ्रमरोक्तयः।

ताभिश्चतुष्टयं ज्ञेयं रसं ज्ञास्यति माधवः ॥ (१६) ॥

KĀRIKA AND MEANING: "The aspects of fragrance, form, touch, sound and relish - out of these five, the our aspects of fragrance, form, ouch and sound will be known through the Gopis and the aspect of Relish or Rasa will be known to our Lord Shri Madhava only."

[YOJANA: In the Gopis, everything pertaining to their supernatural bodies viz. their fragrance, beautiful forms, their soft touches, their sweet sounds and their Divine Relish (Rasa) were all, of such a Divine quality and nature, that, only our Lord will enjoy all of these, as they were exclusively intended for our Lord only. This is what is described by our Shri Mahaprabhuji in this Karika. In this Yojana, further expatiation of this Karika is done. The Divine aspects of fragrance, form, touch, sound and relish (Rasa) have been described through the words used in this verse viz. the aspect of fragrance through the words "New Vermillion" (NAVA KUMKUM), the aspect of form through the words of "Tilak" (KINCHALKA), the aspects of touch, sound and relish (Rasa) have been described through the words of "lotus like face" (MUKHAPANKAJ). The touch of a Lotus flower gives great joy and pleasure. So the Lotus flower has been referred here, as it gives great Bliss and joy. As honey bees make soft sounds near and over the Lotus flowers, the Gopis have been described to have sweet sounds expressed by them. There is ambrosia and honey in a Lotus flower and hence the Gopis have been described

as full of Relish or Rasa (RASAVATI). All these have been described with a view to denote that the Gopis had everything in their supernatural body, which will please our Lord's eyes and nose, in the Divine way through which the Leelas of our Lord were to be performed.]

बलिः पूजासाधनानि स्रगादीनि. यद्यपि सर्वस्वमेव नेयं तथापि त्वरितं जग्मुः. त्वरागमनं तासामत्यशक्यं यतः पृथुश्रोण्यश्चलत्कुचाः ; अत्युच्चतया कुचयोश्चलनं गमनप्रतिबन्धकं भवति. यत्राशक्यं ताः सम्पादयन्ति तत्र शक्ये कः सन्देह इतिभावः. अत एव माल्यानां बन्धनं शिथिलं, त्वरया यथाकथञ्चिद्बन्धनात्. तेन मार्गे च्युतिरग्रिमवाक्ये कथयिष्यते ॥१०॥

SRI SUBODHINI: The Gopis now came to Shri Nandagopa's house with ornaments and beautification done from their head to toe. This is described in this verse.

The Gopis were manifestations of the celestial gods, and hence, they showed their cheerfulness and joyful nature when they went near to our Lord. Their supernatural cheerfulness and joy are described here. Like the redness caused by having enjoyed the betel leaves and like the natural redness seen on their face, in the specially beautiful women called of the "Padmini nature" (a special category of very beautiful women, at birth), our Gopis also, now, shone with the redness of the Tilaks, they had adorned themselves, with the help of new saffron paste, on their faces. Their lips were also looking as naturally red, due to the application of this fresh saffron paste. Those bedecked and blissful Gopis, who were well to do or wealthy, really wanted to bring as gifts, whatever they had, but due to the urgency caused by their anxiety to see our Lord quickly, came running with only the gifts of flowers and other ingredients for worship. Despite the difficulties caused, in their pace and momentum, by their

heaving bosom, the Gopis managed to run fast to reach Shri Nandagopa's home. The Gopis had the capacity to make the impossible possible, and now they had made the possible, possible through their efforts. But, through their fast pace, the garlands, which were strewn in a haphazard way, now came in the way of their journey, by falling off their binding cord and this is described in the next verse.

[PRAKASH: The meaning of the words "as much as" (YĀVATA) used by Shri Mahāprabhuji, is two-fold. Firstly the Gopis adorned themselves with whatever was possible, as per the time available, like the anklets etc. Secondly, on hearing the news of our Lord's birth, they became very happy. Then why there was a delay in their going to Shri Nandagopa's house? This is clarified by explaining, that only that much delay of time took place, which was required to adorn themselves. Why did Shri Sukadeva describe the Gopis as "of celestial gods"? Shri Mahāprabhuji clarifies this, by explaining that the Gopis were not ordinary women, but they were the wives of the celestial gods and hence, they were described, as such by Shri Sukadeva.

LEKH: Explaining the words "All of them were of celestial gods", it is mentioned that The bodies of Gopis have been described as "Atma" - and hence, their bodies were supernatural, as there was no blemish in them. Hence all the Gopis have been described as of "celestial form". In fact, explaining their glory and brilliance by pointing out to their Tilaks of fresh saffron paste adorning their faces, is indeed not enough. Their faces, by themselves showed their supernatural brilliance and luster, which, only our Lord knew and none else. Due to this supernatural nature of the Gopis, their spiritual wisdom

could be easily understood from the sounds, which Gopis made now, when they approached our Lord. Their lips were reddish like the fresh saffron paste and they now shone with rare beauty and brilliance.

गोप्यः सुमृष्टमणिकुण्डलनिष्ककण्ठ्यश्चित्राम्बराः

पथि शिखाच्युतमाल्यवर्षाः।

नन्दालयं सवलया व्रजतीर्विरेजुर्व्यालोल-

कुण्डलपयोधरहारशोभाः ॥११॥

VERSE 11 Meaning: "The Gopis have worn, in the ears, pearl-studded large earrings; they were adorned with golden chains with pendants around their necks; they had exquisite bangles in their hands; they had beautified themselves with gorgeous and multi-patterned dresses; literally, there was a veritable rain of flowers from their well-groomed hair; they were seen with their dangling earrings, garlands and heavy heaving bosoms. Such was the exquisite beauty and brilliance of the Gopis, when they were seen entering into the house of Shri Nandagopa."

श्रीसुबोधिनी : एवं गच्छतीनां स्वरूपमुक्त्वा नन्दगृहे प्रविशन्तीनां स्वरूपमाह गोप्य इति.

दूरादागत्य यथाकथञ्चिद् यदा ता निकटे समागतास्तदा सर्वशोभानां प्राकट्याद् विरेजुरिति ता वर्णयति. गोप्य इति पुनर्ग्रहणमग्रपश्चाद्भावेन समागतानां सम्भूयगमनार्थम्. नन्दालयं व्रजतीर्विरेजुर्विशेषेण रेजुः. पूर्वं पिहिताभरणा अपि प्रकटाभरणा जाताः, तथा प्रकटवस्त्राः. माल्यानां पुष्पाणां शिखातश्चुतानां गतिसूचिका वृष्टिरिव मार्गे जाता. वलयानामपि शब्दतो रूपतश्च प्राकट्यम्. व्यालोलाः कुण्डले पयोधरौ हाराश्च तैः शोभा यासां, तद्गता राजसास्तामसाः सात्त्विकाश्च लोला जाताः. अनेन तासामुत्सवासक्तिरुक्ता. सुष्ठु मृष्टे उज्ज्वले मणियुक्ते कुण्डले यासां, निष्कयुक्तः कण्ठो यासामस्ति ता निष्ककण्ठ्यः; पूर्वोक्ताश्च ता निष्ककण्ठ्यश्च. विचित्राण्यम्बराणि यासाम्. पथि

शिखातश्चयुतानां माल्यानां वर्षा यासां ताः नन्दालयं नन्दगृहम्. सवलया
वलयसहिताः. व्यालोलकुण्डलपयोधरहाराणां शोभा याभिः ॥११॥

SRI SUBODHINI: In this manner, through the 9th and 10th verses, after describing the Gopis, who were on their way, to Shri Nandagopa's house, in this 10th verse, a description is made about the Gopis, who were seen entering into the house of Shri Nandagopa. Gopis had come from various distant places and they all now met, each other, by coming near to each other. This meeting of all the Gopis, with each and all of them, now looked very beautiful. The second reference to the "Gopis" in this verse, is done to denote, that the Gopis did not come from one place only - but they came from various places - some from there and some from a different place - and all of them, met together in one place and they, all, now, entered the house of Shri Nandagopa together.

They had worn several ornaments even earlier, but all of them were not seen outside earlier, as they were hidden beneath their clothes. Now, all these ornaments and other beauty embellishments, now shone themselves, brilliantly, as they were seen outside their clothes, when they came into the house of Shri Nandagopa. Everyone now saw and understood as to what/which ornaments etc. were worn by each of the Gopis. In the same way, the gorgeous nature of the clothes/dresses worn by them also was noticed, when they came inside the home. The "rain of flowers" from the well-groomed hair of the Gopis on the road denote their fast pace, and the route they took to reach the home of Shri Nandagopa. The bangles also, through their designs and sounds, exhibited their presence, as other ornaments and vestments did. Now, the Gopis looked very brilliant and beautiful, through swaying earrings and

garlands, and heaving bosoms. In these, the earrings represented the Rajasic principle (dynamic), their bosom represented the Tamasic (ignorance) principle and the garlands represented the Satwik (harmony) principle. The intense interest expressed by the Gopis in participating in this festival is marked by the fast pace and momentum seen in their movements. The Gopis wore earrings made of pearls, garlands with pendants around their necks and flowers from their disturbed hair were falling on the streets - such Gopis now, entered the house of Shri Nandagopa. Like the Gopis were made brilliant, through the ornaments and other embellishments, their bangles, earrings and their heavy bosoms which were seen in constant motion, were also made brilliant by the Gopis.

[LEKH: In the 10th verse, detailed description is made of the Gopis' going towards Nandagopa's home (GAMAN) and in the 11th verse their "entry" into Nandagopa's house is explained. But, why is it in this verse, in a very special way, only the ornaments and other beauty embellishments have been explained in a detailed manner and not the 'entry', especially, when in the previous verse the 'going' was explained in detail? Removing this doubt, it has been said that the Gopis, had indeed, come from various far away places, and they all met in one place, and when they met each other the Gopis made their ornaments look brilliant and vice versa. Hence, emphasis had been given to highlight the brilliance of the Gopis and their ornaments, dress etc. instead of the aspect of their "entry" into Shri Nandagopa's home.]

ता आशिषः प्रयुञ्जानाश्चिरं पाहीति बालके।

हरिद्राचूर्णतैलाद्भिः सिञ्चन्त्योजनमुज्जगुः ॥१२॥

VERSE 12 Meaning: "The Gopis gave their ben-

ediction to the new born child and told "may you protect us for all time to come". They, then, poured water, mixed with turmeric powder, lime and scented oil on each other, in celebration of the birth of our Lord, and they, now, sang, in a loud voice, the glory and greatness of our Lord."

श्रीसुबोधिनी : तत्रागतानां कृत्यमाह ता आशिष इति.

ता गोप्य एवमुत्कण्ठतया समागता आशिषः प्रयुञ्जाना जाताः. तासां भगवदावेशात् सत्या एवाशिषो निर्गता इत्याह चिरं पाहीति बालके. आशिषो न परोक्षतया निरूपयन्ति किन्तु प्रत्यक्षतयेति पाहीतिमध्यमपुरुषप्रयोगः. तासां सर्वभावेन पालनमल्पकाल एवेति ज्ञात्वा बहुकालरक्षार्थं प्रार्थना. एतदपि प्रत्येकं वचनं, तासां प्रत्येकं भगवत्स्फुरणात् एवमाशिषः प्रयुञ्जाना भगवद्भावेनात्यन्तं मत्ता हरिद्राचूर्णतैलजलान्येकीकृत्य परस्परं सिञ्चन्त्योजनं भगवन्तमुज्जगुः. हरिद्राचूर्णयोर्मेलन आरक्तो भवति, तैलेन च सम्पृक्तं न कदापि त्यजति बहुकालमिममर्थं ज्ञापयति, जले योजितं प्रसृतं भवति. ननु कुलस्त्रीणां कथमेवम्भावस्तत्राहाजनमुज्जगुरिति. भगवद्भावस्य ज्ञापकमजनपदं; स हि भगवांस्तत्र जात इति ताभिर्ज्ञातम्, अतो भगवति प्राप्ते सर्वापेक्षाभावात् तथा सिञ्चन्त्य उच्चैर्जगुः ॥१२॥

SRI SUBODHINI: Now, what the Gopis did after coming to see our Lord at Shri Nandagopa's home is being explained. They began to bless the child with great love and affection. Their "benediction and blessings" were very truthful and honest as they had in them, the inspiration by the Divine Lord. Because of this, they told "Please protect us for a long time". They didn't bless our Lord, by deeming Him to be not in their presence, but they saw Him before their very eyes and in their presence - having understood like this, they used the word "Please protect" of the middle gender. They prayed to our Lord to protect them for a long time, as the Gopis had a lurking doubt,



NAVANEETA KRISHNA

Photo :Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

that the Lord will be with them only for a short time. This factor, the Gopis knew, due to their Divine inspiration. Each of the Gopis made this prayer and benediction of "Please protect us for a long time" as in each of the Gopis, there was the presence of our Lord's Divine inspiration. In this manner, giving blessings and benediction, they became intoxicated with the love for our Lord, and they got immersed in the ocean of pure Devotion and love to our Lord. Due to this fervour, they splashed on each other, water mixed with turmeric powder, lime and oil and began to sing the glory of our Lord. The water becomes red through the mixture of turmeric and lime and if this mixture is added with oil, then, the colour does not get removed for a long time and the water in this mixture, makes the colour spread all over the body. This "colouring" was done with a view to emphasize, that, their love and Devotion to our Lord should be everlasting and never get extinguished. How did the noble and cultured Gopis get such an emotion and attachment to this boy (another person)? This doubt is removed by the use of the word "who is unborn" (AJANA) - to denote that they knew, very well, that it was their Beloved Lord, who had taken birth in their midst. This child was not an ordinary human being. The Beloved Lord who is "birthless" has now come down, to take His Holy birth, out of His boundless love for them, in Vraja. In fact, it was the Lord's incarnation and manifestation and not just a "birth"! Hence, by coming near to our Lord and attaining Him now, in their immediate presence, just before them, everyone of their desires got vanished away. In other words, in their mind, there was no desire or material expectation, of whatsoever nature, except the sole dominant thought of having pure and total Devotion and love for our Lord. Hence, intoxi-

cated with this Divine love for our Lord, the Gopis now splashed water on each other, and began to sing, as a group, the glory of our Lord.

[PRAKASH: In fact, the Gopis were supposed to bless our Lord with "long life" (as they were elderly to our Lord) but, with this benediction, they also added the words "Please protect us". Why did they say this? Shri Mahaprabhuji explains this clearly in Sri Subodhini, by telling that these words of the Gopis "Please protect us" were also true, as the Gopis were inspired by our Lord and they knew, clearly, that our Lord will protect them for some little time only, as our Lord, will leave Vraja to go to Mathura soon. Hence they uttered these words also while giving their blessings. In another way, they might have also thought, that, after His departure to Mathura, they will be continued to be protected by Him, in the nights and during the day time, as protection is needed, our Lord is now being prayed, seeking His protection. That is why, the words 'Protect us for a long time' are used, so that, the Lord will protect them during day and night and at all times. Hence, there is a reference to "enjoyment of the Gopis day and night". The Gopis used the word "for a long time" and not "always" - so that they could enjoy the Divine Relish or Rasa, in their mind, through devout contemplation about our Lord and His Divine Leelas.

(2) Having prayed thus, in words, they now expressed their innermost desire, in action. By spraying water, on each other, mixed with turmeric powder and lime, the red colour on the clothes continues to remain, all over, permanently. In the same way, they prayed, through this action, that their Love and Devotion to our Lord should be very firm and permanent - and never this Love and

Devotion to our Lord should become less or reduced in any way.

(3) The Gopis expressed intense feeling to our Lord and the reason for this intensity of their love was that, they all knew, that our Lord was not a mere human being but He was the Supreme Purushōttama and Paramatman and they had this exalted and divine "Bhāva" or attitude to our Lord. In other words, they regarded this "child" who is born to mother Yasodha, as the Lord Himself. Hence, Shri Sukadeva has used the word "unborn" here to denote that this "child" is none other than the Supreme Bhagawan Himself.

LEKH: The word "Bhagawān" used, refers to our Lord the Supreme Purushottama, attaining whom, no one will ever desire for any worldly or material prosperity or possessions - as the Holy Vedas say "Not afraid or anxious" i.e. the one who has attained our Lord or the one, who has realized the Supreme Brahman is never afraid of anyone.

(4) The word used viz. "SAHI" (He only) has been explained in the Shri Subodhini, to denote, that the Gopis knew very well that this "child" was none other our Sri Bhagawan only, who had given them the boons, assuring them of His protection, and who is the imperishable Lord adorned with the Six Divine qualities of opulence etc.

Our Lord's birth has not taken place, like any other human child and the Lord has manifested Himself, with His imperishable Form. This truth was experienced by the Gopis, solely due to the inspiration of our Lord.

PRAKASH: The word "adornments" (ALANKĀR) used in Sri Subodhini, denotes the four main factors/items/events viz. (1) Beautiful and truthful words. (2) The

purification ceremony performed after the birth of this Divine child. (3) The different types of clothes/dresses worn by the Gopis and (4) the singing of the praise of our Lord's glorious qualities.

अवाद्यन्त विचित्राणि वादित्राणि महोत्सवे।

कृष्णो विश्वेश्वरेनन्ते नन्दस्य व्रजमागते ॥१३॥

VERSE 13 Meaning: "In the Vraja of Shri Nandagopa, due to the Divine manifestation of our Lord Shri Krishna, who is all-pervasive and the Protector of the entire universe, extraordinary musical instruments began to be played during the celebrations of the festival of our Lord's Holy birth."

श्रीसुबोधिनी : एवं विद्यावतां भूमेर्गवां गोपानां गोपीनां चालङ्कारा निरूपिताः लौकिकवाद्यकृतमुत्सवमाहावाद्यन्तेति.

स्वभावतो दशाविधानि वाद्यानि विचित्राणि ततोप्यनन्तानि महोत्सवे भगवतो जन्मोत्सवे वादका वादयामासुः. महोत्सवे निमित्तमाह कृष्णो विश्वेश्वर इति. कृष्ण इति सञ्ज्ञा नामकरणानन्तरमेव भवतीति भगवति नियमाभावात् पूर्वसञ्ज्ञानामेव गर्गेणोक्तत्वात् "कृषिर्भूवाचकः शब्दो णश्च निर्वृत्तिवाचकः" इतिवाक्यात् कृष्णः सदानन्दः, आनन्दे चावश्यं वादित्राणि. किञ्च विश्वेश्वरे विश्वस्यैव नियन्तरि; महति समागतेन्ततो गत्वा वादित्राण्यपि वादनीयानि. बालके बालकान्तरवच्छङ्का नास्तीति सर्वथा महोत्सवः कर्तव्य इत्याहानन्त इति. न विद्यतेन्तो यस्य. अनन्तः कालो वा, अन्यथा स मारयेदिति. तत्रापि नन्दस्याल्पस्य तत्रापि व्रजेल्लपगृहे महति समागते महोत्सवः कर्तव्य एव, अन्यथा महानपकुर्यात्. किञ्च "द्रोणो वसूनामि"त्यारभ्य "ततो भक्तिर्भगवति" "कृष्णो ब्रह्मण आदेशमि"त्यन्तैर्वाक्यैः परमभक्तत्वेन नन्दस्य तदा वादित्रवादनमुचिततरम् ॥१३॥

SRI SUBODHINI: In the above verses beginning from 5 to 12, the celebrations and the singing of our Lord's glories by Purana-story tellers, tellers of ancestral stories and others, who earn their living through the use

of their knowledge and skills, along with the adornment of Vraja bhoomi, the cows and the Gopis have been described. In this verse, the celebrations with the playing of various musical and percussion instruments, usually performed during these occasions are explained.

Generally there are 10 types of musical/percussion instruments, which are played during any celebration in a festival viz. (1) Mridangam. (2) Conch. (3) Drum. (4) Veena. (5) Panava. (6) Gomukha. (7) Dundhuri. (8) Ānaka. (9) Ghanta and (10) Dundhubhi. All these instruments were played by experts, to celebrate the festival of our Lord's birth.

But during these celebrations, not only the above 10 types of instruments were played, but several other special musical instruments were played by the experts in this field, as it was the festival of our Divine Lord's birth, which was being celebrated. The grand festival was celebrated, because the Lord and controller of the universe, our Lord Shri Krishna, has manifested Himself in Vraja. The birth of the child had, just, taken place and His naming ceremony is yet to be performed. How come, then, Shri Sukhadeva has given the name of "Shri Krishna" to this child? Removing this doubt, it is explained by Shri Mahāprabhuji, that the naming ceremony is done only for ordinary human beings and hence, their name becomes known only after the performance of their naming ceremony. This ordinary human practice or rule is not applicable to our Lord, as He is never given a "Name" by anyone. Why? As the Lord is permanent and ever-lasting, His Holy Names also co-exist with Him on an eternal basis. Doubt: Why did, then, Gargāchārya, later, give "names" to our Lord during the "naming" ceremony which he conducted, secretly, in Nandagopa's home?

Answering this question, our Mahaprabhuji explains, that, Gargacharya did not give to our Lord any new 'name'. He only gave the same holy "Names" which he had heard and known, about our Lord. As is explained in the "Gopala Tapiniyopanishad", the word "KRISH" symbolises the "TRUTH" (SATYAM) and the word "NA" symbolizes Divine Bliss and Ananda. By joining these two words, the Holy Name of "KRISHNA" has been formed and this Holy Name of Krishna denotes the Supreme Brahman. In other words "KRISHNA" symbolizes the Divine Form of being "Always Blissful" (SADĀNANDA). Thus, this Holy Name has not arisen or given, due to our Lord taking a particular birth or due to this birth only.

When there is joy and Bliss, all around, due to the celebrations of a festival, there will be always playing of musical instruments. But, in Vraja, the festival took a Divine dimension, as the Lord of the universe, has manifested Himself - and, hence, as there was a Divine manifestation, it was necessary to celebrate this happy and joyful event, by playing of multifarious musical instruments, by the persons, who were witnesses to this happy and holy occasion! With a view to remove any misgiving in the minds of people, which may arise, by regarding our Lord as a mere human child, Shri Sukadeva calls our Lord, as "limitless and immeasurable" (ANANTA), to reemphasize that "this child is not like any other ordinary human child, but He is the Lord of the universe, who has no "ending". Hence this child is Divine and Glorious. He is also of the Divine Form of "endless Time" (ANANTA KĀLA ROOPA) - and hence, "if we do not celebrate His Holy birth, being of the nature of Time, He may get displeased and may, even, destroy us". Moreover, Shri Nandagopa was only a small chieftain, and his house also

was not very large - but in this house, has manifested, the Lord of the universe, who is "limitless and ever-blissful". Hence, as a great and noble Divine Lord has now visited a very small house, it is but necessary to celebrate this supernatural event, with all pomp and joy, which the occasion demands. It is, therefore necessary to celebrate a big and grand festival, befitting our Lord, who has come to Vraja, so that the Lord is received in a proper way and due respect and honour are accorded to Him. Otherwise, there will be the blemish of "insult" to our Lord, on the part of the Gopas and Gopis of Vraja. It is wrong to displease the Lord, who out of boundless compassion and love, has now taken birth in Vraja. Shri Nandagopa thought in the above manner, as he was intelligent and also a true Devotee of our Lord. Moreover, our Lord Shri Krishna had manifested Himself in Vraja, to keep the promise given by Him, earlier to Lord Brahma. Hence, it was, but very appropriate, that Shri Nandagopa arranged for the playing of several ordinary and extraordinary musical instruments, on the birth of our Lord, with a view to express his great joy and Bliss. Thus, a grand festival was celebrated.

[TIPPANI: The holy Name of "KRISHNA" used in this verse, denotes the "eternal and everlasting Blissful" nature of our Lord along with His Divine nature of being the "Lord of the entire Universe" (VISWĒSWARA) and being "endless" (ANANTA). In this situation, to doubt, as to why Shri Sukadeva called this child as "KRISHNA" before the actual naming ceremony, will be self-defeating and futile. The words "Lord of the Universe" and "limitless" used to describe the Supreme Divine nature of our Lord denote, firstly, our Lord's Divine quality and status and, secondly gives the knowledge of the Lord Himself

(DHARMA AND DHARMI). But the Holy Name of "KRISHNA" is beyond the above descriptions - as this Holy Name represents the Truthful Divine nature of our Lord being "always Blissful". This 'name' is independent of any reference to a status or quality. It is TRUTH AND BLISS ITSELF. Our Lord's Supreme Divine Purushōttama status is of the Divine nature of being "Eternally Blissful" and the Lord "KRISHNA" is a name or word given to this "Eternally Blissful" nature and hence this is the most important "Name" for this "Eternally Blissful" (SADĀNANDA) nature of our Lord. That is why, following this, Shri Sukadeva has given this Holy Name of "KRISHNA".

LEKH: The concept of 'Time' is also of the Divine Form of our Lord only, as explained in the earlier verses (Janmaprakaranam). This 'Time' is not the ordinary time - but of Divine origin and basis. If the Devotees of the Lord, do not render proper and total service to our Lord, at the time of the beginning of His Divine Leelas, then, no benefit accrues to these devotees (nay, even sorrow may visit them). Hence, when the "Divinely based Time", who was of the Divine Form of our Lord, came, along with the Holy manifestation of our Lord, in Vraja, every devotee, now, had to render loving and joyful service to our Lord. They escaped, in this manner, the possibility of a punishment.

गोपाः परस्परं हृष्टा दधिक्षीरघृताम्बुभिः।

आसिञ्चन्तो विलिम्पन्तो नवनीतैश्च चिक्षिपुः ॥१४॥

VERSE 14 Meaning: "The overjoyed and Blissful Gopas, now sprayed, with abandonment, curd, milk, ghee and scented water on each other. They also threw at each other butter, while swiping their faces and of others with curd and other materials."

श्रीसुबोधिनी : गोपिकानां भगवत्स्मरणेनैव भगवदावेशो जातो, गोपानां तु भगवत्सन्निधाने भगवद्धर्मप्राकट्य आवेश इति भगवदाविष्टानां गोपानामुत्सवप्राकट्यमाह गोपा इति.

दधिक्षीरघृताम्बुभिर्मिलितैः परस्परमासिञ्चन्तो दध्यादि मुखेषु विलिम्पन्तो नवनीतैः पिण्डैश्चिक्षिपुरन्योन्यस्योपरि प्रक्षिप्तवन्तः. अथवा यस्य यत्प्राप्तिः; केचिद् दध्ना केचित् क्षीरेण केचिद् घृतेनाम्बुभिश्च. आसिञ्चन्तुल्यतया, लिम्पनमाधिक्ये अतिरसाविष्टे, नवनीतैः क्षेपोतिमत्ततया. एवं सर्वेषां महानुत्सव उक्तः ॥१४॥

SRI SUBODHINI: The Gopis got the inspiration from our Lord, due to their constant remembrance of our Lord and the Gopas got the inspiration from our Lord, due to their coming near to our Lord and due to the manifestation of the Divine quality and power of our Lord. The Gopas now, fully inspired with our Lord's inspiration (ĀVESA), having become very blissful and overjoyed, celebrated the festival of our Lord's birth.

They now sprayed on each other, curd, milk, ghee and scented water. They splashed curd and other material on each others' faces and began to throw, on each other, globules of butter. Whatever came in their hand, whether curd or butter or any other material, they now began "to spray and splash on each others" faces - likewise ghee was also used, along with water for spraying and splashing on each other - with utter abandonment! Thus, this endless spraying was done by the joyful and more overjoyed Gopas on each other. Intoxicated by the Relish (Rasa) of our Lord's birth, they now threw, balls of butter, at each other. In this manner the celebrations of this festival, by everyone, is described

नन्दो महामनास्तेभ्यो वासोलङ्कारगोधनम्।

सूतमागधबन्दिभ्यो येन्ये विद्योपजीविनः ॥१५॥

VERSE 15 Meaning: "Noble hearted and generous Shri Nandagopa gave in plenty, clothes, adornments and cows to the Purana story-tellers, tellers of ancestral stories, other associates/servants and to those who made a living through their knowledge and skills."

श्रीसुबोधिनी : एवं सर्वकृत उत्सवे सर्वेभ्यो दानरूपं नन्दस्योत्सवमाह नन्दो महामना इति त्रिभिः.

विद्यावतामन्येषां च स्त्रीणां च सर्वाभीष्टदानं, तत्र विद्यावतां प्रथमतो दानमाह महामना इति. विद्यातारतम्येन दानं, तत्रैक एव बहुविद्यो भवति तथा सति बहुदानं तत्र कर्तव्यं भवति तत्राल्पसत्त्वस्य लोभः स्यात् तन्निवृत्त्यर्थमाह तेभ्यः पूर्वोक्तेभ्यः. वासांस्यलङ्कारणानि गावो धनं च गोधनं गोष्ठं वा. अनेन ब्राह्मणेभ्य एव वस्त्रालङ्कारपूर्वकमेकैकस्मा एकमेकं गोष्ठं दत्तवानिति लक्ष्यते. अन्येषामनुवादाच्चान्येभ्यो यथायोग्यं दत्तवानित्याह सूतेति. एतेभ्यो दानं कीर्त्यर्थम्. ये चान्ये गायका वैद्या ज्योतिर्विदश्च अन्येपि शाकुनिकाः स्त्रियश्च तेभ्यः सर्वेभ्य एव वासोलङ्कारगोधनानि दत्तवानिति सम्बन्धः ॥१५॥

SRI SUBODHINI: After describing the celebration of the birth festival with great joy and Bliss, the generous acts of charity performed by Shri Nandagopa, with a view to celebrate the birth of his son - our Lord, are described.

Nandagopa now gave, whatever was asked for or desired, to the persons, who made a living through knowledge and skills, to all others and to the women-folk. Firstly the charity given to the persons, who make a living through the use of their knowledge and skills is described. It is customary to give in charity, according to the "deserving nature" of each of the individual involved and in this category, the consideration was on the basis of their degree and kind of knowledge/skill, which these persons had or possessed. In this way, Shri Nandagopa should have given more materials/gifts to the "more deserving and knowledgeable" and less to others. But he did not

follow this usual ordinary custom. He knew, that showing these preferences, may lead to pain and displeasure in the minds of persons, who have been given less. Hence, with a view to avoid this pain to them, Shri Nandagopa, gave to each and every Brahmin, the same kind of clothes, ornaments, wealth and cows - so that everybody became happy. Shri Nandagopa gave in charity to the Puranic story-tellers, so that they will spread the factor of his generous nature far and wide. He gave in plenty to those, who participated as singers, and others, such as the physicians, astrologers, experts on the science of auspicious indications (SAKUNA), women and all others, who had come to his home, to celebrate the Holy birth of our Lord. He gave them beautiful clothes and whatever they desired like the cows and other requirements.

DOUBT: If someone had asked for something which should not be given or asked for (viz. prohibited items by the scriptures), he would have been considered as a "demon" only and what did Shri Nandagopa do with this type of request or person? The answer is given that Shri Nandagopa did his acts of charity according to the "deserving nature" of the persons, so involved i.e. he gave only that much, which the recipient deserved to receive. Moreover, he gave only those materials, which can be properly given in charity as in "giving" and in "things being given" - the factors of propriety and "deserving" are required to be respected and observed. In the next verse, it is clearly mentioned, that Shri Nandagopa served, everyone with respect, with a view to please Lord Vishnu and for the progress, security and prosperity of his son - our Lord. We will see in the verse "and" (cha) which denotes, that Shri Nandagopa also wanted to please the planets and others, through the performance of these acts

of charity and the religious ceremonies performed in connection with the birth of his son - our Lord.

तैस्तेः कामैरदीनात्मा यथोचितमपूजयत्।

विष्णोराराधनार्थाय स्वपुत्रस्योदयाय च ॥१६॥

VERSE 16 Meaning: "Shri Nandagopa, having a mind which is generous, free of attachment to wealth and of an exalted noble nature, now served and worshipped, everyone, who came to his house, according to his capacity and the status of the visitors, with a view to please our Lord Vishnu, and for the progress and prosperity of his son."

श्रीसुबोधिनी : अन्येभ्यो दानमाह तैस्तैरिति.

येषां येषां ये ये कामा अभिलषितास्तैस्तैः कामैर्विष्णुबुद्ध्या तानपूजयत्, अदीनात्मेति, न दीनोलुब्ध आत्मान्तःकरणं यस्य. ननु यद्यदेयं प्रार्थयेत् कश्चिद्वैत्यो वा तदा किं कुर्यात् तत्राह यथोचितमिति. उचितमनतिक्रम्य; देये सम्प्रदाने चोचितत्वम्. एवं सर्वेषां पूजनप्रयोजनमाह विष्णोराराधनार्थायेति. विष्णुप्रीत्यर्थं स्वपुत्रस्याभ्युदयार्थं च; तस्य ज्ञानानुरोधाद् भिन्नतया कथनम्. चकाराद् ग्रहादिप्रार्थनार्थम् ॥१६॥

SRI SUBODHINI: Shri Nandagopa, gave plenty of gifts to others also, as his heart was noble, generous and non-greedy. Hence, whosoever wanted and expressed their desire for a particular object/gift, Shri Nandagopa gave, as charity, the same object/gift to them, with the sole thought and attitude in his mind, that he was honouring and worshipping, through these acts of charity, Lord Vishnu. [LEKH: So that Lord Vishnu becomes pleased through these acts of gifting, honouring and worshipping. YOJANA: Why is it specified here, in this verse, that, the gifts were given to please Lord Vishnu and for the prosperity and progress of his child - why these two references? -

Answering this, it is explained that Shri Nandagopa thought that our Lord Shri Krishna, i.e. his own son, was different from Lord Vishnu and was only an ordinary human child. In other words, Shri Nandagopa did not consider his son, as an incarnation of Lord Vishnu. Shri Sukadeva, has thus, given the expression of the actual mental attitude of Shri Nandagopa, vis-à-vis our Lord.]

रोहिणी च महाभागा नन्दगोपाभिनन्दिता।

व्यचरद् दिव्यवासःस्रक्कण्ठाभरणभूषिता ॥१७॥

VERSE 17 Meaning: "Mother Rohini, who was divinely blessed, participated with enthusiasm, in this grand festival, fully bedecked with beautiful clothes, garlands and necklaces and others, gifted to her by Shri Nandagopa".

श्रीसुबोधिनी : स्त्रीभ्यो दाने रोहिण्यै दत्तं भयादप्रकटं भवेदिति भगवदावेशाद् दातुः प्रतिग्रहीतुश्च भयाभावं ज्ञापयितुं रोहिणीचरित्रं निरूपयति रोहिणी चेति.

भगवदागमनव्यतिरेकेणापि बलभद्रोत्पत्त्यैव सा कृतार्थेत्याह महाभागेति. यद्यपि देवकीव्यतिरिक्ता अन्या अपि वसुदेवस्त्रियो भाग्यवत्यस्तथापीयं बाललीलादि द्रक्ष्यतीति महाभागेति वा. चकारात् सर्वा एव स्त्रियः. स्त्रीष्वेव गुप्ततया प्रचारं वारयति नन्दगोपाभिनन्दितेति. प्रचारार्थं निर्भयस्थित्यर्थं च. अत एव दिव्यानि वासांसि स्रजः कण्ठाभरणानि तैर्भूषिता. त्रिविधानि हि स्त्रीणामलङ्करणानि भवन्तिवस्त्रमयानि सुवर्णमयानि पुष्पमयानि च, तत् त्रयं निरुक्तम्. चरणहस्तयोः स्वभावतोपि भवन्ति, कण्ठाभरणानि तु पदकहारादीनि वैशेषिकाणि, अतस्तेषां ग्रहणम्. विशेषेणाचरत् गृहिणीव सर्वकार्यत्री जाता. अनेन रोहिणीसम्बन्धादयं कृष्ण इतिज्ञानकृतं भयमपि निवारितम् ॥१७॥

SRI SUBODHINI: A doubt may arise now, that, in the category of giving gifts to the womenfolk in his house,

Shri Nandagopa, might have, out of fear of Kamsa, given the gifts to mother Rohini, not openly, but without anyone noticing it. There is no need to have this doubt. Shri Mahaprabhuji explains here, that, due to the presence and ingress of our Lord, all of them, the giver and the receiver of charity/gifts, had conquered their sense of fear of Kamsa. Hence, Shri Nandagopa gave the gifts, openly, to mother Rohini and neither mother Rohini accepted the gifts, in a hidden way - but openly in a fearless way. In this verse, the "fearless" nature of mother Rohini, is being described.

Mother Rohini is hailed as "extremely lucky and Divinely blessed" (MAHĀBHĀGA) as, even before the advent and manifestation of our Lord, Shri Balarama, had manifested from mother Rohini. Mother Rohini is now described as "Divinely blessed" as she will be witnessing the Divine Leelas of our Lord, played and exhibited by Him, during His childhood. All the other wives of Shri Vasudeva are also considered as "blessed and lucky" - but as mother Rohini was the only one, who will be witnessing these Vraja Leelas of our Lord, she is, now, referred to and hailed as "Extremely lucky and Divinely blessed" - this is to specifically denote her glory and status. As Shri Nandagopa honoured her, with several exquisite gifts, she was so very joyful and happy, and she participated, in this festival with great enthusiasm. She, not only moved in the company of the women, but also everywhere and in all places, while attending to the duties of the household, supervising like an ideal house-wife, all the necessary preparations, during this festival. Mother Rohini now, with a view to manifest her inner joy and fearlessness, was seen bedecked with beautiful clothes and ornaments. The word "and" (CHA) used in this verse, also means, that all

the other ladies and women also dressed up themselves and bedecked with beautiful clothes, garlands and necklaces and other ornaments. Women generally use three types of beauty-aids. (1) Clothes. (2) of flowers (3) of gold.

Hence, all the ladies in Vraja, were seen with all these three types of beauty-embellishments. Of course, women, are seen, always with ornaments worn on the legs and hands and, on special occasions and during festivals, women adorn themselves also with, necklaces, pendants and others. Hence, the description about these "special" ornaments are made, in this verse, as the occasion was "holy and special" due to the manifestation of our Lord, in Vraja. Lord Krishna, who was the son of Shri Vasudeva, has now come to Vraja, due to His inherent Divine relationship with mother Rohini and due to this, the fear caused, in the minds of everyone in Vraja, was also mitigated. [**PRAKASH:** As mother Rohini, was joyfully participating in the celebrations, fully bedecked and dressed up, Kamsa, would not get the doubt that Shri Krishna was the son of Shri Vasudeva. In this manner, the fear of Shri Krishna, in the mind of Kamsa, also got mitigated. Explaining the meaning of the "and" (CHA) further, Shri Mahāprabhuji specifies, that, during and after the birth of a child and other events, Vaishvava devotees should, perform, all the necessary Vedic rites and ceremonies to propitiate the planets etc. But the ceremonies, done to please all other deities and planets, are done, with the sole thought that all these deities and planets are only the Divine parts of our Lord, Shri Krishna, as the parts are not different from the whole. Hence Shri Mahāprabhuji has specifically written that "there is no sin or blemish to worship all the other deities, with the sole thought that all

this worship, is done only to please our Lord Shri Krishna". (Sri Subodhini Canto 10, chapter 87, verse 17.)

तत आरभ्य नन्दस्य व्रजः सर्वसमृद्धिमान्।

हरेर्निवासात्मगुणै रमाक्रीडमभून् नृप ॥१८॥

VERSE 18 Meaning: "Oh King Parikshit! From that Sacred day onwards, the entire Vraja became blessed with immeasurable and total prosperity and weath. As Vraja, now, became the dwelling residence of our Lord, and due to the Divine presence of His Self and the six Divine qualities like opulence etc., this Holy place became, verily, the play-house of Goddess Lakshmi"

श्रीसुबोधिनी : एवं सर्वैः प्रकारैः सर्वस्वे व्ययिते नन्दस्य सर्वसमृद्ध्यभावमाशङ्क्य भगवन्निवासात् तस्य महती समृद्धिर्जातेत्याह तत आरभ्येति.

यदा पूर्वोक्तदानानि दत्तवांस्ततःप्रभृति विष्णुबुद्ध्या पूजितत्वात् तस्याप्या-
नुषङ्गिकमेव तत् फलम्. सर्वा धनपशुज्ञानादिसमृद्धयो न केवलं नन्दस्य
किन्तु सर्वेषामित्याह व्रज इति. न केवलं समृद्धिमात्रं किन्तु वैकुण्ठवत्
कान्तिविशेषोपि जात इत्याह हरेरिति. गोकुले गवां सम्मर्दात् स्थानं कुशिलष्टमेव
भवत्यतस्तदभावार्थमेतद् वक्तव्यम्. कान्तिश्चाधिदैविकी सर्वोत्तमा, सा
लक्ष्मीनिवासादेव भवतीति तदाह रमाक्रीडमभूदिति. रमाया आसमन्तात्
क्रीडा यस्मिंस्तद् रमाक्रीडं वैकुण्ठस्थानं तदभूत्. हरेर्निवासात्मगुणैरिति.
स हि सर्वदुःखहर्ता भक्तानां वैकुण्ठपर्यन्तं गमनमप्यसहमान इहैव वैकुण्ठं
समानीतवानित्यर्थः. आनीतेपि वैकुण्ठे यदि भगवान् न तिष्ठेत् तत्रापि
त्रिभुवनसुन्दररूपेण तत्राप्यैश्वर्यादिस्वसर्वगुणाप्राकट्येन तदा वैकुण्ठेपि शोभा
न स्यात् तदाह पदत्रयेण निवासात्मगुणैरिति. निवासः स्थानं गृहं स्थितिर्वा,
आत्मा देहः परमानन्दरूपः, गुणा ऐश्वर्यादयः ; तैः कृत्वा रमायाः क्रीडनं,
स्थितौ स्थितिः परमानन्दविग्रहेण रमणं गुणैरासमन्ताद् रमणमिति. नृपेतिसम्बोधनं
यत्रैव राजा तिष्ठति सैव राजधानी भवतीतिज्ञापनं सम्मत्यर्थम् ॥१८॥

SRI SUBODHINI: As Shri Nandagopa, during the celebrations of our Lord's birth, gave away, as gifts, everything he possessed, perhaps, it was possible that there was nothing left with him - i.e. a doubt like this may arise in our minds. Removing this doubt, it is explained, that, Shri Nandagopa's Vraja became now, more prosperous and wealthy, as our Lord had made Vraja His home. This is explained in the present verse.

Due to Shri Nandagopa's generous and noble gifting of all his wealth to the worthy and needy persons, and due to the worshipping of Lord Vishnu through this noble gesture of giving away his wealth, Vraja now became more prosperous than ever before. Not only, Nandagopa now got immense prosperity, but everyone in Vraja became blessed with prosperity and wealth. Of course this prosperity was only a supplementary and secondary benefit. The Primary benefit was that Vraja, now, began to shine like Sri Vaikuntam, in all her brilliance. Why? As Vraja had now become the dwelling place of our Lord. Now our Lord's Divine Self was ever present in Vraja, along with His six Divine qualities of opulence etc. Usually . Vraja was filled up with the dust raised by the vast number of cows and other cattle, and, hence, looked not very beautiful - but, with the presence of our Lord, the divine brilliance of our Lord made Vraja, look very beautiful with immense luster- as Goddess Laxmi had come to reside in Vraja. Hence, it is described that Vraja had now become the play-house of Goddess Laxmi i.e. Sri Vaikuntam. All aspects of shabbiness and dirt in Vraja were now, automatically removed and Vraja, due to the Divine Presence of our Lord, shone with an ethereal beauty of a supernatural dimension!

The Lord did not want His Devotees to take some trouble to go to Sri Vaikuntam. Hence, our Beloved Lord, who mitigates the sorrow of His Devotees, now brought Sri Vaikuntam here, in Vraja. But even if Sri Vaikuntam is brought to Vraja and if our Lord was to remain absent, the Devotees will not experience the joy and Bliss of staying in Sri Vaikuntam - as it is our Lord who makes everyone happy with His Gracious Presence and Love. Hence, our Lord, who fulfills the various desires of His Devotees, made Vraja, His dwelling home, with His Divine Self being fully present, along with the 6 Divine qualities like opulence etc. As our Lord was now residing in Vraja with His entire Divine Self and the six Divine qualities, Vraja became Sri Vaikuntam i.e. the play-house of Goddess Laxmi. "Oh king!" - addressing thus the king, Sri Sukadeva, wished to convey to him, that where the king lives, that place becomes the capital city. In this way, when our Lord was staying with His entire Divine Presence, in Vraja, no wonder, Vraja became, verily, Sri Vaikuntam, which, is the usual dwelling place of our Lord. No doubt, should be entertained on this score.

LEKH: The prosperity which Nandagopa got, can be considered as a supplementary benefit arising out of his giving in charity, with a view to please Lord Vishnu.

TIPPANI:- Firstly, due to Nandagopa's charitable acts, he got blessed with more prosperity. But the main benefit was, that Nandagopa got an opportunity to worship Lord Vishnu, through which, Nandagopa gave away in charity, various gifts, as an act of worship of Lord Vishnu. Charity, by itself, confers only lesser benefits, if it is done without the idea of worshipping and serving our Lord. Nandagopa got the twin benefits, prescribed in the Vedas, by giving charity as an act of worship of Lord

Vishnu viz. (1) He got more wealth, cattle etc which are prescribed in the first part of the Vedas (PŪRVA KĀNDA) and (2) spiritual wisdom (which is prescribed in the Uttara Kānda). **LEKH:** In the Vedas, the Holy Divine place of Vraja has been hailed as Sri Vaikuntam, only from the point of view of it's celestial Divine status and its ability to confer spiritual blessing of an everlasting nature. But now, due to the presence of our Lord, Sri Vaikuntam came to Vraja, even at the physical level, although at the Divine and celestial levels Vraja is always considered as Sri Vaikuntam only.]

YOJANA: Sri Sukadeva, through the words "Lord Hari stayed in Vraja with His entire Divine Self and the six Divine qualities" - has described our Lord's staying in Vraja with His Holy body along with His six Divine qualities. Through the reference to the "body" of our Lord, are we to conclude that our Lord, now, had taken a human body - such as we? Removing this doubt, it is said, that our Lord and His Divine body are not separate from each other. The "body" of our Lord, was indeed, our Lord's Divine Self only - and not human at all - and that is why the word "Divine Self" (ĀTMA) had been used in this verse. In the scriptures also the Lord's "Body" has been described as of "Bliss and Ananda" - as Shri Krishna has been described as "Eternally Blissful" in the Holy Scripture. In the Swetāswatara Upanishad, the Divine Lord has been described as "Blissful self of immortal nectar"; in the Gopālātāpini Upanishad, our Lord has been described as of "Truth, Consciousness and Bliss" (SAT CHIT ĀNANDA ROOPA). In the Brahmānda Purana, our Lord has been described as having a "body" of "Truth, Consciousness and Bliss" - with a view to bestow Bliss and joy to everyone in Vraja of Nandagopa. Through

these evidence, Lord Krishna is considered as having a form of "Bliss and Joy" and His Body is not considered as a separate entity from Him. In fact His entire "body" is a symbol and personification of Divine Bliss and Ananda.

LEKH: The festival, which was celebrated at Vraja, was not "artificial" at all. In fact our Lord's Leelas, which are Divine in nature, occur everyday at Sri Vaikuntam. Hence, the Leelas which were enacted in this world (i.e. earth) may be "artificial" only. To clear this doubt, it is said, that our Lord made Sri Gokulam and the entire Vraja similar to Sri Vaikuntam. Hence, we have to treat this "festival" as supernatural and Divine.

गोपान् गोकुलरक्षायां निरूप्य मथुरां गतः।

नन्दः कंसस्य वार्षिक्यं करं दातुं कुरुद्वह ॥१९॥

VERSE 19 Meaning: Oh scion of the Kuru race! Nandagopa went to Mathura, to pay the annual taxes to Kamsa, after instructing and appointing the Gopas for the protection of Gokulam."

एवमुत्सवं निरूप्य तस्य स्थानस्य वैकुण्ठत्वं चाकृत्रिमोत्सवार्थं निरूप्योत्सवसिद्धिपर्यन्तमत्यावश्यकमपि न कृतवानिति ज्ञापयितुं जात उत्सवेन्तरासक्तिज्ञापनार्थं भगवदर्थमुत्तमवस्तूनामानयनार्थं च मथुरां प्रति गतवानित्याह गोपानिति. अथवा देवकीवसुदेवयोरपि स्नेहातिशयाद् गोकुले भगवन्नयनं कोपि जानाति न वेतिसंशये मनसि खेदो भवतीति श्रीनन्दसंवादेन तन्निराकरणपूर्वकं तयोरप्युत्सवः सम्पत्स्यत इत्युत्सवानन्तरमव्यवधानेनैव ब्रजेन्द्रस्य मथुरागमनमुच्यते. एवं सत्युत्सवलक्षणोद्ध्यायार्थोप्यान्तः सङ्गच्छत इति तमाह गोपानिति.

एतेन वसुदेवकृतस्थितिनिषेधानन्तरं ब्रजेन्द्रस्य पुनर्मथुरायामनागमनाद् ब्रज एव कंसनैरपेक्ष्येण यथासुखं स्थित्या भगवदैश्वर्यमपि निरूपितं भविष्यति. पूर्वं रक्षायामनादरः स्थितः ; इदानीमादरेण गोकुलरक्षार्थं गोपानन्तरङ्गानादिश्य

स्वयं मथुरां गतः करो हि सर्वाभिः प्रजाभिर्दीयते. इदानीमपि तस्मिन् देशे श्रावण्यनन्तरमेव करप्रवृत्तिः. वर्षपर्यन्तं यद् देयं तदेकदा दीयते महद्भिः नन्दस्तु महान् भवतीति तन्नामग्रहणम्. कुरुद्वहेतिसम्बोधनं राजधर्मज्ञापनार्थम्; यद्यप्यासक्तिज्ञापनार्थं पश्चात् करदानं निरूपितं तथापीश्वरे भगवति विद्यमानेन्येभ्यः करदानमनुचितमिति ततः प्रभृति तन्निवृत्त्यर्थम् ॥१९॥

Sri Sukadeva explained, in this manner, the festival which was celebrated at Vraja, due to Holy birth of our Lord and it was clearly shown, that this 'festival' was not done in an 'artificial' way as it was, but, naturally, that everyone celebrated the birth of our Lord with much enthusiasm and joy - even if Nandagopa did not have a mind to celebrate in a grand manner - the celebrations would have taken place. Anyway, due to the manifestation of our Blissful Divine Lord - as our Lord caused everyone to become happy and joyful - and due to this, His Holy birth was celebrated in such a grand manner.

This Holy Vraja, actually became Sri Vaikuntam! Due to his joyous involvement and participation in such a grand festival, Nandagopa could not attend to the other duties. Even so, after celebrating the festival, although he was very attached to our Lord (and hence did not want to leave Him even for a second!) Nandagopa went to Mathura, to bring some more beautiful gifts for our Lord. This is described in the next verse. Moreover, due to their deep love and attachment to our Lord, both Vasudeva and mother Devaki, perhaps, could worry for our Lord, as to whether anyone has taken care of our Lord, as Vasudeva, had, just placed our Lord, on the bed of mother Yashoda and he had come back, without informing anyone, about the manifestation of our Lord. Hence, both of them were very worried and anxious about our Lord's welfare at Vraja. By talking to Nandagopa, their anxiety and worry

can be removed and they can be made happy, at the beautiful and loving manner, with which, our Lord was loved at Vraja, by everyone. Due to this pressing reason also, Nandagopa, without any loss of time and immediately after the celebrations were over, went to Mathura. Through this, we also appreciate the fact, that the main purport of this chapter is "celebration of a festival" (UTSAV). The next verse describes Nandagopa's trip to Mathura.

SRI SUBODHINI: Sri Vausdeva will object to Nandagopa residing in Mathura and hence Nandagopa will never again visit Mathura. He will stay only at Vraja, without being afraid of Kamsa, with no anxiety and in a peaceful mind. In this way our Lord exhibited His Divine Power of opulence (AISHWARIA). Before the birth of our Lord, Nandagopa was not very committed to the protection of Gokulam. Now, with great ardour and interest, Nandagopa, with a view to protect Gokulam, appointed and instructed his inner-circle of Gopas. Then only Nandagopa went to Mathura, with a view to pay the annual tax to Kamsa, which is paid by every citizen. It was a rule to pay the tax after the 15th day of the month of Sravan. Thus all the chieftains paid their entire annual tax on one day. Nandagopa being a prominent chieftain was considered as an honest tax-payer. Sri Sukadeva has addressed the king as "scion of the Kuru race" - to denote the duty of the kings as regards this aspect of collection of revenue for the state.

Nandagopa's deep attachment to our Lord was seen, through his enthusiastic participation in the celebrations. It may appear that there was now, no necessity to pay the taxes to Kamsa, as it was not proper to pay "taxes" to someone else, when the Lord of the universe was present

among them. Now no "taxes" should be paid. To make Nandagopa understand this factor, it was necessary for Nandagopa to meet Shri Vasudeva at Mathura. This is explained in the next verse.

वसुदेव उपश्रुत्य भ्रातरं नन्दमागतम्।

ज्ञात्वा दत्तकरं राज्ञे ययौ तदवमोचनम् ॥२०॥

VERSE 20 Meaning: "Shri Vasudeva, after having heard that his brother Nandagopa had visited Mathura and also had paid the taxes to Kamsa, now came to the camp of Nandagopa".

श्रीसुबोधिनी : वसुदेवपुत्रो भविष्यतीति शङ्कनिवृत्त्यर्थमुत्सवाधिक्यस्य ज्ञातत्वात् कंसकृतोपद्रवाभावार्थं कंसमन्त्रणस्य श्रुतत्वाद् विशेषरक्षार्थं च शीघ्रं नन्दं ततः प्रेषयितुं वसुदेवसमागमनवार्ता निरूप्यते, चतुर्णां मध्य एकस्याप्यभावे नोत्सवः सिध्येदिति. तत्र प्रथमं वसुदेवसमागमनमाह वसुदेव इति.

मायाकृतस्य ज्ञापनं भगवत्कार्यमिति भगवच्चरित्रता. वसुदेवस्य नन्दस्य च धर्मभ्रातृत्वम्. यस्मिन् कल्पे वस्वादिदेवा ब्रह्मण एव जाताः कश्यपोपि भवति ब्रह्मण एव तदा भ्रातृत्वं सिद्धमेव. ततः पूर्वजन्मनि तथैवेति जन्मान्तरेपि धर्मभ्रातृत्वं, तदाह भ्रातरमिति. आगमनात्पूर्वं चेच्छुणुयान्निवारयेदेव, करदानात् पूर्वमपि चेज्जानीयात् तदा न दापयेत्. दानपर्यन्तं च राजकीयास्तदवमोचने समायान्ति, तेषामज्ञानार्थं ज्ञात्वा दत्तकरं राज्ञे इति चोक्तम्. अवमोचनमुक्तचरणस्थानं, शकटादिकमवमुच्य यत्र स्थीयते ॥२०॥

SRI SUBODHINI: (1) A doubt may arise in the mind of Nandagopa that the son, for whom a grand festival was celebrated was indeed, Shri Vasudeva's son. Hence, with a view to clear this doubt, it was necessary for Shri Vasudeva to meet Nandagopa. (2) Kamsa should never come to know, all the festivities of the celebrations at Vraja, due to the birth of our Lord. He will torment the

people of Vraja, if he gets to know all the details. To enable Nandagopa to understand this factor, it was necessary for Shri Vasudeva to meet Nandagopa. (3) Kamsa had planned to send messengers and others to Gokulam and other parts in Vraja, with a view to kill and destroy all the new-born children. This was known to Shri Vasudeva, and it was necessary, therefore, for Shri Vasudeva to meet Nandagopa to caution the latter, on this dangerous development. (4) It was necessary also to send back Shri Nandagopa to Gokulam quickly, so that, he will be able to protect the children while remaining in Gokulam. Hence it was necessary for Shri Vasudeva to meet Nandagopa.

If any one of the four reasons given above is absent, then the success of the celebrations during the festival will not be ensured. Firstly the meeting of Shri Vasudeva with Nandagopa is explained. This is the holy story of our Lord, as the works and actions done by Yogamaya will be described - as these actions were done as per the desire and Will of our Lord. Shri Vasudeva and Nandagopa were as good as real brothers, due to their mutual affection and love. In the old times, when the celestial gods such as Vasu and others were the children of Lord Brahma at the same time, Kashyapa was also Lord Brahma's son. In this way, in their remote previous lives, they were real brothers. In this birth also, due to the impression of their previous birth, they regarded each other as brothers. Hence, Shri Sukadeva has used the word "Brother" for both Shri Vasudeva and Nandagopa. If Shri Vasudeva had come to know earlier about the visit of Nandagopa to Mathura, he would have put efforts to dissuade him, from visiting Mathura. Moreover, if he had come to know, that Nandagopa had come to Mathura, to pay taxes to Kamsa,

then Shri Vasudeva would have prevented Nandagopa paying the taxes to Kamsa. Nandagopa would not pay the taxes till the officials of Kamsa visit him. Now, that, Shri Vasudeva came to know that the taxes have been already paid, and, as there was no more the possibility of any of the officials of Kamsa, visiting the camp of Nandagopa, Shri Vasudeva took this opportune moment, to meet Nandagopa, as no one will notice his visit to Nandagopa.

PRAKASH: Doubt: As, in this meeting of Shri Vasudeva and Nandagopa there was no discussion about our Lord's stories, there is no necessity for this to be part and parcel of the tenth Canto.

The above doubt is removed by Shri Mahaprabhuji by explaining, that Shri Vasudeva told Nandagopa about the plotting and planning of Kamsa, who was a demon in a human form. Hence, this meeting and discussion also were part of our Lord's Divine work and desire. It is right that this has found an appropriate reference in the 10th Canto.

Explaining this further, it is explained, that Kamsa had sent a lot of cruel demons to Vraja, on the basis of the words spoken by Yogamaya. Yogamaya had told Kamsa, when she escaped from the hands of Kamsa, on Kamsa trying to kill her, that "Oh Kamsa! The one enemy of yours', from your previous births, who is going to destroy you, has already taken birth somewhere else. Hence, do not kill innocent children in vain." The purport of this is that "Your enemy is not in Mathura, as he is born at another place. Now you can torment the people in all other places and not in Mathura." Now, Kamsa, hearing the words of Yogamaya, began to torment the people of Gokulam and this fact will be alluded to by Shri Vasudeva, to Nandagopa, and all this was done by Shri

Vasudeva, as part of his efforts to protect our Lord. Hence all this is part and parcel of our Lord's Divine Story. Thus the doubt raised is "PRAKASH" is suitably explained.]

तं दृष्ट्वा सहसोत्थाय देहः प्राणमिवागतम्।

प्रीतः प्रियतमं दोर्भ्यां सस्वजे प्रेमविह्वलः॥ २१॥

VERSE 21 Meaning: "Like the body gets activated through the ingress of vital air or Prana, in the same way, on seeing Shri Vasudeva, Shri Nandagopa got up, immediately, with great joy, and embraced Shri Vasudeva with his hands, exhibiting his emotion of deep love for his most beloved brother."

श्रीसुबोधिनी : भ्रातृत्वज्ञापनार्थं नन्दस्य सन्मानमाह तं दृष्ट्वेति.

सहसोत्थानमत्यादरज्ञापकम् लोकव्यवहारादपि भवतीति तद्व्यावृत्त्यर्थमाह देहः प्राणमिवागतमिति. मूर्छितो देहः प्राणे समागते शीघ्रमुत्तिष्ठति. तेजोविशेषं च प्राप्नोति यथायःपिण्डोऽग्निः सम्बन्धे तथा सर्वदेवतामये वसुदेवे निकटे समागते तेजो ज्ञानं सर्वं च सद्गुणा वसुदेवनिष्ठा अत्र समागता वसुदेवाधिदैविकं रूपं च, तदाह प्राणे समागते देह इवेति. इदं तु भगवच्चरित्रमेव, अत एवात्यन्तं प्रीतः आगमनेन सर्वस्वप्राप्त्या चात्यन्तं प्रीतः. प्रियतमस्तु व्यवहारे स्निग्धो भवति, परमार्थश्च मायां दूरीकृत्य भगवन्तं दत्तवानिति नह्येतादृशादधिकः प्रियो भवति. इदानीं च सर्वस्वं दत्तवान्. क्षेमालिङ्गनामाह दोर्भ्यां सस्वज इति. अन्यत् तु कृत्यमालिङ्गनत्यागं च न कृतवानित्यत्र हेतुमाह प्रेमविह्वल इति, प्रेम्णोद्भूतेन विवशो जातः. एतादृशोऽपि पुनः स्थानस्थितोग्रिमकार्यं कृतवानिति भगवच्चरित्रम् ॥२१॥

SRI SUBODHINI: This verse describes the brotherly love of Shri Nandagopa towards Shri Vasudeva and the loving reception and honour offered to Shri Vasudeva. "Getting up immediately or at short notice" - denotes "giving and exhibiting of special and loving honour and respect". Even in our usual worldly behaviour, when a

guest visits our home, one gets up to receive the guest, as an act of courtesy. But, here, in this situation, the behaviour of Shri Nandagopa was not based on the customs and courtesies of worldly conduct. Hence Shri Sukadeva has used the words "like the ingress of vital Prana into a body" - meaning that just like an unconscious and inert body, rises immediately, on the entry of the vital Prana into it, and exhibits the brilliance of life - like the shining glow of an iron ball through the process of burning in fire! In the same manner, due to the coming near of Shri Vasudeva, who symbolized the divinity of all the celestial gods, the brilliance, the spiritual wisdom and the other divine virtuous qualities, pertaining to the Divine form of Shri Vasudeva, now entered, into Shri Nandagopa - that is why, it is explained that, Shri Nandagopa, due to the entry of these Divine qualities in him, now, got inspired, like the resuscitation of an inert body, through the entry of vital Prana into it. All these happy tidings, were, indeed, part of the Divine Leelas of our Lord and , Shri Nandagopa now, became very happy and Blissful. This "extreme joy" was due to two reasons. (1) The visit of Shri Vasudeva. (2) Due to Vasudeva giving his blissful spiritual self, such as the vital Prana and other divine virtues/qualities to Shri Nandagopa. The conduct of a beloved brother is always compassionate and beautiful (i.e. attractive to one's heart). Shri Vasudeva had brought our Divine Lord, to Shri Nandagopa after taking away Yogamaya. Can any brother be more loving and gracious than Shri Vasudeva? None at all. Now, Shri Vasudeva bestowed on Shri Nandagopa, his brilliance, spiritual wisdom and his own Divine self. Due to this, Shri Nandagopa got so emotionally inspired, with deep love, and warmly embraced Shri Vasudeva, with both of his arms. It looked, as though, that, they both, had indeed

become 'one' and for a long time, did not leave each other. Despite the feeling of this love, they also attended to the works on hand. This is also a vital part of our Lord's Divine Leelas.

[**PRAKASH:** The Divine self of Shri Vasudeva, which is described in the scriptures as "Blissful Lord", who is always "Full of Bliss" now entered into Shri Nandagopa. **LEKH:** Shri Nandagopa did not prostrate to Shri Vasudeva, who was the symbol of the Divine celestial gods. **YOJANA:** Describing the nature of the entry of the Divine self of Shri Vasudeva into Shri Nandagopa, it is said, that, after our Lord's return to Mathura from Vraja, Shri Nandagopa would have certainly realized that Shri Krishna was, indeed, the son of Shri Vasudeva. Even so, there was no reduction in his love for our Lord, as he loved our Lord always, as his own son. If this entry of the Divine self of Shri Vasudeva, had not, taken place in Nandagopa, Shri Nandagopa would have lost his love and deep attachment to our Lord as "his own son" - especially after witnessing the treatment given to our Lord, by Shri Vasudeva, as his own son and the later marriage to Rukmani. Shri Nandagopa, having lost this "attitude of his own son" to our Lord, would have been deprived of his total Devotion (NIRODH) to our Lord. With a view to prevent this happening, Shri Nandagopa was now blessed with the same deep love and attachment to our Lord, through the entry of the Divine self of Shri Vasudeva into Shri Nandagopa - and all this was done through our Lord's wish, grace and desire. Due to our Lord's Grace, although Shri Nandagopa came to know that the Lord, indeed, was the son of Shri Vasudeva, he continued to retain and remain with his earlier loving attachment to our Lord and considered Him as "his own son".]

पूजितः सुखमासीनः पृष्ठानामयमादृतः।

प्रसक्तधीः स्वात्मजयोरिदमाह विशाम्पते ॥२२॥

VERSE 22 Meaning: "Having accepted the reception and honour accorded by Shri Nandagopa, Shri Vasudeva, who was deeply loving and attached to his children, now, relaxed comfortably, and after making enquiries regarding each others' health etc., addressed Shri Nandagopa thus, 'Oh Scion of the merchant community'."

श्रीसुबोधिनी : लौकिकमाह पूजित इति. अन्यथा देवगुह्यमुच्यमानमस्मिन् न स्थिरीभवेत्.

आदौ पूजितस्ततः सङ्कोचाभावेन सुखमुपविष्टः स्वयमप्यनामयमारोग्यं पृष्ट्वा "वैश्यं पृच्छेदनामयमि"तिवाक्यादादृतो नन्देन परमादरेण गृहीतः. देवगुह्यकथनार्थं हेतुमाह प्रसक्तधीः. स्वात्मजयोरिति. एकः पुत्रो नन्देनापि ज्ञायते परस्तु न ज्ञायत इति साक्षादुभयोः कुशलं प्रष्टुमशक्यमतः साधारणं प्रष्टव्यमिति तस्य प्रकृतानुपयोगित्वमाशङ्क्य हेत्वर्थमाह प्रकर्षेण सक्ता धीर्यस्येति. इदं वक्ष्यमाणम्. साधारणं रूपमाह विशां पत इति, देशानां राजेति सम्बोधनं गूढवचनज्ञानार्थम् ॥२२॥

SRI SUBODHINI: In this verse, reference is made to the reception and honour, given by Shri Vasudeva, as per the usual custom, by Shri Nandagopa. If Shri Nandagopa had not given this honour and welcome to Shri Vasudeva, then, Shri Nandagopa would not have understood, in his heart, the secret and inner meaning of the Divine secrets which Shri Vasudeva would be soon revealing to Shri Nandagopa. Hence, appropriately, Shri Nandagopa accorded a proper reception and honour to Shri Vasudeva. Due to this loving reception, Shri Vasudeva got rid of his reservations, from his heart, regarding his taking a seat etc. Hence, Shri Vasudeva, now sat, comfortably and in a relaxed manner and enquired of the health of Shri

Nandagopa. He, honoured and respected by Shri Nandagopa thus, enquiring about his health - and this, indeed, was in accordance, with the scriptural injunctions. Why did Shri Vasudeva reveal the Divine secrets to Shri Nandagopa? Because Shri Vasudeva was very much attached and loving to his children and hence he could not hold back, even the Divine and celestial truth, from Shri Nandagopa. Although Shri Nandagopa knew that Shri Balarama was, indeed, Shri Vasudeva's son, he, certainly, did not know that his "own son" viz. our Lord Shri Krishna, was also the son of Shri Vasudeva. He always regarded our Lord as "his own son". Now Vasudeva had difficulty is asking "explicitly" about the welfare of his "two children" - and, hence, he decided to ask, the information, in a general way, about their welfare. Although, it was not an opportune moment to ask this, due to his deep love and attachment, to his children, Shri Vasudeva addressed, Shri Nandagopa as "Oh Master of the Vraja regions!". This "addressing" was done, especially, to show that, Shri Vasudeva was about to pass on a secret to Shri Nandagopa. [PRAKASH: The scriptures specify that, if, due honour and reception is not accorded to the guest who is "worthy of honour and respect", then, a blemish or sin is attached to the one, who violates this scriptural provision. Hence Shri Nandagopa gave due honour and reception, in accordance, with the scriptures, to Shri Vasudeva. Due to this, even the Divine secrets came to be understood by Shri Nandagopa. YOJANA: By worshipping one's GURU or spiritual teacher or preceptor, one's spiritual wisdom and knowledge, becomes stable and fully realized in one's mind Now Shri Vasudeva can be considered as the spiritual Guru of Shri Nandagopa, as he gave advice to Shri Nandagopa on the Divine secrets. Hence, as honour-

ing one's Guru is very essential, Shri Nandagopa, now, received and honoured Shri Vasudeva, in accordance, with the scriptures and due to this, the advice given by Shri Vasudeva, was retained and fully realized by the intellect of Shri Nandagopa. Acting on this advice, he went to Gokulam immediately.

॥ वसुदेव उवाच ॥

दिष्ट्या भ्रातः प्रवयस इदानीमप्रजस्य ते।

प्रजाशया निवृत्तस्य प्रजा यत् समपद्यत ॥२३॥

VERSE 23 Meaning: "Shri Vasudeva said, "My Beloved Brother! You have, indeed, become, very old. You never had any children, and you had, indeed, given up the desire of having a child. Now, it is a matter of great joy that you now have got your child."

श्रीसुबोधिनी : आदौ तं पुत्रवत्त्वेन प्रोत्साहयति दिष्ट्येति.

हे भ्रातः, प्रवस्यो वृद्धस्य ते प्रजाशयां निवृत्तायां प्रजाशयाः स्वयमपि निवृत्तस्य प्रजा समपद्यतेति यद् दिष्ट्या परमभागेन, इदानीमप्यप्रजस्येति. यद्यपि स्पष्टतया निरूपितः प्रजाभावस्तथाप्यन्वये भ्रमो भगवत्कृतो निरूपितः. अप्रजस्येति कृत्रिमप्रजापि न सम्पादितेति ज्ञापितम्. वृद्धत्वात् स्वरूपायोग्यता निरूपिता. आशया निवृत्तत्वात् प्रयत्नो निवारितः. इच्छाया अपि निवृत्तत्वात् पुरोहितादिद्वारापि प्रयत्नो निवारितः. प्रजाशब्दोपत्यमात्रवाची, अतो नानृतम्. समपद्यतेत्येकस्मादागमनम्. मायायामपि रेतोजनितत्वाभावाय वृद्धत्वादिकीर्तनम्. तं प्रति भगवत्यपि तथात्वज्ञापनायोभायं भगवदिच्छयातो दिष्ट्येत्युक्तम्. अनेन सामान्यतस्तस्य स्वरूपमप्युक्तम्, अन्यथा भ्रातृवञ्चने दोषः स्यात् ॥२३॥

SRI SUBODHINI: After describing Shri Nandagopa as "with a son", Shri Vasudeva, now spoke encouraging words. "My Beloved brother, you had, indeed, given up, your hope of having a child, due to you ripe old age. But,

due to abundant luck, you are now blessed with a child. Let me give you, my best wishes for this. You are now blessed with a child, after such a long time". In this manner, Shri Vasudeva spoke in explicit terms. In this verse, the words used viz. "you never had a child" denote, when taken together, that "even now you do not have your own child" - perhaps, Shri Vasudeva, through the use of these words, had, indicated that Shri Krishna, was, indeed, his own son only! If these words are not taken together, then, it would mean that Shri Nandagopa was without a child, up to now, and, now, he was blessed with a child. Due to the desire and will of our Lord only, these words were used by Shri Vasudeva, in this way. Through these words, the "blemish" of 'lying' (i.e. speaking an untruth) does not attach to Shri Vasudeva and also that Kamsa did not come to know that our Lord, was indeed, the son of Shri Vasudeva. The word "childless" used here also denotes that, Shri Nandagopa did not also have any "adopted" child. By calling him "very old", it was also concluded that Shri Nandagopa did not put any effort to have a child. As there was no wish for the birth of a child, he did not also conduct rituals and ceremonies, in accordance with the scriptures, for getting a child. The word "child" can denote both the male and female children - hence Shri Vasudeva escaped the "blemish" of telling an untruth. The words used in the verse viz. "you have now got a child or a child has come to you" clearly denote that this child has come to Shri Nandagopa "suddenly or accidentally" (i.e. out of the blue!) - "There was no birth in your home - but accidentally a child has come". The genesis of Yogamaya and the manifestation of our Lord - all these events have taken place, due to the will and desire of our Lord only. In this manner, having cheerful-

ness in his heart, Shri Vasudeva, told, in a straight forward way, that every event has happened, due to the Divine desire and will of our Lord, and it was our Lord, who was inspiring all these events. If he had not told like this, Shri Vasudeva would have incurred the blemish of "saying an untruth and of deceit" with his own brother.

[**TIPPANI:** Explaining further the meaning of the words "you never had your own child" it is said that "you did get a female child. Even this child did not remain with you. Hence you have become "childless". Explaining the meaning of the words used in this verse "you have now got a child" it is said that "you have now got the blessing of having a son as your first child and the daughter was not your first child". These words were spoken by Shri Vasudeva, solely due to the manifestation of our Lord here, as the Lord had inspired the intellect of Shri Vasudeva to speak like this. These words remove the contradictions involved in the statements made with the purport that "A child has been born to you, who has been a "childless" parent so far". **PRAKASH:** The meaning of the word "family" (ANVAYA) is being explained. Usually a child, who is born in the ordinary way, can be called as part of a family. Here, the manifestation of our Lord has not taken place in the ordinary human way. Hence it is proper to term Shri Nandagopa as "childless". In other words, it is appropriate to describe Shri Nandagopa, as having no child. How did Shri Gosainji make a statement to the effect, that Shri Nandagopa was "childless" when he had already referred to the manifestation of our Lord at Shri Nandagopa's home, in the first instance? Explaining this, it is said that, these statements were made according to the inner view of Shri Vasudeva. Shri Vasudeva was not aware of the manifestation of our Lord

at Nanda's home, as he knew about our Lord's manifestation only in the prison at Mathura. and the manifestation of Yogamaya, at Gokulam. He had, in fact left our Lord at Gokulam, after bringing back the girl child to Mathura. Hence, the remarks made by Shri Vasudeva, as per his own knowledge of events, have been pointed out here. In the Sri Subodhini, this topic has been dealt with in two ways viz. (1) The manifestation of our Lord and Yogamaya, did not take place in the ordinary human way. Hence there was no "birth" of a child. Hence Nandagopa can be, truly, termed as "childless". (2) The Lord manifested Himself and hence, Nandagopa can also be considered as having the wealth of a "child".

दिष्ट्या संसारचक्रेस्मिन् वर्तमानः पुनर्भवः।

उपलब्धो भवानद्य दुर्लभं प्रियदर्शनम् ॥२४॥

VERSE 24 Meaning: "You have attained a new birth, indeed, whilst undergoing the journey of the cycle of births and deaths in this world. You have met me today, which, I consider, has happened due to our Divine luck - as meeting one's beloved friend is usually very rare".

श्रीसुबोधिनी : आगमने जातं दर्शनं चाभिनन्दति दिष्ट्येति.

अस्मिन् संसारचक्रे वर्तमानः पुनर्भवः पुनरुत्पन्नो मयोपलब्ध इति यदेतदपि दिष्ट्या. संसारो हि चक्रभ्रमात्मकः; भ्रमणे पतितोत एवाधो गच्छेत्, दूरे स्थितस्तु परिभ्रमेत्. चक्रे वर्तमानस्तु पुनर्न दृश्यत एव, चक्र एव वर्तमाने उभयोरन्यतरस्य वा मज्जनसम्भवात्. मग्नश्चेत् पुनरुत्तिष्ठति तस्य पुनर्भव एव. तथा सर्वमारकस्य कालस्य संवत्सरात्मकस्य वशं गताः पुनर्वत्सरान्ते चेत् तिष्ठति तदा पुनर्भूता एव. संवत्सरः प्रजापतिर्जातो जनकत्वात्. अन्यथा कालो भवेत्. तत्रापि पुत्रादिसौख्यं चेत् प्राप्नुयात् तदा पुनरुत्पन्नः पुत्ररूपेणालौकिकः स्यात्- एतद् भाग्यव्यतिरेकेण न भवतीति दिष्ट्या. अतः **संसारचक्रे** स्थितिरपि दिष्ट्या, **पुनर्भवोपि** दिष्ट्या, **मयोपलब्धोपि** दिष्ट्या,

मृत्युस्मन्निकटे सदा वर्तत इति. भवानिति स्नेहः. अद्येत्यलभ्यलाभः. एतस्य केवलमदृष्टसाध्यत्वे हेतुमाहुर्दुर्लभं प्रियदर्शनमिति. संसारे सर्वमप्रियं दुःखदत्वात्. तत्र प्रियदर्शनं दुर्लभमेव. प्रियस्य प्रीतिजनकस्य ॥२४॥

SRI SUBODHINI: Shri Vasudeva is now praising his meeting with Shri Nandagopa, after visiting Nanda in his camp. In the journey, which the soul undertakes, in this world of births and deaths, Shri Vasudeva says that, due to the force of this journey, he has now come to visit Shri Nandagopa. "Today, I have come to see you. This is also a new birth for both of us. Hence this is a matter of great joy." This universe is like a wheel, which goes round and round in which the one, who has got in goes down and the one who is far away gets into it's vortex of going round and gets lost in this process. Shri Vasudeva now told Shri Nandagopa "we would have become fully submerged in this, huge wheel of Samsara, and got lost in this process. If only one of us were to get submerged in this and later escape out of this whirlpool of Samsara then we may call this as a "new birth" for us." If ever, a person survives the control and domination of Time, which destroys everything, then he can be considered to have attained a "new birth". Although 'Time' is of the nature of running years, which destroys everything, through it's own natural process, it is also termed as "Protector of the people" (PRAJĀPATI), as it allows fresh lease of life or gives a new birth to some persons. If this remission is not given, then "Time" will not be entitled to be called as "Protector and Master of the people" and it will be continued to be called as the "Time" - which destroys everything in it's natural course. Hence, it is considered lucky and super-natural, when, someone gets the blessings of having a son and other tidings of prosperity visit him,

whilst he is still caught in the vortex of "Time". Hence, as Shri Vasudeva, considers this as a lucky tiding, blessed by the Divine, he gives his congratulatory best wishes to Nandagopa.

"Your continuing to remain in this wheel of Samsara and participating in it's endless journey is also a matter for great joy. 'The new birth, which you have now got is also due to a good luck' arising out of Divine Grace. My meeting you is also a festival of a grand dimension." All these words were spoken by Shri Vasudeva, as he was aware, that the factor of "death" is always present in one's life. Any time, it can strike it's lethal blow. The word used by Shri Vasudeva to address Shri Nandagopa viz, "Your good-self" (BHAVĀN) denotes great personal love and affection, and shows, that Shri Vasudeva loved Shri Nandagopa intensely. The word "Today" (ADHYA) used in this verse denotes that "today you and I have got a Divine blessing which is rarely given to anyone". Hence, due to the Grace of the Divine Blessings only, this meeting has taken place as "meeting a Beloved person is usually very rare indeed" and is attained with much difficulty. In this worldly life, usually, everything gives, ultimately, pain and sorrow except meeting a beloved brother or friend, which gives much joy and Ānanda. "Although this joy of meeting is rare, we have been very lucky to get this today" so said Shri Vasudeva.

नैकत्र प्रियसंवासः सुहृदां चित्रकर्मणाम्।

ओधेन व्युह्यमानानां प्लवानां स्रोतसो यथा ॥२५॥

VERSE 25 Meaning: "Like a boat, grass or a log of wood which are being swept away by the flowing river, do not stay at one place, in the same way, due to one's extraordinary fate (PRĀRABDA), the stay of those rela

tives and friends, who give us joy and happiness is never constant in one place."

श्रीसुबोधिनी : एवं खेदेत्रैव स्थातव्यमिति शङ्कां परिहरन्ननागमनदोषं च परिहरन् दर्शनस्य दुर्लभत्वमुपपादयति नैकत्रेति.

प्रिययोरेकत्र संवासो न सम्भवति, तत्रापि सुहृदां बन्धूनां मध्ये प्रिययोः तत्र हेतुश्चित्रकर्मणामिति. यद्येकं कर्म भवेदेकत्रोत्पन्ना भवेयुः प्रपायामेकदा सह समागता इव. तत्राप्यनियमः, तदैव मिलितानां चित्रं कर्म येषां; कर्माधीनाः कर्मणैवोत्क्रान्तिगत्यागतिमन्तो भवन्ति. न केवलं कर्माधीना एव, तत्रापि कालो महान् बाधक इति दृष्टान्तेन कालस्य बाधकत्वमहौघेनेति. प्रवाहेण यथा विशेषत उह्यमानाः क्षणं मिलिताः पुनर्वियुक्ता भवन्ति. तत्रापि प्लवा नौकारूपाः. तत्रोभयोः प्रवर्तकत्वं-जलस्य कर्णधारस्य च. प्रवाहस्य सहजत्वख्यापनाय स्रोतस इत्युक्तम्. अनने प्लवानां गमनागमनमध्ये सङ्गतिः क्षणमात्रमेव भवतीति निरूपितं पारे गतस्यापि दर्शनाभावश्च ॥२५॥

SRI SUBODHINI: After meeting Nandagopa and speaking to him in the aforesaid manner, Shri Vasudeva got two thoughts in his mind. (1) That Nandagopa has got a thought in his mind that, it will cause agony and pain, in the mind of Shri Vasudeva, if he was to return to Gokulam immediately, and hence, it is better for him to stay at, Mathura for a longer time. (2) That Nandagopa thought in his mind that Shri Vasudeva was, indeed, very unhappy at Nandagopa not coming and visiting him, at Mathura, for such a long time. With a view to avoid the above misgivings and doubt, in this verse, it is mentioned that "you are not responsible for your coming to see me after so much time and you should not also doubt as to whether you have to stay here for a longer time. Generally people who love each other are seen to be living apart from each other. Especially, this sort of being unable to stay together in one place, happens to good friends and loving relatives i.e. for such people living together in one

place is very rare indeed. Why? There is difference in the "actions" (KARMA) of these various individuals and the result of their past actions (in earlier lives) determine the situations and the environment in which they are placed, by their individual Karma. If they had done only the same type of action, then, there is a possibility of meeting each other, in the same place, with the same situation, like people meeting, at the same time, in a place where they come to drink water. Here also it is not certain, that they may meet at the same time, as they can get lost to each other, due to the force of the water-flow - as is the case, we see in this world, of persons, born in the same family, get settled at various different places, due to the force of their Karma. Hence, everyone is under the inexorable control of Karma (one's actions) and due to this Karma only, one goes to the other world, after death, and takes birth in this world. Not only are everyone under the control of their Karma, but the Divine factor of TIME also determines the nature and situation of one's life (*PRAKASH*: Kala is compared to the flow of water and Karma is compared to the boatman). By giving an example, the power and the control of the factor of Time, is indicated in this verse. Through the power of the "flow" in the river, various objects which are seen, being together for some time, get separated and they go on their individual way. Like one boat meets another boat in the river and this meeting is caused by the will of the boatmen. Hence, like the meeting and mingling of boats, in a flowing river, is, perhaps for a split second, in the same manner, the souls, who take birth in the river of this worldly life meet and mingle with each other, only for a short period and never for any permanent stay. Likewise, as one does not see, any more, the boats which have

extraordinary fate (PRARABDA), the stay of those rela-

reached it's bank or destination, in the same way, those, who are separated from each other, through the force of time, as fate, although very loving to each other when they were together, never see each other again.

कच्चित् पशव्यं विरुजं भूर्यम्बुतृणवीरूधम्।

बृहद्वनं तदधुना यत्रास्मे त्वं सुहृद्वतः ॥२६॥

VERSE 26 Meaning: "Is the huge forest of Vraja, where you live along with your relatives and friends free, from disease and other impediments for Your cows and other cattle? Is there good and easy availability of water, grass and creepers in your area?"

श्रीसुबोधिनी : एवं दर्शनं नन्दं चाभिनन्द्य देवगुह्यप्रकारेणाह कच्चिदिति.

कच्चित् सम्भावनाप्रश्ने. बृहद्वनं पशव्यं कच्चित्? पशूनां हितं पशव्यं, यत्र पशवो रमन्ते. क परम्परया पशुस्थान आधिदैविकपशुसद्भावे वा पशूनां रमणम्. तत्रापि विरुजं; क्वचिद् देशविशेषे पशूनां रोगा भवन्ति यत्रैवाकाले पशुनाशः, सर्वथा रोगाभावस्तु भगवत्सान्निध्यादिति सामान्याभावेन भगवत्त्वं ज्ञापितम्. पशूनां भक्ष्यादिसम्पत्तिं च पृच्छति भूरिण्यम्बूनि तृणादीनि वीरूधो लताश्च यस्मिन्. जलानां बहुत्वं सरसताख्यापकं, तेन दुग्धसम्पत्तिरपि निरूपिता. तृणानां बहुत्वं पशूनामभिवृद्धिहेतुः. वीरूधामाधिक्यं घृताधिक्यजनकं सौगन्ध्यजनकं च. सम्भावनायां हेतुमाह बृहद्वनमिति, अर्थतः शब्दतश्च बृहद्वनं, शब्दतो धर्महेतुश्चोक्तः. तदिति प्रसिद्धम्. अधुना यत्रास्मि इति, सर्वदा स्थितिस्थानं तु प्रष्टव्यं न स्यात्. कदाचित् तस्य स्थितिर्गोष्ठेष्वपि भवतीति तद्व्यावृत्त्यर्थमाह सुहृद्वत इति. बन्धुभिः कुटुम्बेनापि सहितो यत्र वर्तस इत्यर्थः ॥२६॥

SRI SUBODHINI: In this manner, after greeting Shri Nandagopa and expressing his great joy in meeting him, Shri Vasudeva asks the questions regarding the present situation in Vraja. Is Vraja now suitable for the

cows to live peacefully? Are they roaming in this forest freely, with joy? Vraja has been the forest, where cows and other cattle, have been living for time immemorial. The cows here are invested with the Divine grace and hence are the cows, here, happy and well looked after? Vraja is not like any other place and hence is it not free from all diseases? At some places the cattle do get diseases and some of them die also. Though the nearness of our Lord, the cattle, in Vraja, will never get any disease. By showing that there was no disease of any kind, in Vraja, it is clearly indicated that our Lord was present in Vraja.

Is there not water, in plenty, to drink? Is not the forest green and beautiful, through the green grass and creepers? Through the existence of plenty of water, the lakes in the forest becomes full and full of greenery. Due to all this, the cows also give vast quantities of milk, and hence, the wealth through, plentiful of milk, is indicated through the presence of greenery, which in turn is indicative of plenty or water supply. The green grass enables the cows and other cattle to grow healthy, which leads to the making of a large amount of ghee and thus, the fragrance in the forest, is also increased due to this. Shri Vasudeva calls Vraja as a "great forest" and through this, he indicates that everything, from water to ghee, was in plenty in Vraja. The words "great forest" also denotes that this Vraja was the cause and reason for Dharma or righteousness. The word "that" (TAD) is used to denote the greatness and glory of Vraja. Shri Vasudeva asked Shri Nandagopa, as to whether he was happy living in Vraja, along with his relatives, friends and others. He did not mean to ask as to whether Shri Nandagopa lived always in the place where the cows and other cattle lived (GOSHTA). Some-

times Shri Nandagopa would live there also. Hence the above question.

[**LEKH:** Just like the bringing of Sri Vaikuntam to Gokulam, our Lord brought to Vraja, the cows of Sri Vaikuntam also. This is referred to in the Vedas - where there are the cows with the two horns i.e. Vraja, which is of the same Divine nature of Sri Vaikuntam and the cows here are also Divine-based. Hence, there was no question of any disease in them, of whatsoever nature.

YOJANA: In the Krishnopanishad, it is clearly mentioned that both the cows and the Gopis have been referred as holy and Vedic in character and hence, these are considered as of having a Divine basis.

PRAKASHI: The word "Big" (BRIHAT) denotes that this forest symbolized Dharma or righteousness and is of the imperishable Divine nature (AKSHARA).

LEKH: The tending of cows will be the fulfillment of the particular Dharma which our Lord wanted to perform.]

भ्रातर्मम सुतः कच्चिन्मात्रा सह भवद्व्रजे।

तातं भवन्तं मन्वानो भवद्भ्यामुपलालितः ॥२७॥

VERSE 27 Meaning: "Oh Brother! Is not my son, who regards you as his own father and lives along with his own mother in Vraja, and who is loved (pampered) and protected by you both (Nanda and Yasodha), in good care and health?"

श्रीसुबोधिनी : एवं देशकुशलतां पृष्ट्वा बालकयोः कुशलं पृच्छति भ्रातरिति.

अन्यत्र भार्यापुत्रयोः स्थापनमनुचितमिति भ्रातरित्युक्तम्. मम सुत इति स्वानुभवः. मात्रा सह भवद्व्रजे कुशली कच्चित्? रक्षामात्रमेव तव

कर्तव्यं, बालकशुश्रूषा त्वन्यत एव सिद्धा, भाराधिक्यं वा. तातं भवन्तं
मन्वान इति दीनत्वम्. पालनादिकं लौकिकं न प्रष्टव्यमेव; भवद्भ्यां
नन्दयशोदाभ्यामुपलालितः. पालनप्रीणनानन्तरमुपलालनमतस्ते च निरूपिते.
भगवांस्तु न प्रष्टव्य एव. प्रकारान्तरेण तु पृष्ठ एव ॥२७॥

SRI SUBODHINI. After enquiring about the welfare of his place, Shri Vasudeva is now enquiring about the welfare of the children. Shri Nandagopa has been addressed as a "Brother" - to denote that Shri Vasudeva has left his son only with his "Brother" and not with anyone else, as leaving your own child to the care of anyone else may not be considered as, appropriate. Why did he say "My son"? Shri Vasudeva knew that our Lord was his own son. Is He happy with his mother? The word "Mother" is used to denote that "oh Shri Nandagopa, you need to protect my son only and his mother will do all the other duties to take care of his son. My son is exhibiting his dependency on you, regarding yourself as his father. I need not ask, at all, as to whether my son is being looked after well at your end. It is certain that you, both, must be taking care of him very well - as you will definitely pamper, love and protect him, with great affection and love". There was no necessity to have asked all these questions with reference to our Lord, but in an indirect way, Shri Vasudeva did ask all these questions out of his deep attachment and love for our Lord. [**LEKH:** In the 26th verse, the inner meaning of asking regarding the welfare of the place, was, indeed, Shri Vasudev's desire to ask about the welfare of our Lord or the two children. In other words, if Vraja was seen with plenty of ghee, grains and disease-free, then, definitely "our two boys also will be comfortable and be living happily there".]

पुंसस्त्रिवर्गोभिहितः सुहृदो ह्यनुभावितः।

न तेषु क्लिश्यमानेषु त्रिवर्गोर्थाय कल्पते ॥२८॥

VERSE 28 Meaning: "For a human being, the three goals of Dharma (Righteousness), Wealth (Artha) and fulfillment of Desires (Kama), as prescribed by the scriptures, have to be duly attained, keeping in mind the welfare and prosperity of one's relatives and friends. It is not right to seek the fulfillment of the above three human goals, wherein harm and pain are given to one's relatives and friends."

श्रीसुबोधिनी : नन्विदानीं तवापि सर्वा समृद्धिरस्त्यतः कथं दैन्यं भाषस इत्याशङ्क्याह पुंस इति.

पुंसस्त्रिवर्गो धर्मार्थकामाख्यः शास्त्रेऽभिहितः कर्तव्यत्वेन समीचीनत्वेन च, परं **सुहृदः** सम्बन्धी चेद्, एकाकिना तु मोक्षः किल सम्पादनीयो न धर्मादित्रयम् हि युक्तश्चायमर्थः, एकाकिनस्त्रिवर्गविध्यभावात् प्रयोजनाभावाच्च. **सुहृत्पदेन** चेतनविषयमात्रत्वमुक्तं, तेन यत्र क्वापि त्रिवर्गफले सुहृदो भवन्त्येव. किञ्च न सुहृत्सम्बन्धमात्रेण त्रिवर्गस्योपयोगः किन्तु सुहृदैवानुभावितः पुष्टः सह संवर्धित इत्यर्थः. ततः किमत आह न तेष्विति. **तेषु क्लिश्यमानेषु** सुहृत्सु सत्सु त्रिवर्गः पुरुषार्थाय न कल्पते पुरुषार्थरूपो न भवति, तेषां तत्र मुख्यत्वात्. यथात्मनः कंसस्य पुत्रमारकत्वान्नाकारणं **देवकीपुत्रत्वं** सम्भाव्येतेति. अतो दीनत्वमुचितमेव. द्रव्यादिदानं तु भेदजनकम् ॥२८॥

SRI SUBODHINI: Shri Nandagopa may get a doubt that, as to why Shri Vasudeva, was indeed looking unhappy, when he had and possessions in plenty? This doubt is cleared by this verse.

The scriptures have stipulated, that a human being should put efforts to fulfill the three goals of one's life viz. Dharma, (Righteous actions), Artha (attaining or creating wealth) and Karma (fulfilling one's righteous

inability to share his joy with Shri Vasudeva.

desires). But, when the fulfillment of these three goals involve one's relatives and friends, he should not be selfish to the extent of looking after his own benefits/profits only. In fact, the scriptures prohibit performance of actions, for one's own sake only - ie. self - centered activity, solely to be performed for one's own self is recommended only for the fulfillment of the Fourth Human goal viz. MOKSHA or liberation. In this path towards MOKSHA, one has to, perforce, go alone and the benefits also accrue to the "one" only. Hence, for an individual, the first three goals of human life, are required to be fulfilled, in such a way, that it benefits all those involved and connected with oneself viz. relatives, friends and others. The word "friend" (SUHRUDA) used here, should be taken to mean "all living beings", as in the sharing of the results of one's actions, while undertaking to fulfill the three goals of human life, a lot of people such as friends, relatives and many others, do get connected or involved. The fulfillment of the three goals, get strengthened by the benefits conferred on relatives and friends and, not, by first attaining the benefits for one's own self only. Why? In the fulfillment of one's three human goals, if any relative, friend or any living being get pain, harm or sorrow (i.e. through one's actions), then, such fulfillment of the three human goals is considered as unworthy and useless, as the results have not only not benefited others, but, indeed it has led to the pain, sorrow and unhappiness of those, who should have been, in fact, got benefited by one's efforts. In fact, it is very important to benefit the relatives, friends and others in the seeking and fulfillment of one's three human goals. Shri Vasudeva has in plenty, all the wealth and other ingredients/factors of the three human goals. But Shri Vasudeva could not invite Shri

Nandagopa to his home - as Kamsa will get the doubt, that the son in Shri Nandagopa's home, is, indeed, of Shri Vasudeva, if Nandagopa was to visit Shri Vasudeva's home. Hence Shri Vasudeva did not invite Shri Nandagopa to his home. In this manner, as the fulfillment of the three goals in the life of Shri Vasudeva, was useless and a waste, as they, now, could not benefit Shri Nandagopa, Shri Vasudeva, exhibited intense unhappiness and sorrow.

[**LEKH**:- We should understand the word "SUHRUD" denote not only a relative or a friend-but it encompasses also all living beings. Why? Of the three human goals, the fulfillment of 'Desire' or Kama may involve one's relatives and friends. But the other two human goals viz. Dharma and Artha, definitely involves and benefits many others e.g. performance of sacrifices, as part of one's Dharma involves preceptors and others and the seeking of "wealth" or Artha involves and benefits one's employees, servants etc.

YOJANA: Shri Nandagopa did not invite Shri Vasudeva to participate in the birthday celebrations of our Lord, because Kamsa is the destroyer of Shri Vasudeva's children. By inviting Shri Vasudeva, Kamsa will get the doubt that the child in Vraja was only Shri Vasudeva's son. Hence there will be great danger if Shri Vasudeva was to attend the festival at Vraja. Due to this he was not invited to participate, although, in the absence of Shri Vasudeva, the festival lacked the full "Ānanda" and Bliss. Shri Vasudeva thought that Shri Nandagopa, was, indeed, unhappy on his not attending the festivities. In this manner, the wealth and possessions of Shri Nandagopa, got in fulfillment of his own three human goals, became meaningless and wasteful, due to the reason of his inability to share his joy with Shri Vasudeva.

TIPPANI:- Shri Vasudeva loved Shri Nandagopa very much and it was proper, to invite Sri Nandagopa, to his home, on his visiting Mathura. Even then, Shri Nandagopa was not invited by Shri Vasudeva and Shri Vasudeva thought that Kamsa will get a doubt about his son being in Vraja, if Shri Nandagopa was to visit his home and Kamsa will definitely harm both Shri Nandagopa and others in Gokulum. This will make Shri Vasudeva very unhappy as he did not want any pain or difficulty to his best friend Shri Nandagopa. Shri Vasudeva also suffered this sorrow and this incident reveals the intensity of their Love to each other.

We have all given up our dependence on our own spiritual efforts and have taken complete refuge in our Lord. As a result of this complete surrender, our Lord has manifested in Gokulum and through this His Divine Grace all of us are living without any care or worry.]

अहो ते देवकीपुत्राः कंसेन बहवो हताः।

एकावशिष्टावरजा कन्या सापि दिवं गता ॥२९॥

VERSE 29: Meaning: "Oh! sorrowful and bewildering is the fact that all your children, born of mother Devaki, have been killed by Kamsa. In the end, a female child was born - even this child went away to the heaven, by herself."

श्रीसुबोधिनी : एतत्पृष्ठमवचनेनैवाङ्गीकृत्य वसुदेवस्य सम्भावनामाह नन्दः अहो इति.

लोकरीत्या तस्य दुःखे निरुक्ते दुःखाभावो भवति, परमार्थज्ञाने च वसुदेवस्य सुखं भवति, वृन्तान्तककथनेन स्वस्यैतन्वेषणं सर्वदेति ज्ञापितम् यद्यपि वसुदेवस्य बहव्यः स्त्रियस्तासां पुत्राश्च कुशलिनोपि देवकीपुत्राः कंसेन बहव एव षड् हताः. सर्वैरेव भगवद्गुणैः सह तस्य द्रोहः सिद्धः.

अत एव अहो इत्याश्चर्यम्. एको हि मारणीयः, एका त्ववशिष्टावरजा सर्वान्ते जाता. एतद् भगवच्चरित्रम्, अन्यथान्यवचनानां निरूपणमत्र नोपयुज्येत. सापि चेदपत्यादिकमुत्पाद्य विवाहानन्तरं गच्छेत् तथापि देवक्याः कृते वंशस्तिष्ठेत् तद्व्यावृत्त्यर्थमाह कन्येति. सापि सिद्धापि देवतारूपापि पुत्राभावखेद-निवर्तिकापि दिवं गता स्वयमेवोड्डीय सशरीरं गता. अनेन न केवलं कंसस्यैव दोषो; भाग्यमेव तादृशमिति ज्ञापितम्, अन्यथा पश्चात् सा समागच्छेत् ॥२९॥

SRI SUBODHINI: Shri Vasudeva did not invite Shri Nandagopa to his home, out of fear of Kamsa. He could have honoured him by giving Shri Nandagopa some wealth and other material objects. It is said that "giving of money can trigger conflict due to division" - that is, by giving wealth or money to Shri Nandagopa, a spirit of division may be created between them, as usually, when money becomes a consideration between friends, friendship gets affected and a sense of separation or division is caused. In the worldly manner, by describing the sorrow of Shri Vasudeva, there is a possibility of reducing and alleviating the sorrow of Shri Vasudeva. Moreover, by ascertaining the actual facts, Shri Vasudeva is bound to become happy. Shri Vasudeva will also get convinced that Shri Nandagopa, is indeed, a real and intimate friend, who always keeps in his mind all the happenings in Shri Vasudeva's life as an indication of his love to him. Shri Vasudeva had married many wives and had also many surviving and happy children through them. Kamsa had killed the 6 children of Shri Vasudeva born through mother Devaki. These 6 children, symbolized, the six Divine qualities of our Lord and Kamsa, came into direct conflict with the Six Divine qualities of our Lord, due to his hatred and dastardly killing of these 6 children. Shri Nandagopa expresses his remorse by exclaiming "Oh!" and says that, it is very

bewildering and surprising that Kamsa, killed all the 6 children, although his intention and goal was to kill only one child - our Lord. In the end, one girl remained, who was born last. All these happenings are the Divine Leelas of our Lord, as it was inappropriate to speak about anything else than our Lord's Divine Leelas, at this juncture. In the verse, the word used for the female child as "Kanya" (daughter) denotes that if she had remained to live and got married, the family lineage of mother Devaki would have continued, through this daughter getting children. This, also did not take place and that is why, the female child has been referred to as "Kanya" (usually referred to an unmarried daughter). This female child, of course, was not an ordinary child. As she was Divine and fully empowered, although capable of mitigating the sorrow of mother Devaki, caused by the loss of her sons, by remaining with her with a view to comfort her, instead, she chose to fly away, with her body, in the sky! From this, we have to understand, that this incident is indicative of not only, Kamsa's cruelty but also the lack of luck on the part of Shri Vasudeva. If Shri Vasudeva had the backing of good Karmas (Prarabda), he would have been lucky to get back this female child, at least. But this female child did not come back. In fact she was not afraid of Kamsa at all. From this, we have to understand that the root cause for this loss of the female child was indeed the past karmas of Shri Vasudeva and this is explained in the next verse.

नूनं ह्यदृष्टनिष्ठोयमदृष्टपरमो जनः।

अदृष्टमात्मनस्तत्त्वं यो वेद न स मुह्यति ॥३०॥

VERSE 30 Meaning: "It is certain now, that fate (Prarabda) directs and controls the lives of human beings;

The principle of the self (i.e. one's life) is also based on fate. He who realizes his own self, as being based on fate (based on his own past actions), he never gets into the trap of "infatuation" (and his infatuation, if any, gets fully extinguished).

श्रीसुबोधिनी : कंसकृतं तु भयं तस्या नास्तीति तस्मादेतादृशेर्धृष्टमेव प्रयोजकमित्याह नूनमिति.

सर्वस्यापि पुरुषस्यादृष्टे निष्ठा, अयं तु कर्मप्रधानः; यत्किञ्चित् करोतु, पर्यवसानमदृष्टाधीनमित्यर्थः. प्रारम्भोऽप्यदृष्टाधीन एवेत्याहादृष्टपरम इति. अदृष्टमेव परमं नियामकं प्रवर्तकं यस्य; अदृष्टादेव प्रवर्तते, अदृष्टानुसारेणैव फलं च प्राप्नोतीत्युक्तम्. अत्र हेतुर्जन इति, यस्तु जायते स कर्मवशादेव, कर्मवादिना तथैव सिद्धान्तः. अतः कर्माधीनं सर्वं ज्ञात्वा यस्तिष्ठति तस्य शोको न भवतीत्याहादृष्टमिति. आत्मनस्तत्त्वं यथार्थरूपं प्रवर्तकनिवर्तकं यथा ब्रह्मवादिनां ब्रह्म यथा भगवांस्तथा कर्मात्मतत्त्वमिति यो मन्यते स न मुह्यति. पक्षान्तरेषूपालम्भोपि कश्चित् स्यात्, कर्मपक्षे स्वकृतत्वात्त्र कोप्युपालभ्यो न प्रार्थनीयः. पक्षान्तरे तु प्रकारान्तरेण मोहः स्यात्. एवं शोकापनोदनार्थं कर्मतत्त्वमुपदिष्टम् ॥३०॥

SRI SUBODHINI: Every individual is having faith in fate or Prarabda (i.e. based on his own actions done in various previous lives). This faith is usually exhibited by those, who regard that "actions" only determine one's most inner self and controls one's life. Whatever actions are undertaken by oneself, they regard that, it's beginning and fulfillment, are controlled by fate or Prarabda. Hence, in this verse, the words "fate is inexorable or supreme" are used. It is fate, which makes one undertake works and also gives results for such actions. In the scriptures, a human being is termed also as "one who is born" (JANA) - to denote that a person takes birth according to his actions. This system of thought is followed by those who

follow the path of action or Karma. Those who determine and are convinced that everything is under the control of actions or Karma, do not grieve at all, for any sorrow. In other words, these persons aver, that whatever may happen to them, either happiness or sorrow, they are due to their own actions or Karma. Shri Mahaprabhuji, explaining this system of thought, says that, in this verse also, the word "fate" is used. The reality behind the Divine self is the cause for both action and also withdrawal from action. As the proponents of Brahmavada regard Brahman as the ultimate truth (i.e. those who regard the ultimate spiritual truth as Brahman), the Devotees regard our Lord as the ultimate goal and truth - In the same way the followers and proponents of action or Karma regard "action" only as their Divine Truth or ultimate self (Atma). If anyone understands this clearly and realizes the truth behind this, he gets freed from all sorrow and never gets into the trap of infatuation. In other paths, we can take the support of some other spiritual aids or help, but in this path of action, as "actions" only determine all the consequences and results, no further help or aid can be taken nor is there any necessity to pray for help to someone else. People who follow other systems also get into various types of infatuations. In this manner, Shri Nandagopa explained the principles behind the path of "action" (karma) with a view to remove the sorrow of Shri Vasudeva.

In this manner, Shri Vasudeva and Shri Nandagopa conversed with each other for some time. After this, Shri Vasudeva, with a view to hasten the return of Shri Nandagopa to Gokulam, creates a sense of fear in him - through the next verse.

[**PRAKASH:** For the Devotees the ultimate goal is our Lord. In the earlier part of the Vedas (PURVA

KHANDA) a description is made of the "Power of creation and action" of Para-Brahman. In the latter portion (Uttara Khanda), a description of the "Power of spiritual wisdom" of Para-Brahman is given. In the Sri Bhagavatam, the same Parabhrman, invested with the Powers of creation and spiritual wisdom, is described as our Lord or Bhagavan - who is the Lord of His Devotees. In other words, the proponents of Brahman, regard spiritual wisdom as their goal of self-realization or the principle of Divine self. The proponents of the path of action regard the Power of creation and action of Parabhrman as their goal or the principle of Divine self. But the Devotees of our Lord regard, as their Divine self, our Lord, who is the full Parabhrman having both the spiritual wisdom of Jnana and the power of creation and action - all combined into one Purushottama.]

॥ वसुदेव उवाच ॥

करो वै वार्षिको दत्तो राज्ञे दृष्टा वयं च वः।

नेह स्थेयं बहुतिथं सन्त्युत्पाताश्च गोकुले ॥३१॥

VERSE 31 Meaning: "Shri Vasudeva said to Shri Nandagopa "My beloved brother! You have already completed the task of paying the due levies to king Kamsa. We have also met each other. Now, you should not stay any longer at Mathura, as Gokulam is experiencing several difficulties and problems."

श्रीसुबोधिनी : एवं सम्भाषणेन कियत्कालं स्थित्वा ततो नन्दं प्रेषयितुं वसुदेवस्तस्य भममुत्पादयति कर इति.

तत्कृतमनूद्यते कृतकार्यत्वज्ञापनाय-वार्षिकः करो राज्ञे दत्तो वयं च सृष्टदो दृष्टा. अतः कौतुकार्थं नेह बहुतिथं स्थेयम्, तत्र हेतुर्गोकुले चकारादन्यत्राप्युत्पाताः सन्ति, तथामन्त्रणस्य श्रुतत्वात् ॥३१॥

SRI SUBODHINI: Shri Nandagopa, had, completed all his tasks in Mathura. With a view to indicate the completion of his tasks, Shri Vasudeva is seen repeating the same. "You have already paid the yearly levy to the king. You have also met me, your good friend. Due to your joyful enthusiasm, please do not stay for more time at Mathura, as Gokulam is facing several dangers. The word "cha" (and) used in this verse, denotes, that, not only in Gokulam, but various other places in Vraja, are also subjected to several difficulties and problems. "I have heard that, Kamsa, after consulting his ministers, has decided to perpetrate crimes in Vraja and, hence, please do not stay at Mathura for any longer time."

On hearing such words of Shri Vasudeva, Shri Nandagopa and others, immediately, set out to go back to Vraja.

इति नन्दादयो गोपा प्रोक्तास्ते शौरिणा ययुः।

अनोभिरनडुद्युक्तैस्तमनुज्ञाप्य गोकुलम् ॥३२॥

VERSE 32 Meaning: "On hearing the words of Shri Vasudeva, Shri Nandagopa and the other Gopas, prepared their carts and took leave of Shri Vasudeva, and came back to Gokulam."

श्रीसुबोधिनी : एतावच्छ्रवणमात्रेणैव नन्दादयस्ततः शीघ्रं निर्गम्य इत्याहेतीति.

निर्गमने प्रधानगुणभावस्य विस्मृत्वात् नन्दादय इति. निर्गमने स एवोक्ताः. इत्येवं शौरिणोक्ताः, न त्वधिका काचित् सम्भावना जात स्वतस्तेषां गमनेपि सामर्थ्यं न जातमिति साधनानां पुरस्कारमाहानोभिरिति. अनडुद्युक्तैर्योजितबलीवदैः. तमनुज्ञाप्य तमपि ततः स्वगृहं प्रेषयित्वा लो यथा स्नेहोभिव्यक्तो न भवति तथा कृत्वा गोकुलं ययुः मध्ये कंसाद्युपद्रवमप्रा सुखेन गोकुलं प्रविष्टा इत्यर्थः ॥३२॥

SRI SUBODHINI: As they were in a hurry to hasten back to Gokulam and hence, this verse refers to "Nanda and others", without specifying any differences in their respective status as big or small. Now, everyone started from Mathura, together, as Shri Vasudeva had advised them to move together, as a group. They had no courage to go back on foot. Hence, they arranged for carts drawn by bulls. Shri Vasudeva had sent them back to their own homes, at Vraja, so that, none would become aware of their mutual love (as there was a necessity to keep this a secret for now, due to fear of Kamsa). In this manner, after completing all his tasks, Shri Nandagopa and others, went back to Gokulam. The word used in this verse "went back" (YAYUHU) denotes that, on the way, they did not confront any difficulty or problem, from Kamsa and his men. They reached Golulam with joy and safety.

गोकुलोत्सवमीशानं गोपगोपीगवां हितम्।

ज्ञानतः कर्मतश्चैव तामसानां नमाम्यहम्॥१७॥

KĀRIKA 17: "I am prostrating to our Lord, who is the cause of mirth and joy in Gokulam (i.e. the cause and reason for endless joy and Bliss at Gokulam) and who bestows auspicious welfare on the Gopas and Gopis, who are sincere Devotees of the Divine Tamasic nature, through His spiritual wisdom and Divine Leela."

Commentary: Shri Mahāprabhuji explains the glory and greatness of this chapter, through the use of the the specific words viz. "GOKULŌTSAV" - meaning "the joy of a blissful festival" and "ISANA" - meaning "the opulence" of our Lord. In his NIBANDHA, Shri Mahaprabhuji has explained that the "joyful festival" (UTSAV) denotes the "quality or symbol" and "opulence" (AISHWARYA) signifies the "goal" or "result" (target). Through His spiritual wisdom and Divine Leelas, our

Lord, blessed all the Gopas and Gopis, of the Divine Tamasic nature. This is the meaning of this prakaranam.

[**LEKH:** Explaining the word "spiritual wisdom" (JNANA) it is said, that just like the spiritually wise, get the spiritual experience of Divine Bliss, as specified in the latter portion of the Vedas, in the same way, our Lord, enabled, devotees of the Divine Tamasic nature, to experience the same spiritual experience of Divine Bliss, through their singing of glory and greatness of our Lord's Divine qualities. Thus, our Lord conferred and blessed them with this spiritual wisdom. Just like, again, the devotees, wedded to the path of action (KARMA), as prescribed in the former portions of the Vedas, (Pūrva Mimāṃsa) attain the spiritual experience of Divine Bliss, through due performance of the prescribed actions, in the same way, our Lord, becomes their Beloved, enacted His Divine Sports and Leelas with the Gopis of Vraja and through these Divine Leelas (KARMA) He blessed them, with the Bliss and joy of spiritual experience, through this way of action (KARMA). In this way, our Lord, made both these groups of devotees (through Jnana and Karma, as explained above) experience and establish NIRODHA or total and Pure Devotion to Him.

YOJANA: Through the use of the word "GOKULOTSAV" (festival at Golulam), the purport of this fifth chapter of Canto 10, has been specified as "UTSAV" or festival. Through the use of the word "ISĀNA" (Lord), our Lord's Divine status as the "supreme Lord" has been specified. The spiritual Divine experience of our Lord, which one experiences, in the inner-self of one's mind, directly caused by the intensity of feeling of "separation" (VIYOGA) from our Lord, is here termed as "JNANA" (or spiritual wisdom). In other

words, the Lord blesses His Devotees with this spiritual Bliss and wisdom, in their inner mind, or these devotees intensely feel the 'separation' from our Lord. This "spiritual wisdom and Bliss" resembled the "JNANA" or spiritual wisdom, as explained in the latter portions of the Vedas (UTTARA KĀNDHA). When the Lord, does Bless His Devotees with the "Union" (SAMYOGA) with Himself, then the various Divine Leelas enacted by our Lord, with His Devotees, are now referred to as "Karma" or actions. In other words, the Lord, personally, manifests Himself before His Devotees and enacts various Divine Leelas with them and makes the Devotees of the Divine tamasic attitude, attain great Joy and Bliss, through His various Divine Leelas - and this symbolizes the spiritual Bliss attained by those who undertake to perform various sacrifices, by following the path of Karma or action, as specified in the former portion of the Vedas (PŪRVA KĀNDHA). In this manner, our Lord bestowed His Blessing through "JNANA" and "KARMA" on His Devotees of the Divine tamasic attitude. Our Lord, made His Devotees of the Divine tamasic attitude, happy and Blissful, in this way, through His actions of "Union" and "Separation" (SAMYOGA AND VIYOGA) and He established this spiritual Joy and Bliss, among, the Devotees of Vraja, in a permanent manner. This is the purport of this chapter dealing with Tamasa Prakaranam.

The states of "separation" and "union" have been symbolized to represent, respectively "Jnana" (spiritual wisdom) and "Karma" (spiritual action). In the path of Jnana, our Lord manifests Himself and gives spiritual Bliss and experience, in the inner-self of the devotee. Hence, there is this aspect of physical "separation" - although the Lord confers identical spiritual Bliss to the

Devotee, in this path of separation or Viyoga. In the same way, in the path of spiritual action (Karma), as all actions are done 'outside' - by way of the performance of sacrifices etc., this path of "action" is compared to the state of "Union" with the Lord - as "actions" are always performed before the eyes of everyone i.e. can be seen through one's eyes - before oneself. If anyone wants to understand and appreciate, in a more intense and elaborate way, the real import of this Karika, then, he should read and understand the "Gokulāstakam" written by Shri Gosainji. Through an appreciation of these eight verses, a Devotee will clearly realize, as to how, our Lord had bestowed His Blessings, at all times, and at all places, on the Devotees of Vraja.]

इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे द्वितीये

तामसप्रकरणेवान्तरप्रमाणप्रकरण ऐश्वर्यनिरूपकप्रथमाध्यायस्य

स्कन्धादितः

पञ्चमाध्यायस्य विवरणम् ॥

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the fifth chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

। श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीमदाचार्यचरणकमलेभ्यो नमः ॥

॥ द्वितीयः स्कन्धादितः षष्ठोऽध्यायः ॥

CHAPTER VI , CANTO 10,

SRI BHAGAVATAM.

चरित्रमद्भुतं शास्त्रे लोकेपि भगवत्कृतम्।

पूतनामुपयःपानं षष्ठे रक्षा निरूप्यते ॥ (१) ॥

KĀRIKA 1 Meaning: "Wonderful are the Divine Leelas of our Lord, like His Divine Leela of extinguishing the Prana (vital life breath) of demoness Pūtana, in the guise of feeding Himself and the protection of His Devotee friends - and these Divine Leelas of our Lord are wonderful indeed in this world and are regarded , with glory and greatness, in the scriptures. These Divine Leelas are explained in this 6th Chapter."

[**PRAKASH:** The real purport of this 6th chapter is being explained here. Like in the 5th chapter, our Lord's Divine Leelas, consisting of the Manifestation of His real Divine form, made the Devotees attain Total Devotion to Him (NIRODH), in the succeeding chapters, our Lord's various other Divine Leelas are described and they, now complement and add to the total Devotion of the Devotees, as the Lord now, in these subsequent Divine Leelas, made His Devotees attain total devotion to Him, not only with

the manifestation of His Form (as He did in the 5th chapter) but also with His Divine Leelas. Like in the fifth chapter, Devotees in Vraja, attained total devotion, to our Lord, through their enthusiastic participation in the festival celebrating our Lord's Holy Birth, in the same way, in the 6th chapter and onwards, our Lord's protecting the children of Vraja, has made the Devotees in Vraja attain Total Devotion to our Lord. To enable us to understand this important factor, this story and the aspect of our Lord protecting the children in Vraja are explained in this chapter. This story viz. the story of Pūtana, has been referred to in the 27th verse of chapter 7 of the 2nd Canto of Sri Bhāgavatam, through the words "the child causing the death of" "(TOKENA JIVAHARANAM) and this Divine Leela of our Lord has been referred to as "wonderful" due to the fact, that our Lord granted liberation even to the vile Pūtana, who was very cruel, and who had not done any of the spiritual sadhana prescribed according to the scriptures. Can there be any other story more "wonderful" than this, which shows the limitless compassion of our Lord? In this chapter, the Divine Leela of our Lord, protecting all the other children in Vraja, through His drinking the poison-coated milk of Pūtana, is the main story.

Shri Nirbhayaram Bhat says thus, as meaning of this Kārika. By drinking the vital air (Prāna) of Pūtana, through drinking her milk, our Lord protected all the other children, who would have been the victims of Pūtana, later, if she had lived for more time. Not only this, the children, who were killed earlier by Pūtana were also redeemed by our Lord - by our Lord, establishing all the children, killed by her earlier, in His Divine Form, by lifting them from the stomach of the demoness Pūtana -

in this way all these children also became very happy through the Grace of our Lord.

एकं कार्यं भगवतो बहूर्थानां तु साधकम्।

अतो दुष्टवधो रक्षा बालकानां ततः कृता ॥ (२) ॥

KĀRIKA 2 Meaning: "Each and every Divine Leela of our Lord fulfills many tasks and has several inner meanings - like through the death of Pūtana, several tasks were completed, like the destruction of the wicked, redemption of the children, killed earlier by Pūtana and the protection of the other children from their death (i.e. by causing "fearlessness" in their minds)."

[YOJANA: By destroying the cruel Pūtana, our Lord protected all the other children in Vraja. Otherwise, Pūtana, would have killed many more children, even after Nandagopa, had come back to Vraja from Mathura, in the same way as she killed many children earlier when Nandagopa was in Mathura. Through His destruction of Pūtana, all the other children in Vraja were protected, and the fear caused in the mind of Nandagopa by Shri Vasudeva, was lessened and reduced.

LEKH: A doubt may arise now - that the children who were inside Pūtana and who had been already killed by her, would have been also destroyed, when our Lord, destroyed Pūtana. This doubt is baseless as our Lord, now, through His Grace, redeemed everyone - including those children who were killed earlier by Pūtana.

TIPPANI: In the 6th chapter, it is not appropriate to describe about the pain and suffering of the Devotees, whilst describing about the "valour" (VEERYA) of our Lord. Answering this, it is explained that, our Lord gave pain and suffering to His Devotees, through the power of His Maya or illusion. Now our Lord, by killing Pūtana,

who symbolized the illusion or Māya, removed the pain and sorrow of His devotees and also caused pure and Total Devotion in them. In this chapter, the sorrow of devotees is also explained along with the valourous Leelas of our Lord. Hence, this is not considered as a "blemish" or "defect" in the path of Devotion. In the Holy Vedas, it has been described that the "demons have their God in Māya" (i.e. Māya is their God) - in other words, Demons are the servants of the Lord, who takes the Form of Māya for them and they serve this Lord of Māya only. In fact our Lord Himself had created the form of demoness Pūtana, symbolizing Māya, so that she can give sorrow to the Devotees, i.e. our Lord used Pūtana, as an instrument for giving sorrow to His Devotees. That is why, when Pūtana entered Vraja, in the first instance, people in Vraja thought that, she was Goddess Laxmi Herself! Otherwise they would have banished her forthwith from Vraja. Our Lord, conferred on Pūtana, the benefit of liberation, so that, other children will not suffer anymore. If this liberation was not given, then Pūtana, would have entered into other bodies or taken other bodies, with a view to create more pain and sorrow at Vraja. Now Pūtana, being fully liberated, cannot do any more harm. Due to this, we should consider that the path of "total devotion" (NIRŌDHA) is greater than the path of "devotion of MARYĀDA" or following scriptural spiritual injunctions scrupulously, in the practice of devotion to our Lord. Why? In this path of total devotion, 'love'(PRĒMA) for our Lord is the most important aspect, and hence this path is considered as more valuable and significant than all the other paths.

वीर्यं भगवतो वर्ण्यं मायया भगवत्कृतम्।

दुःखं तस्मात् तु मुक्तिर्हि निरोधोत्तेर्न दूषणम् ॥ (३) ॥

KĀRIKA 3 Meaning: In this chapter, our Lord's "valour" (VEERYA) is being described. Our Lord gave sorrow to the people of Vraja, through the power of His Māya (or illusion) and later He removed the sorrow by Himself. In this, we should not see any "blemish" as this sorrow was given by our Lord, for the purpose of establishing Total Devotion in the minds of people of Vraja.

भयं निवर्त्य वीर्येण द्विविधं बाह्यमान्तरम्।

आन्तरं शब्दजं बाह्यं पूतनाजनितं तथा ॥ (४) ॥

KĀRIKA 4 Meaning: "The Lord eradicates, both the inner and outer fears through his valour. The inner-fear was born out of "words of fear" and the outer- fear was caused by the demoness Pūtana". [The purport of using the words "fear caused by sound (words)" i.e. the inner-fear, is to explain, further, the advice given by Shri Vasudeva to Nandagopa at Mathura, informing the latter, that there are ominous signs of sorrow and danger happening in Gokulam. On hearing these "words", fear and anxiety had arisen in the mind of Nandagopa, and he thought within himself "I am here in Mathura, I have no knowledge as to what danger is happening in Gokulam?" Hence, the term "words of fear" has been used to denote this inner-fear of Nandagopa.

॥ श्रीशुक उवाच ॥

नन्दः पथि वचः शौरेर्न मृषेति विचिन्तयन्।

हरिं जगाम शरणमुत्पातागमशङ्कितः ॥ ११ ॥

VERSE 1 Meaning: "Sri Sukadeva said, "Nandagopa, while traveling back to Vraja, thought that the words of Shri Vasudeva are always truthful and hence, became anxious about the dangers that may happen in Vraja. Due

to this inner-fear and anxiety, Nandagopa surrendered himself to our Lord."

श्रीसुबोधिनी : प्रथमं वाक्यादुत्पन्नमन्तर्भयं भगवत्स्मरणेन नाशयत इत्याह नन्द इति.

श्रवणमात्रेणैव भयान्निर्गता मध्ये गन्तुमप्यशक्ता वाक्यं विचारितवन्तः किमस्माकं भयं कंसकृतं भविष्यतीति ततो निर्गमनार्थमुक्तामाहोस्विद् यथाश्रुतमेव गोकुले भयमस्तीति तद्वाक्यं विचार्यान्यार्थमपि बाधितार्थं वदन्नृतोभवतीति निश्चित्य निर्णयमाह शौरेर्वचो मृषा न भवतीतीममर्थं विशेषेण चिन्तयन् पथि कार्यान्तराभावान्निश्चिततया तमेवार्थं विचारयन् हृदयेनापि संवादं प्राप्य भयनिवृत्त्यर्थं हरिं शरणं जगाम. 'सन्ती'तिवचनं न विचारितम्, अन्यथा जीवनमेव न स्यात्, किन्तु शङ्कामात्रं जातम्, तदप्युत्पातागमनस्य, कदाचिदुत्पात आगच्छेदिति, न त्वागत इति नापि निश्चयस्तदाहोत्पातागमशङ्कित इति, उत्पातागमार्थं शङ्कां प्राप्तः.

—एवंसन्देहकरणं भगवच्चरित्रम्, वस्तुतस्तु यदा वसुदेव आह तदैव पूतना गोकुले समागता ॥१॥

SRI SUBODHINI: In this verse, Shri Sukadeva is explaining that the fear generated in the inner-mind of Nandagopa, due to the words of Shri Vasudeva will get removed through Nandagopa's surrendering to our Lord. No sooner Nandagopa and others heard the words of Shri Vasudeva, they got out of Mathura, with fear in their hearts. Due to this fear, en route, the pace of their journey got stalled and they could not travel fast. They were anxiously thinking about the ominous words of Shri Vasudeva and thought "Are we going to experience danger and fear due to Kamsa?" Did Shri Vasudeva tell us regarding the danger and difficulties to come and due to this i.e. Kamsa will give trouble and pain to us? Or did Shri Vasudeva want us to be removed from Mathura, quickly and hence he had used the words of fear to us, as he expected some danger in Gokulam? But, they recon-

ciled themselves with the belief, that Shri Vasudeva will never utter any lies or his words will never become untrue. Hence, they got certain, that Shri Vasudeva's words will, perhaps, become true (i.e. Gokulam will experience pain and sorrow soon). In this manner, with an anxious heart, full of fear, Nandagopa and others travelled towards Gokulam.

Thus thinking in their minds, and as there was no task to be completed or attended to, en route, with a view to eradicate the fear in their mind, Nandagopa surrendered himself to our Lord, Sri Hari, seeking protection and Divine help. "There are dangers in Gokulam" - Nandagopa did not think or contemplate on these words of Shri Vasudeva. If he had thought, intensely on these words, perhaps, Nandagopa could have died also. Nandagopa got only doubts about the dangers, that may happen in Gokulam i.e. "perhaps these dangers may occur". He, never, thought, for a moment, that the dangers were already happening in Gokulam. Hence, in this verse, Shri Sukadeva has told, that Nandagopa had a doubtful mind about the dangers that may to befall Gokulam. This is also due to the Divine Will, and constitutes part of our Lord's Divine Leela. Of course, the reality was that Pūtana had reached Gokulam, at the same time, when Shri Vasudeva had uttered the words "there is danger in Gokulam" to Nandagopa.

In this manner, after removing the "inner-fear" of Nandagopa, our Lord is now removing the "outer-fear". Hence, from the following verse, firstly through the verse "through Kamsa" (KAMSĒNA) - Verse No.2), in the course of the next 8 verses, the "outer-fear" is being explained.

[YOJANA: When Nandagopa got certain that Shri Vasudeva always spoke the truth, he also knew that Vasudeva's words will be always truthful. Shri Vasudeva had clearly mentioned that there are "dangers in Gokulam". Even then, Shri Nandagopa got doubts in his mind. Why? It is due to the will of our Lord, that Nandagopa got doubts about this (as this is also part of our Lord's Divine Leelas). If he had not got doubt about this, due to his extreme and intense love and attachment to our Lord (as a doting father - VĀTSALYAM) the fear caused in his mind, due to the warning given by Shri Vasudeva, would have easily made him give up his body! Hence, with a view to prevent this from happening, our Lord, out of His boundless and limitless compassion to Nandagopa, caused, doubts to arise in Nandagopa's mind. Our Lord never made Nandagopa's fear to become certain and fatalistic. Shri Sukadeva also confirms this, in this verse, by explaining that "Nandagopa, who had doubts regarding the impending danger at Gokulam". Hence, Shri Mahāprabhuji, in his Sri Subodhini had explained that it was part of our Lord's Divine Leelas to have caused this doubt to rise in the mind of Shri Nandagopa.]

कंसेन प्रेषिता घोरा पूतना बालघातिनी।

शिशूंश्चचार निघ्नन्ती पुरग्रामव्रजादिषु ॥२॥

VERSE 2 Meaning: "The cruel Demoness Pūtana, who was sent by Kamsa, to destroy and kill all children, now roamed in the entire Vraja, including it's villages and cities, destroying the children there."

श्रीसुबोधिनी : एवमान्तरं भयं निवर्त्य बाह्यं भगवान् निवर्तयतीति प्रथमतो भयप्राप्तिमाह कंसेनेति सार्धैरष्टभिः.

प्रथमतः सामान्यतस्तस्याः सर्वोपद्रवकर्तृत्वमाह यतो मारणीयेति. कंसेन

प्रेषिता शिशून् निघ्नन्ती चचारेतिसम्बन्धः. ईश्वरप्रेषितायाः कार्यमावश्यकं, स्त्रिया बालेषु स्नेहो भवतीति कथं प्रेषणमिति चेत् तत्राह घोरेति. जन्मादिसंस्कारेण संस्कृतान् वैदिककर्मणा सम्बद्धांस्तत्तदधिष्ठातृदेवतादिरक्षितान् कथं मारयतीत्यत आह पूतनेति, पूतानपि नयतीति पूतना, पुरुषानप्युत नयतीति वा, अतोतिबलिष्ठा, सर्वानेव मारयितुं शक्ता. ननूक्तं देवादीनां रक्षकत्वं तत्राह बालघातिनीति, यथा देवानां रक्षणसामर्थ्यं तथा तस्या बालघातकत्वं, भगवता तथैव निष्पादिता, अत एव शिशून्स्त्रिवर्षपूर्वान् निघ्नन्ती चचार. यदि भक्षयेत् तदाल्पेनापि निवृत्ता भवेत्, किन्तु बालकानां प्राणान् पीत्वा पीत्वा गच्छति, त्रिगुणेष्वपि स्थानेषु तस्या अप्रतिघात इति पुरेषु सात्विकेषु ग्रामेषु राजसेषु व्रजेषु तामसेषु च विद्यमानान् शिशून् मारयन्ती तदेकप्रयोजना चचार, आदिशब्देन खेटखर्वटवाटीष्वपि ॥२॥

SRI SUBODHINI: Demoness Pūtana is used to give trouble and tribulations at all times and at all places. Hence she deserved to be killed. Hence this episode is being described.

Demoness Pūtana, despatched by Kamsa, was roaming around all places, killing and destroying young children and babies. As Kamsa was her master and king. She deemed it as her duty to obey the orders of Kamsa, who had sent her to fulfill a particular task, as she was his servant. Women, generally, love all children and protect them and not kill them at all! Even then, why did Kamsa send her to kill the young children, although he was aware that women are generally prone to love and protect children? Why a woman was sent to do this cruel act?

Shri Sukadeva has clearly described the cruel nature of Pūtana - that she did not have a tender and compassionate heart, as all women usually, are prone to have. She was very cruel and diabolical. Kamsa, knowing her cruel nature very well, had sent her to destroy all the children. Now a question arises. How can she destroy the children,

who have been purified and protected through the due performance of propitiatory religious rituals and ceremonies (usually performed after the birth of a child) and who are being protected by the celestial deities, as all the Vedic Karmas (actions) were done and undertaken with a view to propitiate the celestial gods, by the parents of these children? Answering this, Shri Sukadeva says, that this demoness is known as "Pūtana" -i.e. she has been called as "Pūtana" only due to her destructive nature and actions performed with extreme cruelty. The name "Pūtana" is derived from the words "who takes away even the pure and sacred souls" - hence she was given the name of "Pūtana". Not even this, this demoness was, not only used to destroy small children, but also was in the habit of destroying adult males. Hence she was called as "Pūtana" - i.e. "Even adult males (PURUSHA) are taken away by her." Having known her cruel nature, Kamsa, sent her to Vraja. She was a powerful demoness and had the capacity to destroy everyone. How can she destroy those, who are protected by the celestial gods, as all the Vedic and religious propitiatory and purification ceremonies were duly performed and due to this, the children enjoyed the protection of the celestial gods? The answer is given by the use of the words "killer of children" (BĀLAGHĀTINI) - i.e. this demoness possessed the special power of killing young children, in the same way, as the celestial gods, possessed the power to protect them. Our Lord had given this power of destroying the children to this demoness Pūtana. Hence, she was roaming around, all the places, killing and destroying children, up to the age of three years. She ate some of the children and on being satiated with them, killed the remaining children, by drinking their life-breath. She could travel to any place - thus she visited

the cities (representing Satwa or Harmony), villages (representing Rajas or dynamism) and to Vraja (representing Tamas or ignorance) and she roamed all these places, at her sweet will, destroying the young children. Her sole motive was to kill these children, as she had no other purpose or goal in her mind. She was seen everywhere - sometime here, sometime there. In the verse, the words "like these" (Ādi) are used to denote that she roamed in all places - including small villages, establishments and others, with a view to kill and destroy young children.

न यत्र श्रवणादीनि रक्षोघ्नानि स्वकर्मसु।

कुर्वन्ति सात्त्वतां भर्तुर्यातुधान्यश्च तत्र हि ॥३॥

VERSE 3 Meaning: "Demoness such as Pūtana, can perpetrate and give sorrow and suffering and indulge in these wanton acts of killing only in those places, where people, whilst discharging their duties, do not sing the praise or listen to the Divine Leelas of our Lord, who is the destroyer of these demons and protector of His Devotees".

श्रीसुबोधिनी : नन्वेवं सति पूर्वमपि कोपि बालकस्तदापि न जीवेदत आह न यत्रेति.

यत्र सात्त्वतां भर्तुर्भगवतो देवादिपोषकस्य श्रवणादीनि नवविधानि षड्विधानि वा तत्रापि रक्षोघ्नानि वा यैर्गुणै राक्षसा एव हन्यते यथा रघुनाथचरित्राणि ताटकादिमारणरूपाणि. स्वकर्मसु रक्षककर्मसु स्वधर्मेषु वा. स्वशब्देनाधर्मशाखाः सर्वा एव निवारिताः. तत्र तु भवन्त्येव यातुधान्यः, तदीया वा ते. "यस्य स्मृत्या चेति"वाक्यात् स्वधर्मा भगवच्छ्रवणाद्यभावे पूर्णा एव न भवन्ति. रक्षांसि सर्वत्र देशादिषु तिष्ठन्ति, अत ए"वापहता असुरा" इत्यादिमन्त्राः, अत एव रक्षसां पूर्वं तत्र सम्बन्धात् तत्सम्बन्धेन यातुधान्यः समायान्ति. यातुधानसम्बन्धा यत्रकुत्रचिदिति सर्वत्र तत्तत्स्वामिनिराकरणसमर्थाः युक्तश्चायमर्थः, भर्तृषु विद्यमानेषु स्त्रीणां गतिरबाधिता

भवतीति. रक्षोमारकैरेव रक्षोनिवृत्तिर्यथा वायुवशाद् दीपे गच्छति तैलेन न प्रतीकारस्तथारक्षोघ्नव्यतिरिक्तैर्न प्रतिकारः. मन्त्राणां तु स्वाध्यायपोषितानामेवापहतपाप्मत्वाद् "अग्निं वै जातमि"त्युपाख्यानेपहतपाप्मत्वं तस्यैव निरूपितं, मर्यादायामाधिदैविकाध्यात्मिकाधिभौतिकेषूत्तरमुत्तरं बलीयः सापेक्षसामर्थ्याच्च तदधिष्ठातृदेवताप्रेरणेन परस्मिन् फलजननसामर्थ्यात्. भगवांस्तु सर्वगतः, भक्तिमार्गश्च स्वप्राकट्यार्थं विशेषेण हेतुः कृतः, अतः सात्त्वतामेव भर्तुः श्रवणादीनि रक्षोघ्नानि भवन्ति. आगन्तुकैरागन्तुकानामेव निवारकत्वं न तु सहजानां, एवं प्रबलदुर्बलभावे बाध्यबाधकभाव उचितः. अनेनाग्रे श्रोतुः शङ्कापि निवारिता, वर्णाश्रमधर्मवत्त्वेन स्वमात्रसम्बन्धिषु न तु भगवदर्थकेषु कर्मसु यत्र भगवन्नामश्रवणेनैव रक्षोनिवृत्तिस्तत्र साक्षाद्भगवति विद्यमाने का चिन्तेति. एतदर्थमेव स्वपदम् ॥३॥

SRI SUBODHINI: Where people, with a view to protect themselves, undertake to do righteous (Dharmik) acts, which inter-alia, also remove/stop the impediments caused by unrighteousness, and where they undertake to do worship and sing the praises of our Lord, who is the provider and protector of the celestial gods and His Devotees, - in these places and for these people, due to this praise and worship of our Lord, either in the 9 ways and/or in the 6 ways, the demons and cruel persons get destroyed. [**PRAKASH:** The 6 ways of praising our Lord and practicing Devotion to Him - as described "in whose praise and listening to whose Divine Leelas" - (Sri Bhagavatam Canto 2, chapter 4, verse 15. **LEKH:** After describing the 9 types of cultivation of Devotion to our Lord, beginning from "listening to His Divine Leelas" etc., the 6 types of devotional acts are referred to. The devotional methods of Servitude (DASYA), Friendship (SAKHYA) and Surrender of Oneself (ATMANIVEDAN) have no connection with the Demons (as these people do not practice such types of devotion to our Lord). True devotees of our Lord, do not sing the praise of our Lord

Sri Rama, who destroyed all the demons, only with selfish motive to seek His protection from these demons - nay, they sing His praise out of Devotion to our lord]- like the demoness Tataka was destroyed by Sri Rama - and singing His praises and glory to ward off the destructive influence of these demons. Where such observances and actions are not undertaken, there, we see the active presence of demonesses and they, indeed, create troubles and cause sorrow and pain. Why? These people, get near to the demons, by not performing the virtuous and sacred acts of singing the praise and glory of our Lord. Nearness to the demons destroys them.

Hence, it is clearly said, that, performance of one's own duties, will be never complete and fulfilled, till, the singing of the Holy Names of our Lord and His glories are done - "By remembering and chanting the Lord's Names" - this is specified in the Vedas. In other words, remembering our Lord and chanting His Holy Names, are the only spiritual actions, which can duly complete successful performance of one's duties. Otherwise, they remain incomplete and unfulfilled. Demons are present everywhere and hence the chanting of the holy Manthra (verse) of "Let the demons wither or get destroyed" this Manthra is chanted with a view to ensure the destruction of the demons. From this, we may deduce that, the demons never do the remembrance of our Lord and in those places, where the demons live, the host of the demoness also come (i.e. those who are related to these demons) and visit also all other places where the demons frequent. These demoness' can also mitigate the effect of the chantings of Manthras (verses) pertaining to several deities. This meaning seems to be appropriate, that usually wives can go to any place, accompanied by their husbands, and this association also makes them very strong.

None can stop them from carrying out their tasks. Hence, with a view to destroy the demons, it is necessary to chant the Manthram (holy chantings) of "RAKSHĪGHNA" (for the destruction of the demons). Without this chanting, the demons can never be destroyed and/or their evil actions prevented. Thus, the demoness' become powerless, and cannot do any harm, once the demons are destroyed, like a strong wind blows away the flame, and this results into the uselessness of the oil in the lamp, in the same way the destruction of the demons, leads to the "powerlessness" of the demonesses. Hence, the only way to ward off the powerful attacks of the demons, is the chanting of the Manthram (holy verse) of "RAKSHĪGHNA" (for the destruction of the Demons). There is no other way. But, the effect of chanting these Manthras (holy verses) will take place only, when these verses are chanted with total purity and order - as this only can eliminate and remove the evil effects of one's sins. The episode described through the verses "Born out of fire", clearly brings out the spiritual effect of chanting of these Manthras (holy verses) - as the eliminator of one's sins. For one, who follows the spiritual path of "orderly progress" (MARYĀDA) it is said that, in the order of exercising influence and effect, the forces of celestial, spiritual and physical factors, have been successively prioritized. These forces are also capable of conferring benefits/results, through co-mingling with each other, as per the will and desire of the celestial gods, who preside and control these three different forces.

Our Lord, indeed, is present everywhere and He has established the main reason for His own manifestation as the path of Devotion. In other words, the path of Devotion not only ensures our Lord's manifestation, but also eradicates and destroys all the obstacles/blemishes on this

path, for a devotee of our Lord. Hence, for the true devotees of our Lord, listening and singing the praises and glory of our Lord, in this path of Devotion and Love to our Lord, easily confer the benefit of the chanting of the "RAKSHŌGHNA" manthram also, automatically i.e. Devotional acts done with love to our Lord is enough to ward off all types of evils.

Demoness Pūtana was used to give troubles in this manner. Now her entry into Vraja is being described through the next verse. Pūtana enters Shri Gokulam at an appropriate moment, when the celestial powers were not on the ascendance, the star was Aslēsha, the hour was inauspicious (indicating death) and the time signified towards death. But our Lord was present on this earth, as a small child, in Gokulam. At this time, she entered Gokulam. The word used here, in this verse viz. "From the sky" (Khēchari) denotes that, as this earth was fully protected by the celestial gods, she was not able to visit Gokulam through this earth. Instead she came through the sky, flying like a bird. Although Gokulam is considered as observing the path of Maryāda (observing the scriptural injunctions in an orderly and proper manner), as our Lord had manifested Himself in Gokulam, having descended from Sri Vaikuntam, these scriptural observations and systems (according to the Maryāda path) had no influence, as they got destroyed no sooner our Lord become manifested (or due to the presence of our Lord). Hence Shri Sukadeva has called Gokulam as "Nanda Gokulam" instead of just "Gokulam" only - as Pūtana cannot enter into this "Nanda Gokulam". But, she was able to enter Gokulam, when both Nandagopa and the cows were absent. At this time, she entered Gokulam.

Pūtana had, indeed, reached near to Gokulam, but she lacked the capacity to enter inside. Hence, she

transformed herself, through meditating on her God, Māya (who is considered as another form of our Lord only), into a beautiful Form like mother Yasodha - in fact our Lord had blessed her with a beautiful female form (as referred to in the holy scriptures, that Māya, is a demon and on manifesting, protects those who have prayed for it's protection). Hence, this verse refers to "she made herself through the power of Māya, in the form of female" and entered into Gokulam. The words used in this verse "roaming according to her desire or will" denote that, Pūtana, although she was not known to any one at Gokulam, now entered Gokulam, at her own sweet will, as she had the capacity now to enter Gokulam. She also took care, to take the form of a beautiful young woman, so that, on seeing her beautiful and attractive form, even men will not stop her entry. Hence, wherever there was the entry and power of desires (Kāma), there, she had free entry - as wherever there is desire and it's force is in full intensity, then, beings get blind to it's influence, and are rendered ineffective to either perceive things properly or understand them clearly.

[PRAKASH: Our Lord manifested on the Rohini star and on the 6th day after His birth, on the Aslēsha star, demoness Pūtana came to Gokulam. From this, we have to conclude that our Lord was only 6 day's old when He had killed Pūtana. In the Padma-purāna it has been written that Pūtana was killed on the 14th day of the New Moon of the month of Bhādrapāda. Hence, our Lord was, indeed 6 days old only when he had killed Pūtana. In the Harivamsa, it has been described, that our Lord was 6 months old, when He had killed Pūtana. Of course this pertains to the story of our Lord in a different Kalpa (time).

LEKH: Where there is the quality of Divine Harmony (Satwa) and Righteousness (Dharma) prevailing, there, no demon can enter to create trouble. Hence, it is described that Pūtana entered Gokulam when Nandagopa, who symbolized the Divine quality of Harmony (Satwa) and the cows, who symbolized Righteousness (Dharma) were absent from Gokulam.

We can always try to avert the misfortune and sorrow, which happen to us accidentally, through the power of chanting Manthras (holy chantings of religious and spiritually potent verses). But the blemish and sins, which are natural to oneself or being present from one's birth itself (i.e. which are part and parcel of one's being) cannot be mitigated through the chanting of Manthram. Hence, where there are two factors, one very powerful and the other weak and without strength, then, it is but appropriate, that there is one power which mitigates and the other is mitigated or removed. In this manner, the doubts of the future listeners of our Lord's Divine Leelas, get automatically resolved. The various types of actions, performed by the persons in the four stages of life viz. Varnaashrama Dharma, are usually, centered around their bodily functions and duties and are seldom connected or focused on our Lord i.e. their primary motive, is their worldly existence and it's prosperity, and not attainment of Pure and Total Devotion to our Lord. How can the fear and anxiety of the Demons arise in that place or in one's mind when our Lord is present especially when these Demons flee away, just, by hearing of the chanting of our Lord's Holy Names? Hence there is no anxiety or worry at all. Thus, before the word "actions" the word "one's" has been added.

सा खेचर्येकदोपेत्य पूतना नन्दगोकुलम्।

योषित्वा माययात्मानं प्राविशत् कामचारिणी ॥४॥

VERSE 4 Meaning: "Demoness Pūtana, who roams, usually, in the sky, having reached, near the precincts of Nandagopa's Gokulam, cunningly transformed herself into the form of a beautiful woman; she now, freely roaming everywhere, entered into Gokulam."

श्रीसुबोधिनी : एवं तस्याः सर्वोपद्रवकर्तृत्वं सूपपत्तिकमुपपाद्य गोकुलेपि तस्याः समागमनमाह सा खेचरीति.

एकदेति यस्मिन् काले देवादीनां न सम्बन्धः, आश्लेषानक्षत्रे विषघटिकायां -मृत्युयोगे भूमिष्ठे भगवति. भूमिः सर्वदेवरक्षितेति कथं तस्या आगमनमित्याशङ्क्याह खेचरीति. तद्धर्मवत्त्वेन प्रतिपादितं वैकुण्ठादेरागतस्य मर्यादानाशक्तत्वबोधनार्थम्. नन्दस्य गोकुलमिति, नन्दे विद्यमाने गोषु वाऽऽगन्तुं न शक्नुयात्, उभयोरपि तत्राभावात् समागतेति, आदौ निकटे समागत्य यत्र स्थिता माया प्रवेशं कृतवती तत्र स्थित्वा ततोऽग्रे गमनासामर्थ्यात् स्वस्येष्टदेवतां मायारूपं भगवन्तं ध्यातवती तदा भगवान् मायारूपस्तां स्त्रीरूपां यशोदादितुल्यां कृतवान् "मायेत्यसुरा" इति श्रुतेः "तद्धैतान् भूत्वावती"ति च. तदाहोपेत्यात्मानं मायया योषित्वेति, आत्मानं योषितं कृत्वेत्यर्थः। तदा प्राविशत्. ननु तथाप्यज्ञाता स्त्री कथं प्रवेशं प्राप्तवतीति तत्राह कामचारिणीति, कामं यथेच्छं चरतीति तथा, प्रवेशे तरुणीरूपं कृतवतीति पुरुषा न निवारयिष्यन्तीति निश्चयः. यत्रयत्र कामप्रवेशस्तत्रतत्र प्रवेष्टुं शक्तेति, अतो यथा मूर्तिमति काम उद्रिक्ते वा प्राणिनामन्धत्वमेवं तस्यामपीत्युक्तम् ॥४॥

तां केशबन्धव्यतिषक्तमल्लिकां बृहन्नितम्बस्तनकृच्छ्रमध्यमाम्।

सुवाससं कम्पितकर्णभूषणत्विषोल्लसत्कुन्तलमण्डिताननाम् ॥५॥

वल्गुस्मितापाङ्गविसर्गवीक्षितैर्मनो हरन्तीं वनितां व्रजौकसाम्।

अमंसताम्भोजकरेण रूपिणीं गोप्यः श्रियं द्रष्टुमिवागतां पतिम् ॥६॥

VERSES 5 and 6 Meaning: "Demoness Pūtana, now in the form of a beautiful woman, was seen adorned with

jasmine flowers in her well-made hair; with prominent bosom and slender waist, she was dressed with beautiful clothes; with a resplendent face shining with the brilliance of moving ear-ornaments; with eyes expressing a bewitching smile and seeing here and there - Pūtana, thus attracting the minds of the people of Vraja, made them conclude that Goddess Laxmi Herself, had come to visit Her Lord, as she was also seen carrying a Lotus flower in her hand.

श्रीसुबोधिनी : सर्वव्यामोहनार्थं भगवत्कृतं तस्या रूपं वर्णयति तां केशेति द्वाभ्यां स्वरूपचेष्टाभेदेन.

मायाकृतेव रूपमिति हिरण्याभरणाम्बरादिभिरेव तस्या मोहकत्वमुच्यते. केशबन्धे व्यतिषक्ता मल्लिका यस्यां, दूराद् दर्शनेन गन्धेन च व्यामोह उक्तः, बन्धो मल्लिकास्तु न पतन्ति, मल्लिका तत्कालपुष्पोपलक्षिका, सौन्दर्यं गन्धश्च तत्रैव प्रतिष्ठितौ. स्थूलनितम्बस्तनैरल्पमध्येन च सर्वबन्धसहित-सम्भोगयोग्यता निरूपिता. वस्त्रं चोत्तमं रसजनकम्. कम्पिते ये कर्मभूषणे कुण्डले तयोस्त्वषोल्लसन्ति यानि कुन्तलानि तैर्मण्डितमाननमिति, मुखे सौन्दर्यं मोहार्थं निरूपितं, कर्णभूषणमुपरिभागगस्थं वा, तेन कुण्डलयोरपि कान्तिः, भूषणस्य सर्वोत्तमत्वं निरूपयति ॥५॥

तस्याश्चेष्टामाह वल्गुस्मितेति.

सहजस्मिताभावाय वल्गुस्मितमित्युक्तं, तत्सहितं यदपाङ्गनिरीक्षणं कटाक्षदर्शनं, तदप्यनेकविधमलसवलितादिरूपं, तदाह बहुवचनेन अपाङ्गानां विशेषेण सर्गा यत्र वीक्षितेषु, अतो व्रजौकसां मनो हरन्तीं, व्रजस्थिता विवेकरहिता भवन्ति. अनेनैव गोपैर्निवारणं प्रतिषिद्धम्, मन इत्येकवचनं सर्वेषामेकरूपत्वबोधनाय. अत एव गौपेः सा सम्यग् दृष्टापि न. गोपीभिरेव परं दृष्ट्वा, तास्तु पूर्णज्ञानवत्योपि भगवत्कृतं तद्रूपं मत्वा भगवच्चरित्रत्वाद् घातकत्वमबुद्ध्वा स्वभोगार्थं लक्ष्मीमेवाकारितवानिति ज्ञातव्यः. न हि लक्ष्म्यां दासीनां वैमनस्यं सम्भवति, तदाह गोप्यो द्रष्टुमागतां तां श्रियमेवामंसत, तथैव च भगवान् रूपं सम्पादितवानिति. लक्ष्म्या असाधारणं

चिह्नमाहाम्भोजकरेणोपलक्षितेति, लीलाकमलयुक्तेन करेण, अनेन रिक्तहस्तापि निवारिता. रूपिणीमिति स्वस्मिन्नावेशातिरिक्तरूपां, तत्रापि पतिं द्रष्टुकामा न केनापि निवार्या, अतो गोप्यः पुरस्कारमेव कृतवत्य इति न तासां बाधकत्वम् ॥६॥

SRI SUBODHINI: With a view to infatuate and attract everyone, a description of demoness Pūtana, who was created by our Lord Himself, is being made. In the 5th verse, her form and in the 6th verse, her antics and demeanor are described.

It is our Lord, as Māya, who had created this form of Pūtana. She was made attractive, through the golden ornaments she was adorned with, her beautiful clothes and the bunch of jasmine flowers, was placed in her well-made up hair, in such a way, that they did not fall on the ground. Although, in this verse "Jasmine flower" (MALLIKA) has been referred to specifically, this has made, only as an indicator, that Pūtana had, indeed, adorned herself with all types of seasonal flowers. These flowers, not only looked beautiful, but were also very fragrant. As she had large and prominent bosom and a slender waist, she became the cynosure for the eyes of everyone to enjoy her. The fine clothes, which she was wearing created a sense of relish (Rasa) in the minds of everyone. The brilliance caused by the moving ear-ornaments and the hair, denote that her face was also alluring and infatuating, with it's beauty. In other words, the ornaments worn by her, on the upper portion of her ears, now shone with such a brilliance, as though, she was wearing dazzling ear-ornaments, although, she was not wearing ear-ornaments at all. Through this, the highest quality of her ornaments is described.

Through the 6th verse, Pūtana's demeanor and body-language are described viz. her poise, pace and move-

ments etc. Pūtana, the demoness, never had a smile on her face, in her usual self. Hence, the word used in this verse is not "smile" (SMITA) but "VALGU" (cunning or sparse) i.e. Pūtana's "smile" was artificial. Pūtana, with this artificial smile, with eyes roaming from place to place, attracted the minds of the innocent people of Vraja and without any hindrance, came to Gokulam. The people of Vraja were without the faculty of discrimination (VIVĒKA), innocent, and straight-forward. Hence, unable to clearly understand the purpose of Pūtana's artificial smile and roaming beautiful eyes, got themselves attracted to her, and they could not prevent this from happening. The Gopas and Gopis were many, but, in this verse, the word for "Mind" is used in the singular sense - to indicate that all the persons in Vraja now appeared to have "a single mind" only, without, any discrimination. Due to this, they, did not see or understand fully, this demoness Pūtana. The Gopas saw her fully, but did not see Pūtana, in the same way as the Gopis saw her. The Gopis, now, saw Pūtana fully, through and through, as they had the full spiritual knowledge. They now clearly understood that Pūtana's form has been made by our Lord only. Appreciating this Divine Leela of our Lord, and revelling in this attitude of extreme love for our Lord, the Gopis were unable to see the aspect of "cruelty and destructive nature" in Pūtana. They now clearly understood that, our Lord Nārāyana, who is now manifested in Gokulam, has called for His consort, Goddess Laxmi for His companionship and pleasure. Goddess Laxmi is the consort of our Lord, and her attendants do not detest or entertain the attitude of opposition or avarice to Goddess Laxmi. Hence, in this verse, it is clearly mentioned, that the Gopis thought that this woman was Goddess Laxmi Herself, who had come to visit our Lord, on His bidding and as per His Will and

Desire. In fact our Lord, also, had made her form to resemble Goddess Laxmi and that is why, she was, now carrying a playful Lotus flower in her hand - in fact this Lotus flower is the extra-ordinary sign to identify that Goddess Laxmi has come. In fact, it is also specified, that Pūtana did not come with an empty hand, when she came to our Lord. she now entered Gokulam, with the beautiful form, inspired and created by our Lord. No one in Vraja stopped her from seeing her husband - our Lord. The Gopis warmly welcomed her with due respect, thus by not preventing her from entering Gokulam, the Gopis did not suffer any drawback or problem.

[TIPPANI: Pūtana could never visit Gokulam by her own volition or freedom. Hence Shri Mahāprabhuji has explained in Sri Subodhini, that she was allowed to enter Gokulam, only due to her desire to develop some relationship with the Gopis.

PRAKASH: Shri Purushōttamji says: why was Pūtana hailed as "most beautiful" (RŪPINI) in this verse, when she has been already described as having a beautiful faint smile and her sweet demeanor, brilliance and other actions where also fully described? Shri Mahāprabhuji in his Sri Subodhini has explained the real meaning behind this reference. Shri Gosainji in his Tippiani has already given the meaning and had also described as to how, Pūtana could never enter Gokulam on her own will and she came to Gokulam only with a view to have a relationship with the Gopis. This desire of her's gave her the capacity and permission to enter Gokulam. Shri Purushōttamji explains further the statement made by Shri Mahāprabhuji in Sri Subodhini. He says that the "Divine fervour" in the Gopis, made the form of Pūtana also more beautiful. Moreover Pūtana, had imagined herself to be like Goddess Sri

Laxmi, and due to this "divine fervour" (AVĒSA), she now looked more beautiful and brilliant. This brilliance was made, all the more, alluring and attractive, due to her attitude of being related, in service, to the Gopis. Hence, once again the beauty and brilliance of Pūtana, has been referred to in this verse, with the use of the word "RŪPINI".

Hence the conclusion is that, Pūtana was able to enter Gokulam only due to the "divine fervour" generated in her by the Gopis - caused by Pūtana's desire to have some relationship with the Gopis. In other words, the thought of being related to Gopis makes one eligible for attaining Divine Grace and favour.

बालग्रहस्तत्र विचिन्वती शिशून् यदृच्छया नन्दगृहेऽसदन्तकम्।
बालं प्रतिच्छन्नजिरोरुतेजसं ददर्श तल्पेग्निमिवाहितं भसि ॥७॥

VERSE 7 Meaning: "Like an evil planet about to destroy the children, Pūtana, came to the house of Nandagopa, searching for young children. She saw now our Lord, Shri Krishna, sleeping in the bed - our Lord who is the destroyer of all evil persons, had, now kept hidden His omnipotent brilliance and power, like a fire hidden by ash.

श्रीसुबोधिनी : सा गोकुलेपि बालकान्वेषणार्थमेव प्रवृत्ता न तु साक्षाद्भगवन्निकटे स्वतो गतेत्याह बालग्रह इति.

बालान् गृह्णातीति बालग्रहः, भगवांस्तु न बाल इति तत्र तस्या नाग्रहः. तत्र गोकुले शिशून् विचिन्वती चचार, विचयन एव प्रवृत्ता जाता, न तु कञ्चिन्मारितवती भगवतो रक्षकत्वात्, तदा भगवान् स्वनिकट एव तामानीतवानित्याह यदृच्छया नन्दगृहे बालं ददर्शेति, भगवदिच्छाव्यतिरेकेण सर्वैरेवोपायैस्तत्र गमनमशक्यम्. नन्वेषां कृत्रिमा दुष्टा कथं भगवन्तं दृष्टवतीत्याशङ्क्याहासदन्तकमिति, असतामन्तको मारकः, तांश्च दृष्ट्वैव मारयति,

अतो मारणीयानामपि दर्शनं न बाधितम्. नन्दगृहेऽप्यसन्तो भगवता निवारणीयाः. तस्या बालाविष्टचित्तायास्तत्र विचारो न जात इति सूचनार्थमाह बालमिति. तथाप्यलौकिककान्त्या कथं न विचारो जात इत्यत आह प्रतिच्छन्ननिजोरोतेजसमिति, प्रतिच्छन्नं स्वनैवाच्छन्नं प्रतिकूलार्थं वाच्छन्नं निजं यदुरु तेजः, वैष्णवतेजसि प्रकटेऽसुरघातकं तदिति सन्दिह्यमाना निर्वर्तेत, सर्वथा कान्तितिरोधाने यशोदादीनां भयं स्यादत आहोर्विति, यावता तस्या आगमनं सम्भवति तावत् तिरोधानम्. भगवतः क्रियाज्ञानशक्ती अतिरोहिते सर्वदा, प्रकृतेऽपि च तदुपयोगात् ततः कथं ताभ्यां न निवारितेत्याशङ्क्याह तल्प इति, तल्पे शयानो बालकः क्रियारहितो भवति, अवस्थया क्रियाशक्तेस्तिरोभावः, तत उत्थाने चलनेन सह क्रियाविर्भवविष्यति. ज्ञानशक्तेः प्रकाशः सहजो, यतो ब्रह्मविदामपि ज्ञाने सति तद् भवति; स कथं न बाधक इत्याशङ्क्याहाग्निमिवाहितं भसीति, यथाग्निहोत्रिणा भस्मनाग्नि-स्तिरोहितः क्रियते काले प्रादुर्भावार्थं तत्तेजोन्यद् नाशयेत्तु स्वजनितम्, अतो ज्ञानशक्त्या जनिता येच्छा तया तिरोहितं प्रवृत्तिपर्यन्तं न बाधकं भवति ॥७॥

SRI SUBODHINI: Pūtana, even in Gokulam, busied herself in search of young children. She did not go to our Lord by herself. This is explained in this verse.

The one who 'catches' children is named as the "destroyer or kidnapper of children". As she was concentrating on catching and killing children, Pūtana, did not go to our Lord by herself, as our Lord was the Supreme Lord (Bhagavān) and not a mere child. Hence, she began to roam in Gokulam, searching for young children. She busied herself in this search. She did not kill anyone, as our Lord was now the Protector of all the children in Gokulam. When she was now busy in search of catching other children, and did not come to our Lord, our Lord now decided to call her to His side. Hence the word "accidentally" is used in this verse, to denote this aspect

of our Lord's own desire and will. In other words, Pūtana had no plan to come to Nandagopa's house, but due to the Will and inspiration of our Lord, she came "accidentally" to the house of Nandagopa and saw our Lord. She would not have come at all to the house of Nandagopa, if our Lord had not wished her to come. Neither she had the power to set her feet at the place where our Lord had manifested and is now living. How come this artificially beautiful and cruel woman had the good fortune of having the vision and Darshan of our Lord? To clear this doubt, in this verse, the words, "the destroyer of evil persons" are used i.e. our Lord is the Destroyer (as Time) of evil persons. Hence, our Lord destroys those, whom He intends to destroy, through His eyes only, and hence the evil persons, who have to be killed by our Lord, also enjoy seeing our Lord. Our Lord also wanted to prevent, in the future, evil and cruel persons from visiting Nandagopa's house. Now, Pūtana, who caused the death of many children, did not know that his child was our Lord Himself and He is the destroyer of evil persons. She saw, our Lord, as an ordinary human child, How come Pūtana did not realize, that this child indeed was the Supreme Lord Himself? To clear this doubt, in this verse, it is mentioned that our Lord had hidden all His Supernatural brilliance and Divine Powers. If our Lord had not hidden this Supernatural and Extraordinary brilliance and power, then the evil persons would have got burnt and would have fled quickly from this place and this would have ensured that these demons would easily escape death. But, on the other hand, if our Lord had hidden all His powers fully and completely, then the fear and anxiety of mother Yasodha and the people of Vraja would have continued. Hence the word "URU" has been used in this

verse - meaning that our Lord had hidden only the "excess" of His Divine brilliance and powers. In our Lord, the Divine Powers of spiritual wisdom and power of action always exist and are present. But He, for fulfilling the requirements of His Divine Leela, sometimes, does hide His powers and it looks, as though, that these powers do not exist in our Lord!

Therefore, till Pūtana reached near to our Lord, our Lord had enacted His Divine Leela of, as though, hiding His Divine Powers. The reason for this, is that, our Lord was sleeping in the bed. When He is asleep, His Divine Power of action, does not function actively. Usually one's power of action gets extinguished, through age and during sleep. After getting up from sleep, through walking and doing other activities, one's power of action, once again, gets restored and manifested. The power of knowledge manifests itself automatically and is self-evident and is ever present in oneself; Due to this power, the knowers of Brahman, after having realized the Supreme Brahman, get illumined and become enlightened. The manifestation of this power of knowledge, was ever present, with our Lord. Then how come this power did not put an obstacle for the fruition of the designs of the demoness Pūtana? With a view to clear this doubt, in this verse, the words "Fire covered with Ash" are used - to denote the way in which the holy Fire of an Agnihotri (who worships Fire, everyday, as provided for in the scriptures) is covered by the "Ash" being seen over the "Fire" - and during the actual performance of giving oblations, the Fire begins to shine when the ash is removed - in the same way, our Lord's desire, born out of His Divine Power of Wisdom, caused the temporary disappearance of His Power of action and brilliance and this temporary disappearance, will not be a

stumbling block, till it decides to act, in the manner, as desired by our Lord. In other words, due to our Lord's own desire and will, our Lord's power of wisdom, did not come in the way of the actions being contemplated by Pūtana.

विबुध्य तां बालकमारिकाग्रहं चराचरात्मा स निमीलितेक्षणः।
अनन्तमारोपयदंकमन्तकं यथोरगं सुप्तमबुद्धिरज्जुधीः ॥८॥

VERSE 8 Meaning: " Our Lord Shri Krishna, who is the indwelling soul of everyone and everything, knowing about the cruel nature of the killer of children viz. the demoness Pūtana, now closed His eyes. Pūtana, took our Lord, who symbolizes the limitless and the all-destroying Time (Kāla), into her hands, thinking Him as an ordinary child like a foolish person lifting a sleeping snake mistaking it to be a rope."

श्रीसुबोधिनी : स्वतो ज्ञानशक्तेर्बाधकत्वमाशंक्य तस्या अपि तिरोधानमाह विबुध्येति.

ज्ञानशक्तेः स्वरूपमेतत् कीर्तितं, न तु बोध उत्कर्षार्थमुक्तः. पुरोवर्तीन्द्रियसन्निकर्षे सङ्केतितस्य स्मरणमिव तस्या दर्शनेन तदीया गुणा उद्भूता इत्येतदर्थमाह तां बालकमारिकाग्रहमिति. प्रसिद्धिप्रेरणादिकं तच्छब्देनोक्तम्. मुख्यं दोषमनुवदति. बालकानां मारिका बालघातिनी, तथाभूता सती ग्रहरूपा च. गृह्णन्तीति ग्रहाः, मारयितुं चेन्न शक्नुवन्ति शीघ्रं गृहीत्वापि तावत् तिष्ठन्ति तथा प्रतीकारेपि. ननु तर्ह्युत्थाय कथं न मारितवांस्तत्राह चराचरात्मेति, स्थावरजङ्गमानामयमात्मा यदि मर्यादां त्यजेत् तदा जीवजडयोर्विलय एव स्यात्. अस्तु विलय इति चेत् तत्राह स इति, स मूलभूतो जगत्कर्ता. ज्ञानमतिरोहितमेव भवतीति तस्य तिरोधानार्थं यत्नं कृतवानित्याह निमीलितेक्षणो जात इति. एवं सर्वाशेनाबाधे जाते सा समागत्य भगवन्तं गृहीतवतीत्याहानन्तमिति, ग्रहणे शङ्काभावार्थमनन्तपदम्, अनेनान्यदपि सूचितमक्लिष्टकर्मा भगवान् स्वतो न कञ्चिन्मारयति तथैव परं

स्वतः कालो गृहीत इति निकट उपविश्य तमङ्गे समारोपयत्. कालो हि घातकानां हितकारीति शङ्काव्युदासार्थमाहान्तकमिति, स हि सर्वमारकः नन्वारोपणे क्रियाशक्तिः प्रबुद्ध कथं न बाधिका जातेत्याह यथोरगं सुप्तमिति, सर्पाणामतितामसत्वात् तेषामत्यन्तं निद्रा, अतो मारणपर्यन्तं न क्रिया तेषु, तथा भगवतोपि क्रिया सर्वथा नाविर्भूता. ननु स्पर्शेण ज्ञानशक्तिस्तेजः कथं नाविर्भूतमिति चेत् तत्राहाबुद्धिरञ्जुधीरिति, अबुद्ध्याज्ञानेन सर्पे रञ्जुधीर्यस्य; रञ्जुर्बन्धिका, सर्पो मारकः, स्नेहेन स्तने दत्ते मय्यनुरक्तो भविष्यतीत्यापाततो बुद्धिर्न तु मारकत्वं जानाति, यथा रञ्जुबुद्ध्या गृहीतः सर्पः स्वस्पर्शेपि न ज्ञानं जनयति. अतो भगवज्ज्ञानं तेजोपि स्पर्शेन नाविर्भूतमित्यर्थः ॥८॥

SRI SUBODHINI: This verse explains the "seeming" temporary disappearance of our Lord's power of wisdom, so that, it does not prevent Pūtana from coming near to our Lord.

Shri Sukadeva has described, that our Lord understood Pūtana as "the one who is the killer of children". By saying in this way, Shri Sukadeva has clearly described the power of the Divine Wisdom of our Lord, and not just the presence of this power in our Lord. How? Our Lord's power of wisdom is of such a dynamic nature that, whatever is the form taken by anyone, who comes to our Lord, this power of our Lord, immediately is able to comprehend the true inner motive and nature of such a person! Shri Sukadeva has used these words to emphasize also the fact, that our Lord was able to clearly see, just by looking at her the motives and qualities of Pūtana, which she had kept hidden to herself - just like the senses of a human being, are able to appreciate and understand the nature and qualities of the various objects placed near their vicinity. The purport of the word "hers" (TĀM) is to explain her "notoriety" (as a killer of children) and that she had come to Gokulam, as ordered by the cruel Kamsa

Moreover this word also denotes her primary blemish and sin of killing of children and causing them to disappear. The word "kidnapper" (GRAHA) is used to denote the person, who captures and abducts children. Even though, these persons may not have strength and power to kill these abducted children - but they abduct innocent children swiftly and keep them, in captivity with them, till they are able to have control over them. Even when challenged, they try their best to keep these children in captivity. They release these children, from their control, only when they find themselves powerless against their opponents. Hence, Pūtana has been termed as a "kidnapper of children", with a view to denote, that, till her powers are destroyed through a stronger adversary, she was determined not to leave this cruel assignment. If this is so, why did not our Lord get up immediately and destroy her instantly? With a view to clear this doubt, it is specified, that our Lord is the "indwelling spiritual principle of both animate and inanimate objects/persons" (CHARA ACHARĀTMA). Our Lord, being the basic principle of both the physical and spiritual entities, will not, now, break His own orderly way of functioning (i.e. MARYĀDA) - as He is the protector of everyone and everything and not it's Destroyer - If it was not so, He would have destroyed both the spiritual entity (JĪVA) and the physical nature of Pūtana i.e. He would become the cause for the destruction of both the animate (CHALA) and the inanimate entities (ACHALA) - although, in reality, He is their real base, support and sustainer. If someone was to comment that "let there be deluge and mass destruction" in answering to this, Shri Sukadeva uses in this verse, the word "HE" (SAHA) to denote, that this boy is not an ordinary child, but He is the creator of this

universe, as it's original root cause. Hence, How our Lord Himself, will break His own Law of Orderly functioning and create a deluge leading to the destruction of the entire universe? Our Lord, being the original and basic cause of this creation always has with Him, the spiritual power of Divine Wisdom (JNĀNASAKTHI). But, with a view to hide this power, temporarily, our Lord, closed His eyes for some time.

In this manner, confronting no more, any difficulty for her movements, Pūtana now lifted our Lord to herself. She never got any doubt in lifting our Lord, as our Lord is of the nature of being limitless and present everywhere (ANANTA). This word "limitless and immeasurable" (ANANTA) also denote that our Lord, who is the creator of this universe, does not kill or destroy, anyone, by Himself - as He is beyond all actions and He never destroys anyone. Demoness Pūtana, now, courted her death through her own hands. She now lifted our Lord and made Him sit on her lap. To clear the doubt, that may arise, that whether the "Time" (KĀLA), being limitless by it's nature, will benefit the demoness, who had come to destroy? Not at all. In this verse, the word "the one who will end" (ANTAK) is used to denote that our Lord, who is "limitless" was also capable of destroying everything.

In this verse the words "like a sleeping snake" have been used. A question may arise now, as to how, like a disturbed snake waking up on being lifted, why our Lord did not act immediately, on being lifted by Pūtana? Why did He keep quiet? Why did He not prevent her from lifting Him? Snakes and other denizens of the Tamasic (ignorant) nature, usually sleep, very deeply and these, do not wake up until beaten and do not react, until disturbed in a violent way, especially when they are in deep sleep.

They remain in a state of deep sleep only and do not exhibit any movement at all. In the same way, our Lord's power of action, also did not manifest itself, now immediately - and hence, Pūtana was able to lift our Lord, and place Him, on her lap, very easily.

Our Lord's Power of Action, did not function now (as per His will and desire). But why did the power of spiritual wisdom of our Lord not manifest itself, as this power is ever present, with our Lord? Answering this doubt, in this verse, the words "misunderstanding the snake as a rope" have been used - to denote that the snake does not react violently to a person who through ignorance, lifts it thinking it to be rope! A rope, after all, can only tie or bind two objects; but a snake can kill a person. Pūtana, out of her ignorance, thought that our Lord, will only love her, as she was able to breast-feed Him through her affection. Pūtana, never doubted for a moment, that this boy will cause her death, very soon - like a person will never think of a snake bite, when he, out of ignorance lifts a snake, thinking it to be a rope! Pūtana, now, thought that our Lord, was an ordinary child and having taken our Lord, into her lap, began to breast-feed Him. Even now, through her touching Him, our Lord's Divine Wisdom, Brilliance and Glory did not manifest themselves, as our Lord, had, decided, not to show them at all.

[LEKH: In the 7th verse of this chapter, due to the disappearance of the power of righteous knowledge (DHARMAROOPA), reference was made to the ever-existing and ever-present knowledge and wisdom of Brahman, in our Lord. In this verse, the temporary withdrawal of the power of spiritual wisdom from our Lord has been indicated. This is the only difference between the two references in these two verses. Even so, there is never a

time, when our Lord's powers are absent or ineffective. Always these powers are manifested and present in our Lord. But, due to the specific requirements of a particular Divine Leela, our Lord, decides and wills to hide these powers and show, as though, these powers are not existent in Him. To enable Pūtana, to come near to Him, our Lord, closing His eyes, hid His power of spiritual wisdom - it was only an "act" - but in reality, He was fully alert with the manifestation of all His Divine Powers of Action and Wisdom. Our Lord's power of spiritual wisdom was hidden by our Lord only with a view to prevent Pūtana from realizing that this boy was the Supreme Lord Himself. The Lord willed that Pūtana should regard Him, only as an ordinary human child.

PRAKASH: Our Lord, as per His own desire only, had withdrawn His Power of wisdom. The glory and greatness of our Lord are referred to, through the words "the self of both animate and inanimate beings" - the Lord's glory is not referred to here due to His being capable of knowing the blemish of Pūtana, although she had tried her best to hide them.

YOJANA: In this verse, Shri Sukadeva, has described only our Lord's power of Divine Wisdom because, our Lord being "fully all-knowing" is always aware of every type of hidden objects/motives. Our Lord, was, thus aware of Pūtana's evil nature. In the earlier verse, our Lord's "Supreme Brahman" nature is referred to and this verse describes the effort of our Lord to close His eyes, no sooner Pūtana approached Him.]

तां तीक्ष्णचित्तमतिवामचेष्टितां वीक्ष्यान्तराकोशपरिच्छदासिवत् ।
वरस्त्रियं तत्प्रभया च धर्षिते निरीक्षमाणे जननी ह्यतिष्ठताम् ॥९॥

VERSE 9 Meaning: "The two mothers (viz Yasoda and Rohini), saw Pūtana, who, like the sharp hidden

sword in the sheath, had a mind filled up with cruelty, and indulging in heinous deeds, and who had visited their house, dressing herself like an aristocratic lady and being completely overwhelmed by the luster of her brilliance, stood there staring only at her."

श्रीसुबोधिनी : ननु यशोदारोहिणीभ्यां कथं सा न निवारितेत्याह ता तीक्ष्णचित्तामिति.

तां निरीक्ष्य तत्प्रभया धर्षिते जननी जनन्यावतिष्ठतां निवारयितुं वाशक्ते जाते, यशोदारोहिण्योर्मोहाभावात्, भगवत्समीपे मायाया विलयात्. तद्गता धर्मा सर्वे भाता इत्याह तामित्यादिपदैः. तच्छब्देन तद्गताः पूर्वधर्माः सर्वे निरुक्ताः, पूर्वं प्रवेशार्थं व्यग्रचित्ता मोहनाभिनिविष्टा च. इदानीं तु तदुभयाभावात् चित्तक्रौर्यं प्रकटीभूतं ताभ्यां ज्ञातं निरूपयति तीक्ष्णचित्तामिति तस्या अन्तर्गतो दोषो निरूपितः. बहिर्गतान् निरूपयत्यतिवामचेष्टितामिति, अत्यन्तं वामं वक्रं कठिनस्पर्शादिरूपं चेष्टितं यस्याः. एवमन्तर्बहिस्तस्या दोषं दृष्ट्वापि स्वतो निवारणेऽशक्तावपि रक्षकेभ्यो निवेदनाभावे हेतुमाहान्तराकोशपरिच्छदासिवदिति, —अन्तरा गृहमध्येऽन्तर्वा महतां, तत्रागमनमयुक्तं मध्यस्थितानां चाप्रयोजकत्वं ज्ञातम्. किञ्च कोश एव परिच्छदो वेष्टसाधनं यस्यैतादृशोऽसिः खड्गः. आसमन्तात् कोश इति वा, अतिधनयुक्तः परिच्छदो वा यस्य. अनेन बहिर्मुखलोका अन्तर्गतं दूषणं तद्गतं येन केनचिदुच्यमानं न गृह्णन्त्येव. अत एव ज्ञात्वा ताभ्यां न कश्चिज्ज्ञापितः. तथाभूतं प्रकृते विशेषणमाह वरस्त्रियमिति, वरणीया स्त्री परमसुन्दरी, अतः पुरुषमात्रेणैव वरणीयेति न कोप्येनां मारयिष्यतीति भावः. स्त्रीणां त्वसामर्थ्यमेव, तथापि भगवत्स्नेहात् प्रयत्न एव कर्तुमुचितो न त्वौदासीन्यमिति चेत् तत्राह तत्प्रभया च धर्षिते इति, तस्याः प्रभा भगवत्कृता, राक्षसो भावो मानुषभावोपमर्दकः, अतस्तस्याः प्रभयोभे अपि धर्षिते, चकाराद् भगवदिच्छया च. अत एव निरीक्षमाणो एवातिष्ठताम्, अजननीत्यपि, जनने हि सहजो भावो भवति. जनन्यावपीति वा ॥९॥

SRI SUBODHINI: Why did, Yasoda and Rohini, not prevent Pūtana from coming inside, although they saw her entering inside their house? The doubt caused by this is

removed in this verse. Pūtana was swift and fast, and was also full of luster and brilliance, which completely overwhelmed the two mothers and they became incapable of preventing her coming inside their house. Hence, both of them were staring at her, fully stupefied. Moreover, both mothers, Yasoda and Rohini were not having the usual attachment of motherly love, which a real mother is supposed to have, as, both of them, were not our Lord's real mothers. [The ordinary mothers have 'worldly' love to their own children - this "ordinary worldly" love was absent in both of them. Why? Because both of them had "supernatural" and "Divine" love for our Lord, which can arise in one's mind only, due to the grace and desire of our Lord. It was our Lord's desire that, none should stop Pūtana from entering into his house. He wanted her to come near to Him and desired to redeem her. Hence, both the mothers were simply overwhelmed by the lustre and brilliance of Pūtana, and did not prevent her from entering the house.]

The word "hers" (TĀM) used in this verse, denotes that, the power of illusion (MĀYA) of our Lord, becomes ineffective and powerless, whenever and wherever our Lord is present. Hence, the cruelty and sinful nature of Pūtana, which were hidden, upto now, due to our Lord's power of illusion, now came to be seen clearly. In this verse, it is said that Pūtana had a "very sharp and cruel mind" - and this described her inner nature. By using the words "doer of evil actions", her outside blemish and behavior have been described. Both the mothers, saw these external nature of blemish and cruelty of Pūtana and also clearly understood her real nature. Even then, they became incapable of preventing her entry into their house. Why did, they, then, not call out to their men-folk to stop

Pūtana, from entering into their house? The Gopās might have been able to stop Pūtana. Removing this doubt, in this verse, it has been described that Pūtana had already come inside the house, where usually men do not enter. It is also mentioned here that none were able to understand Pūtana's cruelty and evil nature - just in the same way, that it is impossible to understand the sharpness of a sword, which is kept in its sheath or the inability of a person to identify the wealth hidden in the treasury. Hence, it would have been futile to call out to the Gopas for help in this case. Moreover, both the mothers saw Pūtana to be "very beautiful" - capable of causing infatuation in the minds of men, and hence, no man will dare or desire to harm her in any way, even if called upon by them. Due to this reason also, they didn't call out to the Gopās - nay, they did not even inform them! The mothers were incapable of preventing her entry or killing her. But, due to their love for our Lord, they should have at least tried their best to prevent her entry. It was not proper on their part to have remained so callous and unconcerned. Yet why did this happen? It was due to their being overwhelmed by Pūtana's luster and brilliance, that they did not act at all! Pūtana, got this luster and brilliance, by the will of our Lord and it was our Lord's desire to arrange His Divine Leela in this way.

The human potential usually gets subjugated and dominated by the demoniac potency and power, and that is why due to the strong power of Pūtana, both the mothers, Rohini and Yasoda got fully controlled and were rendered incapable of taking any action. The word "and" (cha) used in this verse, denotes, that all these things happened, according to the will and desire of our Lord only. Due to this, both of them, just stood there and

watched Pūtana entering their house and lifting our Lord.

तस्मै स्तनं दुर्जरवीर्यमुल्बणं घोराङ्कमादाय शिशोर्ददावथ ॥ ९ १/२ ॥

VERSE 9 ¾ Meaning: "After coming inside the house, the vile Pūtana, took the child into her lap and then she inserted her hard breast, filled with dangerous poison, into the mouth of our Lord."

श्रीसुबोधिनी : एवमप्रतिबन्धे यत् कृतवती तदाह तस्मा इति.

तस्मै सम्भृतसर्वधर्माय भगवते स्तनं ददौ, अन्यथा दातुमेव न शक्यात् स्तनमेकम्. ननु दत्ते स्तने तस्याः कः पुरुषार्थ इति चेत् तत्राह दुर्जरवीर्यमिति, दुर्जरं वीर्यं यस्य स्तन्यस्य, स्तने स्तन्यं तिष्ठतीति स्तन्यदानमप्रत्यक्षमिति स्तनपदप्रयोगः. न केवलं परिणामाहिकर्तृत्वं किन्तूल्बणं क्रूरं, ग्रहणदशायामप्यनिष्ठजनकम्. नन्वेवं भगवति कथं कृतवती तत्राह घोरेति, कदाचित् स्तनं न पिबेदिति लालनार्थं शिशोरङ्कमादाय बालकस्याङ्कस्थानं स्पृशन्त्युत्तोलयन्ती ततो भगवतः पृष्ठभाग ऊरुणा परिगृहीतः, दक्षिणहस्तेन स्तनं निःपीडयन्ती वामहस्तेन भगवतोङ्कस्थानमुत्तोलयन्ती स्तनं ददावित्यर्थः.

SRI SUBODHINI: Pūtana, now, with a view to feed our Lord, who is the symbol of all righteousness and who was now in the form of a child, put her breast into the mouth of our Lord. If our Lord had not hidden His Potency, Pūtana would not have been able to put her breast in His mouth. She gave feeding only through one breast.

What is the meaning of giving feeding through her breast? Answering this, it is said that her breast contained very dangerous poison, which cannot be digested easily and which will be dangerous to one's health. The word "Breast" has been used, instead of "feeding through the breast" - to show that Pūtana, wanted no one to see her act of feeding our Lord. No one should come to know about this. This feeding was so diabolical, that not only

it was dangerous after being taken inside the stomach, but it was harmful also, even during the act of feeding. Why did Pūtana do such a heinous act to our Lord? Answering this, in this verse the word "Diabolical" (GHŌRA) is used - to denote that Pūtana, indeed, was very cruel and destructive by nature. Pūtana, also thought, that the Lord may not drink her milk. Hence, she, with a view to pamper Him, took our Lord in her lap, and through her left hand she began to pamper Him, by swinging Him, from left to right and vice versa and through her right hand, she began to press her breast, so that milk will flow into the mouth of our Lord.

गाढं कराभ्यां भगवान् प्रपीड्य-

तत् प्राणैः समं रोषसमान्वितोपिबत् ॥१०॥

VERSE 10 Meaning: "Our Lord, on being fed like this by Pūtana, through her breast, now, pressed the breast hard, with great anger and force, with both of His Hands and began to drink her milk along with her life force."

श्रीसुबोधिनी : अथ तस्याः क्रियासमाप्त्यनन्तरं भिन्नप्रक्रमेण भगवान् स्तन्यमपिबदित्याह गाढमिति, यथा निर्बन्धेन पाययिष्यामीति यत्नं कृतवती तथा भगवान् स्तन्यमप्यदत्वा पलायिष्यतीति निग्रहस्यावश्यकर्तव्यत्वात् कराभ्यां गाढं स्तनं प्रपीडयापिबदिति सम्बन्धः. एवं निर्भयतया स्तनपानप्रवृत्तौ हेतुमाह भगवानिति, ईश्वरत्वात् स्त्रीमारणदोषाः परिहृतः, "पुमान् योषिदुत क्लीब" इतिवाक्याद् वीर्यवत्त्वाद् जीरणादिसामर्थ्यं द्योतितं, यशोवत्त्वादलौकिक-चरित्रकरणं, श्रीयुक्तत्वान्न प्रकारान्तरेण मारणं तादृशशोभानाशप्रसङ्गात्, ज्ञानित्वात् तस्या दोषपरिज्ञानेन मारणावश्यकत्वं, वैराग्ययुक्तत्वाद् दैत्यपक्षवधो न बाधकः, एवं तस्या मारणे हेतुषट्कं गुणैर्धर्मिणा च मोक्षदानं, अन्यथा न पिबेत्, अत एव तस्याः सर्वप्रायश्चित्तार्थं प्राणैः सममपिबत्. प्राणरक्षार्थं हि तया सर्वं कृतं, प्राणे तु भक्षिते सर्वं भगवदर्पणं भवति, शिशूनां प्राणा अप्यत्र सन्तीति तेषामपि मुक्तिः सूचिता. बहुवचनेन च प्राणपदेनेन्द्रियाण्यपि गृह्यन्ते. ततः सर्वैव सामग्री तदीया पीता भवति. ननु निन्दितपदार्थं भगवान् कथं

गृहीतवानपहतपाप्मा हि स तत्राह रोषसमन्वित इति, रोषेण सम्यगन्वितः, यथा तदीयोऽंशो दुष्टो भगवति सम्बद्धो न भवति यथा वा स सर्वोऽप्यंशो दग्धो भवति, भगवान् सर्वसमन्वित इति क्रोधसमन्वितत्वेऽपि न दोषः. पूर्वं रोषसम्बन्धो नास्तीति वक्तुं प्राणैः समं रोषसमन्वित इत्युक्तं, सर्वात्मकत्वात् नासङ्गत्वक्षतिः, न तु तस्या मारणार्थं रोषोपेक्ष्यते. वीर्यस्योक्तत्वात् स्तनद्वारापि प्राणपानं न विरुध्यते. साधनफलरूपा तदीया क्रिया नाशितेति ज्ञापयितुं कराभ्यामित्युक्तम् ॥१०॥

SRI SUBODHINI: After Pūtana had completed her task of putting her breast into the mouth of our Lord, with a view to feed Him, with the poisoned milk, our Lord, now, decided to drink her milk, in a different way, and this is described in this verse.

Pūtana, started to feed our Lord, with a keen desire. Our Lord, decided that, it was essential to kill her. She should not run away after feeding Him, with her milk. Hence, with both of His hands, forcefully pressing her breast, our Lord began to drink the milk. He was only a very small child - yet, as He is our Lord, He was able to drink milk in this manner. As He is the Īshwara or the Lord of this universe, He will also not get the blemish of having killed a woman.

The milk of Pūtana, contained a diabolical poison and was very dangerous to anyone's health and can never be digested. Our Lord, drank this poisoned milk also - to show His dynamic valour (VEERYA); by enacting this extraordinary and supernatural event, our Lord showed His Divine quality of Fame (YASH). In the same way, as Pūtana wanted to kill our Lord, through feeding Him, with her poisoned milk, our Lord also, took the life of Pūtana, through the same act of drinking milk. If our Lord had adopted any other method of killing her, it

would not have been appropriate to His Supreme Divine nature. Once again, by enacting this Divine Leela, our Lord exhibited His other Divine quality of "opulence" or SRI. As our Lord, clearly, understood the hidden sinful nature of Pūtana, He decided, that it was essential to destroy her completely. Through this, our Lord exhibited His other divine quality of Divine wisdom or JNĀNA. Our Lord exhibited His Divine quality of "detachment" (VAIRĀGYA) in the killing of the demons, including Pūtana i.e. the Lord was only acting in His Divine role of "giver of results of one's actions" and our Lord was neither attached or detached, to these actions. In this way, our Lord exhibited all His six Divine qualities through these six reasons, and killed Pūtana. The Lord also gave her 'liberation' from her cycle of births and deaths as He is the Lord of the universe. If the Lord had not decided to forgive her, and also redeem her, through rewarding her with liberation, then He would not have drunk the milk from her at all. Thus, only with a view to redeem her sins and to mitigate them, our Lord decided to drink her life also along with her milk. The Lord wanted to cleanse her of all her sins and redeem her once and for all, with His Grace, by bestowing liberation. Pūtana, up to now, had performed all her actions, like kidnapping children etc. only with a view to protect her life. By taking away her life, Pūtana had consecrated, at the feet of our Lord, everything she held to herself as "dear and near" (i.e. her life) and she now had fully surrendered herself to our Lord. Inside Pūtana the countless lives of children who are killed by her earlier, were also there and these children also were liberated by our Lord's grace.

In the verse the word used "life forces" (used in plural form) denotes that our Lord, not only drank her life but

also He drank her senses - denoting that the Lord now accepted her fully, and treating this as her surrender to Himself, liberated her, out of His compassion.

How did our Lord accept, usually unacceptable items and materials from Pūtana? It is due to the fact, that our Lord does not have any sin attached to Him. That is why, it is specified in this verse, that the Lord was "full of anger". Our Lord, while performing this Divine Leela was full of anger. This anger burnt all her cruel qualities and propensities. Our Lord is related to everybody and everything and there is no one or nothing apart from our Lord's purview or ingress. Hence, it is not a blemish for our Lord to get anger - as this anger benefited Pūtana. In fact our Lord took the help and attitude of being angry only, after He began to drink the milk of Pūtana and at the first instance, there was no anger in Him.

In the Vedas, our Lord, has been described as "unattached". Even then, our Lord is the Divine soul in everyone, His' getting into a fit of anger is not inappropriate. In fact, our Lord, never needed this anger to enable Him to destroy Pūtana. But, with a view to enact His Divine Leela, our Lord, just showed a little anger, so that He can exhibit His Divine quality of valour (VEERYA). Hence, there was no blemish in drinking the milk from the breast of Pūtana.

The word "hand" (KARA) has been used in this verse, in the dual context, to denote that our Lord caught hold, with both of His hands, the breast of Pūtana. The spiritual meaning of this action, is that, our Lord destroyed both the actions and their results of Pūtana, done, up to now, so that she can be liberated. (As, if, any more actions and their results remained, then Pūtana, has to

take further births to undergo them. As our Lord wanted to liberate Pūtana, He had, to perforce, destroy all of the past actions and their results of Pūtana's countless lives and also of this present life).

**सा मुञ्चमुञ्चालमितिप्रभाषिणी निष्पीड्यमानाखिलजीवमर्मणि।
विवृत्य नेत्रे चरणौ भुजौ मुहुः निःस्विन्नगात्रा क्षिपती रुरोद ह ॥११॥**

VERSE 11 Meaning: "Pūtana, now being attacked by our Lord verily at the roots of her life, began to shout "leave me, leave me. It is enough" - shouting like this, with rolling eyes, moving her hands and legs, in pain, again and again, full of perspiration, all over her body, Pūtana began to weep bitterly in a loud voice."

श्रीसुबोधिनी : अतो भगवता पेपीयमाने स्तने तत्र स्थितो भगवान् मायारूपोपि भगवत्येव प्रविष्टः, तत्सङ्ग आधिदैविकी पूतनापि भगवति प्रविष्टा, आध्यात्मिक्यास्तु कृत्यमाह **सा मुञ्चमुञ्चेति**.

सा पूर्वमेवं निर्बन्धयुक्तापि भगवता निःपीडिता तदानीमपि भगवत्स्वरूपमज्ञात्वा वचनत्रयमुक्तवती **मुञ्चमुञ्चालमिति**. यथा प्राकृते बालके पेपीयमाने च स्तनव्यथायां **मुञ्चेत्युच्यते**, अतिव्यथायां पुनः पुनर्बालकस्य क्षुन्नवृत्तेति ज्ञात्वालमित्याह. बालो हि स्वबुद्ध्या पूर्णतां न जानात्यन्योक्तं च गृह्णात्यत आह. अन्तःस्थितो दुष्टभावो गतः. तेन लौकिकभाषोक्ता. मात्रोश्च परिज्ञानार्थं गतेपि प्राणे भगवत्सम्बन्धस्य विद्यमानत्वात् प्राणवत्या एव तस्याश्चेष्टामाहेतिप्रभाषिणीति. "भगवान् कराभ्यां प्रपीड्ये"ति यदुक्तं तद् बालकेन स्तने मर्दनं पीडाजनकं न भवष्यतीत्याशङ्क्याहा**खिलजीवमर्मणि निष्पीड्यमानेति**, जीवस्य मर्मस्थानानि बहूनि यत्र प्रहारेण जीवो गच्छति, अखिल एव **जीवमर्मणि** मर्मस्थाने नितरां पीड्यमाने सति, निष्पीड्यमाना वा. वस्तुतस्तत्खिलेत्युक्त्वा **मर्मणीत्येकवचनं** यदुक्तं **तेनाखिलपदं जीवविशेषणमेव**. तथा च तया स्वस्मिन्नानीता ये बालकानां जीवास्ते स्वजीवमर्मस्थाने स्थापिताः सन्तीति तान् स्वस्मिन्नानेतुं भगवांस्तन्निष्पीडनमेव कृतवानित्याभिप्रेतार्थः. बालकद्रोहाज्ञायां भगवानेव निमित्तमिति तादृशानां

स्वस्मिन्नानयनमावश्यकमिति तथा. अत एव बाललीलारसं ताननुभावयन् मृत्स्नामप्यनुभावितवानत एव "नाहं भक्षितवानि" तिवचनं सत्यं, अत एव तस्या उरसो भगवत्क्रीडायोग्यतापि भक्तानां तत्र स्थितिरासीद्यतः. एत एव व्रतप्रसङ्गे च "वयस्यैरि"तिपदेन वक्ष्यन्ते. तदातिव्यथया निवृत्तवाङ् नेत्रे विवृत्य विपरीततया प्रसार्य चरणौ भुजौ चेतस्ततः क्षिपन्ती नितरां स्विन्नं सम्पूर्णं गात्रं यस्यास्तादृशी सती रुरोद उच्चैःशब्दं कृतवती. अतिबालकस्पर्श एवम्भाव आश्चर्यजनको भवतीति हेत्युक्तम्. अनेनान्तःपीडा महती तस्याः सूचिता भगवतश्च पराक्रमः, आकर्षणात्मकवायौ प्रविष्ट एवं कृतवानिति वीर्यं निरूपितम्. सात्त्विके नेत्रे हस्तपादौ राजसौ गात्रं तामसमिति त्रिगुणपीडा निरूपिता, रजो मध्यस्थमुभयसङ्गतं भवतीति द्वयं निरूपितम्. निर्गमनसमये प्राणस्य महान् घोषो रोदनं तेनाकृष्ट एव प्राणो भगवताकृष्ट इति ज्ञापितम् ॥११॥

SRI SUBODHINI: Our Lord, while drinking Pūtana's milk, also caused the entry into Himself, the Māya (illusion) power (i.e. the God of the Demons) along with the spiritual body of Pūtana.

In this verse, the actions performed by the spiritual aspects of Pūtana, are described. At first, she began to feed our Lord, her milk, with great desire and enthusiasm. But, when she got tormented by our Lord, even at this stage, she was not able to recognize the Divine nature of our Lord. Hence, she said in three words "leave, leave, it is enough" - in the same manner as an ordinary mother will tell her child, after feeding him - to leave her. If the boy persists in feeding himself, then feeling the pain of continuous feeding, the mother will again tell the child to leave. But if the child continues to feed himself, even after all this, then, the mother, knowing that the child, indeed had drunk milk and it's stomach is full, will tell the child "now it is enough. stop." The child can never understand or tell that his stomach is already filled up. Hence, the

mother has to tell the child and then only the child ends this act of feeding himself. No sooner Pūtana was touched by our Lord, all her evil propensities were fully destroyed. That is why, like any other ordinary mother, Pūtana began to tell "leave, leave, it is enough" - so that our Lord also will understand along with Rohini and Yasoda. Although her life was also drunk by our Lord, as she was connected with our Lord, her actions now resembled, as though, she was fully alive. In this verse, she has been described as one, who was speaking. As our Lord was so small, His both hands could not have made or led to such an excruciating pain to Pūtana - none should think in this manner and that is why, in this verse, it is again mentioned that, this hold of our Lord "affected all the life centers of" Pūtana". Our Lord had now caught hold of all her life centers, and she was in great pain, as her life was in danger. Why did our Lord do this? Because, all the life-forces of the countless children, killed earlier by Pūtana, were now established inside Pūtana, in her various centers of life and our Lord had to make these lives of countless children enter into Himself. Hence our Lord, by smashing all the various centers of Pūtana's life, gave pain to her in all these centers. [In the Brihadāranyaka Upanishad, it is specified that the power of speech is derived from Prāṇa or the life-force. How could Pūtana, speak, after her Prāṇa or life force was fully drunk by our Lord? Removing this doubt it is said that the celestial aspects of Pūtana's life still remained with our Lord, and, as our Lord, was, indeed, connected to Pūtana, and due to this connection with our Lord, Pūtana was able to speak and move her limbs.]

It was Kamsa, who had ordered Pūtana to destroy the children; But the real cause and reason for Pūtana's

actions is our Lord's Will and Desire only, as it was essential that the various children, killed by Pūtana, had to enter into our Lord, to get the Grace of our Lord, for their own liberation. Our Lord also had willed, that He will enable these children, inside Him, to experience His Divine Leelas, performed during His childhood, such as eating mud - that our Lord, through His own mouth, made them eat mud! That is why, He told Yasoda that "Oh Mother, I have not eaten any mud". Really speaking, our Lord, indeed, was speaking the truth only, as the mud was eaten by the children who were inside our Lord only. The children killed by Pūtana were stationed in her heart, and that is why the breast of Pūtana became the playground of our Lord. These are the same children who will be referred to as "of the same age" during the episode of the observation of the vows by the Gopis later. Pūtana, being in great pain, could not tell anything. With rolling eyes and hands and feet moving, full of perspiration, she began to weep loudly. The word used in the verse "yes" (HA) denotes the greatness and glory of our Lord - that how can the hold of a very tender and small child give so much pain to Pūtana? Only because this was caused by our Lord and it is His magnificent act of valour and glory. Our Lord, enacted this Divine Leela, by entering into the Power of Wind (VĀYU) with His magnetic powers - thus showing His Divine quality of valour (VEERYA). The eyes are Sātwik, hands and legs are Rājasik and the body is Tāmasik - the pain given through these three qualities are being described. The Rājasik nature comes between Satwa and Tamas - hence this has been related to both hands and legs. When the life force went out of Pūtana, eventually, a loud sound was heard and our Lord made this life-force of Pūtana, enter into Himself on hearing this loud sound.

[LEKH: The entire body and all the senses of Pūtana, became divinised and supernatural through coming into contact with the Holy Body of our Lord and due to this, the divinised body of Pūtana, was able to enter into the body of our Lord and being accepted by Him. It was our Lord's Will, that during His incarnation as Shri Krishna, as prescribed in the Holy scriptures, Pūtana also will take birth, as our Lord always had in Him, the various ingredients and materials, necessary for the due enactment of His divine Leelas. Hence, those persons, who have been chosen by our Lord, to become part of His Divine Leelas, usually come down to this earth, with a view to enact their specific roles and on the completion of our Lord's divine Leela, they enter into our Lord only. But, those for whom our Lord had willed not to give His Grace of liberation, stay back on this earth.]

Pūtana's worldly senses and vital force of prana are called as the "spiritual" (ADHYĀTMIK) form of Pūtana. Pūtana's worldly body is called as the "physical" (ĀDIBHOUDIK) form of Pūtana.

PRAKASH:-

In the commentary the word "entire" (AKHIL) has been used to denote the ordinary Jīva or soul, as a qualifying adjective. Explaining this, it is said, that, as per the decisions taken in the conclave arranged by Kamsa, on the second day, after the birth of our Lord, Pūtana was sent to all places to kill the new-born children and she, accomplishing this task and having killed countless children, came to Gokulam, on the 6th day, after the birth of our Lord. Before, she attempted to give her milk to our Lord, we should remember, that the life-force and vital airs of the countless children, killed by her so far, were

stationed in her own body - at the vital pranic centers. Why did these life-forces of these children, not leave her body and go to the abode of God of death - Yama? They could have also taken rebirths, as per their own destiny and as per the usual method of taking births. Removing this doubt, it is specified, that all these children were going to be useful for our Lord, in the performance of His subsequent Divine Leela, and our Lord had also, originally, desired to enact His Divine Leela with these souls. Due to this original Will and desire of our Lord only, all these children had been kept by our Lord in the various pranic centers of Pūtana. Hence, very appropriately the word "entire" (AKHILA) has been used to denote these children, who were earlier, killed by Pūtana. The 'spiritual' form of Pūtana had kept these children in her vital Prāṇik centers. With a view to make these children, who were residing in the vital prāṇik centers of Pūtana, enter into Himself, our Lord enacted this Divine Leela of destroying Pūtana by drinking her milk

YOJANA:- The "spiritual form" of Pūtana, had brought several children, as stationed in her vital prāṇik centers and our Lord will play with these children. Who were they? How did they become useful for the enactment of our Lord's Divine Leelas? This is being explained now. During our Lord's incarnation as Sri Rāma earlier, the sages of the Dandakāranya forest, got infatuated with the beautiful form of Sri Rāma and thought themselves to be women only, enjoying, through their eyes, the extraordinary beautiful form of Sri Rāma. The "male" attitude of these sages was reborn as the countless male children in Vraja and the female aspects, came to be born as countless female children in the Gauda Dēsa (Bengal). Pūtana, had killed all these boys and had kept hiding them, in her vital

Prānik centers. It is these children, whom, the Lord took away from Pūtana, in the guise of drinking her milk, and got them re-established in Himself. Like a good doctor is able to remove the poisonous aspects of medicines, through proper scrutiny and cleansing, and makes them pure, in the same way, the "male" attitude of these sages, which came in the way of the due enactment of the Divine Leela of our Lord, got purified through the keeping of them by Pūtana, in her "spiritual" body. They however retained with themselves, their loving aspects and attitudes to our Lord, which will enable them to participate in our Lord's Divine Leelas. Later, our Lord, through the purified dust, (made purified by His Holy Feet) and the consecrated (prasadam) butter and milk, will purify these children, by making them eat these food items. During the enactment of His Divine Leela of "taking away the dresses", our Lord, through His act of giving away the "dresses" will make these boys enter into the bodies of the Gopikās - thus enabling the sages of Dandakāranya forest to get back to their original "female" attitude and attain their earlier prayer and goal of becoming "One" with our Lord. These Gopikas, having got the entry of the 'male' attitudes/aspects of the sages of Dandaka forest, will enjoy our Lord, during the Rāsa dance and festivals.

The 'Male' attitude is usually the principal aspect of one's mind. How did this attitude take the form of a child with a form? Answering this, it is said, that anger also is a product of the mind only. But, anger having got a physical form as referred to in the third canto through the words "Anger, having the form of a young boy with blue eyes", etc. Hence, we have to deduce that the "Male" attitude is also spiritual like the aspect of "anger" being considered in the same manner.

In this verse, what is referred to as the death of Pūtana pertains to her physical body only.

There is a reference in this verse, that, there was a very loud sound, when she was about to die, as our Lord drank her pranik force also. The 'loud' sound was caused by the efforts of Pūtana not to let her pranik forces leave her and the efforts of our Lord, to take away her prana (life force).

LEKH: Our Lord had the power of "attracting" (ĀKARSHAN) and our Lord, being the spiritual force, behind the vital airs, entered into this power of wind (VĀYU) and attracted towards Himself, the Prānik forces of Pūtana. Through the power of VĀYU (wind-god), Pūtana's vital forces were taken away.

YOJANA: Why did Pūtana weep in a loud voice? In the struggle between our Lord, to take away her life and her relentless effort to protect her life, Pūtana lost out and hence, she began to weep loudly.

तस्याः स्वनेनातिगभीररंहसा साद्रिर्मही द्यौश्च चचाल सग्रहा।
रसा दिशश्च प्रतिभेदिरे जनाः पेतुः क्षितौ वज्रनिपातशङ्कया ॥१२॥

VERSE 12 Meaning: "Both the earth, along with it's mountains and the sky along with the planets, began to shake, on hearing the very loud and forceful sound made by Pūtana. In the lower and nether regions of Pātāla etc., fearful reverberations took place. People on earth, fell to the ground fearing that a huge lightening is about to strike them."

श्रीसुबोधिनी : भगवतो माहात्म्यं शृङ्ग्राहिकया प्रदर्शयिष्यन्
भगवदाकृष्यमाणप्राण- कृतस्वनस्य माहात्म्यमाह तस्याः स्वनेनति.

शब्दस्त्वमूर्तो मूर्तकार्यं चेत् कुर्यात् तदालौकिकं भवति. चरणाद्याघातेन

हि कम्पो भवति, शब्देनैव तथा जातमित्याह मही द्यौश्च चचालेति. तत्तदधिष्ठातृदेवतानां भीतत्वात् कम्प इति केचित्. पुरुषोत्तमस्य वीर्यमवताराणामपि वीर्यादधिकमिति ज्ञापयितुं ब्रह्माण्डविग्रहस्य पुरुषस्यापि स्वनेन कम्पो जात इत्युच्यते. एकदैव सर्वत्र कम्पजनने हेतुरतिगभीररंहसेति. अत्यन्तगभीरमधस्तलविदारणसमर्थमुपरिस्थितमज्जनसमर्थं च रंहो वेगो यस्य तेन. पर्वतसहिता पृथिवी, ग्रहनक्षत्रादिसहिता द्यौः, चकारात् तदुपरितना लोकाः. पर्वतानां महत्त्वात् स्थिरत्वात् कम्पाभावमाशङ्क्याद्रिसहितेत्युक्तम्. ग्रहाणां भचक्रे ध्रुवे प्रतिष्ठितानां चलनाभावमाशङ्क्य सग्रहेति. उभयोरुभयं वरप्राप्तं च "नक्षत्रविहिताहं चित्रविहिताहमि"ति श्रुतेः. पातालदिशामसम्बन्धाद् दूरस्थितत्वाञ्चलनाभावमाशङ्क्याह रसा दिशश्चेति, तासामपि चलनं प्रतिस्वनजननं चाधिकं, तत्रत्यानां तु न किञ्चिदवशिष्टमित्याह जनाः पेतुः क्षिताविति. ननु कम्प उपपत्तिरुक्ता देवताभयात् पुरुषभयाद्वेति जनानां विवेकधैर्यादियुक्तानां पाते को हेतुरिति चेत् तत्राह वज्रनिपातशङ्क्येति, वज्र एव पतितः क्वचित् पतिष्यति वा तेन भयादेव पातः, विवेकेनापि पातः सम्भवति, उच्चैःस्थिते तस्य तेजोसहमानो वज्रस्तं मारयेदिति ॥१२॥

SRI SUBODHINI: Our Lord's glory is once again described here - as to how there was a loud sound made by Pūtana, as our Lord took away her life - and the glory and effect of this loud sound is being described - as this brings out the greatness and glory of our Lord.

When the "sound" which is formless, does an action, as though it has a form, then this action becomes "supernatural". Usually there are tremors on earth, although minor in nature, by one's kicking the earth by one's feet. But here, the tremors were felt through a loud noise and sound, and to describe this, reference has been made to the shaking and feeling of tremors felt by the earth, along with its mountains and by the sky, along with the planets. Some say, that these mountains got shaken due to the fear generated in the minds of the celestial gods,

presiding over these mountains, on hearing this loud sound. The universal spiritual Bieng (BHRAMĀNDA PURUSHA) also got shaken - just to show that the opulence and valour of our Lord, who is the Purushōttama, are greater than any other celestial being or incarnations. At the same time, this sound made effects, simultaneously, on earth, on the sky and in all other regions - this shows as to how loud and forceful was the sound! This sound was so very forceful and powerful, that, this made earth and mountains, get, shattered and submerged along with the sky and the planets. The word "and" (cha) used in this verse also denotes that the "worlds" above these two, already referred to, were also affected by this loud sound. The mountains, usually are huge and stationary. How were they shaken by this sound? Answering this, in this verse, it is explained, that the shaking of the mountains, took place along with the earth. Likewise, the circle of planets are stationed in the Pole star and how come they were also shaken? Answering this, it is specified that the entire sky got shaken, along with the planets. Why did the earth, along with the mountains and the sky, along with the planets get shaken? Why all of them acted in unison? Answering this, it is said that both the earth and the sky had been blessed by our Lord with the boon that the sky will always be adorned with stars and planets and the earth will always be prosperous with a variety of substances. This had been referred to in the 2nd verse of the 5th chapter of the 2nd part of the Taithriya Samhita, as "let me be full of stars and with a variety of materials". Hence, all of them shook in unison. What happened to the Patala (nether) regions and to the four sides/sectors? - as they were far away, did this shaking take place there also? Answering this, Shri Mahāprabhuji says, that through

the use of the word "And" (cha), the differences between the nature of shaking of these various objects are emphasized. In these regions, the shaking took place due to the resounding and reverberating effects of the original sound made by Pūtana. Hence, everything felt this tremor and got shaking. Now, for the people, living on this earth, it is written that, they fell on the earth. Why did these people, who had good discriminating faculty and did not have the fear like the celestial gods, fall on the ground? Removing this doubt, it is written, in this verse, that, these persons, on this earth, got the fear that, at any time, they will be stricken with lightning, arising out of this loud sound. This fear of death, caused by the possible striking of lightning, made them, actually fall on the ground.

निशाचरीत्थं व्यथितस्तना व्यसुर्व्यादाय केशांश्चरणौ भुजावपि।
प्रसार्य गोष्ठे निजरूपमास्थिता वज्राहतो वृत्र इवापतन्नृप ॥१३॥

VERSE 13 Meaning: "In this manner, Pūtana, the demoness, passing through excruciating pain through her breast, got back her usual form of Demoness at the time of her death. She fell on to the ground, like the demon Vriatrāsura struck by the Vajra weapon of Indra. At that time, Pūtana's mouth got shattered, her hair became disheveled and her hands and legs were seen wide apart."

श्रीसुबोधिनी : एवं स्वनकृतकार्येण वीर्यमाहात्म्यमुक्त्वा भगवदाकृष्टानां प्राणानां पुनरावृत्तिमाशङ्क्य तत् परिहरन् पूतनायाः सर्वजनीनं मरणमाह निशाचरीति.

इत्थं व्यथितस्तना व्यसुर्भूत्वापतत्. निशाचरीति कठिनप्राणत्वं निरूपितं, तादृश्याः शीघ्रं प्राणपरित्याग आश्चर्यहेतुर्भवति. राक्षसा व्यथां महतीमपि सहन्ते, तादृश्यपीत्थं व्यथितस्तना जाता, येन साङ्गे सम्पूर्ण एव शरीरे महान् क्षोभो जातः ततः प्राणानपि त्यक्तवती. प्राणत्यागोपि वैकल्यात्, तदाह

व्यादाय मुखं -केशांश्चरणौ भुजावपि प्रसार्य गोष्ठे-ऽवीरवद्भूमावपि
 कृत्रिमरूपग्रहणकारणाभावाद् भगवत्सम्बन्धेन कृतार्थत्वान्निजरूप-
 मास्थितापतत्. तस्याः स्वरूपमत्यन्तं स्थूलं सर्वोपद्रवकारीति दृष्टान्तेनाह
 वृत्र इवेति. वृत्रः स्वेच्छयापि पतति ततः पुनरुत्थानं भवेदिति ब्रजाहत
 इत्युक्तम्. नृपेति सम्बोधनं महत्त्वेन विश्वासार्थम्. मुखव्यादानादिकं प्राणोत्क्रमणार्थं
 न भवति किन्तु नाडीनां वायुवशादाकर्षे तथा सर्वचेष्टा, मुखव्यादानेनैव
 देहक्लेशो निरूपितः. आदिमध्यावसानेषु क्लेशो जात इति वक्तुं केशचरणभुजानां
 ग्रहणम्. प्रसारणं सत्त्वपरित्यागेन मुक्तिसूचकम्. निजरूपं राक्षसं रूपं, यथा
 वृत्रे हते त्रयो लोकाः स्वस्थास्तथापूतनावधे जाता इति. एवमाध्यात्मिकपूतनाया
 मरणमुक्तम्, आधिभौतिक्या भूमौ पातः ॥१३॥

SRI SUBODHINI: Our Lord's valour and glory were described after showing the effects made by the sound of Pūtana. With a view to clear the doubt that, Pūtana's life-force may reenter into her body, in this verse, her final end by death is explained.

In this manner, Pūtana, through the excruciating pain she had, through her breast, fell dead on to the ground. The word "Demoness" (RĀKSHASI) is used here, to denote, that, usually the life-force of the demons, being strong and devilish, do not leave it's body easily. But, here, although a demoness, it was surprising indeed, that, Pūtana's life force got out of her body, very quickly. The Demons are capable of putting up with extreme pain. But as this pain was given to Pūtana, by our Lord Himself, Pūtana was not able to put up with so much of pain, although she was a demoness. She got fear in each and every part of her body, due to the impending death and the intolerable pain. Hence, she gave up her body and courted death. Due to fear and due to the exit of the life-force, her mouth opened up, her hair got haywire and her hands and legs were seen apart. Her made-up form, which was very

beautiful, now, no longer remained with her as her own deity, the god of illusion, had deserted her body. As she was blessed by our Lord, through His Holy association, she got back her usual real form. She fell on the earth of our Gokulam, like a warrior falling, on to his death, in a place where he should not fall or die. Pūtana's body was, now huge and limitless and would have led to harm to everyone in Gokulam. In this verse, to emphasize that Pūtana did not come back to life, after falling dead on the ground, the simile of Vritrāsura has been given. Vritrāsura, on being killed by Indra, used to get revived. But, on being killed with the Vajra weapon by Indra, this Asura or demon could not get up, as he was finally dead. Here, Pūtana also did not get up from her death. The word "oh king!" (NRIPA) is used by Shri Sukadeva to denote that king Parikshit was a noble person, full of sincere interest to listen to the glorious Divine Leelas of our Lord and the king, will listen and understand the main purport and meaning of our Lord's Divine Leelas.

By the exit of the life-force, Pūtana's mouth did not get open but due to the breaking of the nerves, caused by the wind-god (VĀYU), these changes in her body took place. The pain undergone by the body is indicated through the opening of the mouth wide. The changes in the hair, legs and the hands denote, that she underwent great agony and pain through the three stages of her death. But extending her hands and legs, it is said that, she gave up her life, when she was established in the Divine quality of harmony (SATWA) and this explains also, that, she was liberated through the Grace of our Lord. She gave up her form as a demoness and, like on the death of Vritrāsura, all the three worlds became happy, now, on seeing the death of Pūtana; everyone in Vraja also became happy. In

this manner, the entry of the 'spiritual' form of Pūtana, into our Lord has been described. The 'physical' form of Pūtana fell on to the ground at Vraja.

[PRAKASH: We have already explained the entry of the 'celestial form' of Pūtana, into our Lord. Now in the verse, the 'spiritual form' of Pūtana's entry into our Lord is described - thus leaving her "physical body or form" as dead on the ground.

TIPPANI:- It was necessary only to describe the glory and significance of our Lord's coming to Gokulam and what is the necessity to describe the difficulties and problems faced by Vraja? Answering this, it is said that "glory and value" can be dual in character. Firstly, the ordinary, worldly value and the other, the extraordinary and supernatural value or significance. The "worldly" significance and joy has been explained in the 5th chapter which described the celebrations observed at Shri Nandagopa's house, after the incarnation of our Lord - that, nowhere else, a festival of such joy and bliss, was ever celebrated. But as dangers and troubles arose in Vraja, the ordinary and the 'worldly' natural situation of Vraja was described. That is why all this "joy and Bliss" was termed as worldly or ordinary. Now through this episode of Pūtana, who personified "ignorance" (AVIDHYA), the extraordinary nature of significance and value is described.

This 'ignorance' (AVIDHYA), consists of five parts viz. (1) Forgetting one's self. (2) Attachment to one's body. (3) Attachment of the senses to sensual objects. (4) Attachment to protect one's own life and (5) attachment of the inner mind, through ignorance.

We will now describe the power and significance of each of the above "ignorance" (AVIDHYA) (1) *Forgetting*

one's self (SWAROOPA VISMRTI): Being dazzled by the brilliance emanating from Pūtana, both the mothers, just stood there, without doing anything. Why? Because, both of them, forgot about their own real selves, caused by the brilliance and force of the power of Pūtana (ignorance), to the extent, that they even forgot, that they were both mothers and, they should do something to protect our Lord. Hence, they did not prevent Pūtana, from lifting our Lord. On the demise of Pūtana (viz. ignorance), when the mothers got back their wits and wisdom and appreciated the gravity of the actual situation, then, they understood that, on their remaining silent, Pūtana had indulged in several actions, and due to this awakening, they now decided to be more careful for protecting our Lord, in the future. They did not desire any other lady to come again to indulge in the same type of actions, and they now got determined, to prevent this in the future. Having got rid of Pūtana's influence, (ignorance), their natural motherly instinct came to the fore. Hence, it is described, that our Lord, by enacting this Divine Leela, through destroying the "ignorance" in the form of Pūtana, blessed the two mothers with His Total Devotion (NIRŌDHA) in the form of "gaining memory of one's self" (SWA SWAROOPA SMRTI). (2) **Attachment to one's body (DEHĀDHYĀSA):** Even the Gopās, who were designated to protect our Lord, from any danger, got infatuated with the beautiful female form of Pūtana, and they now forgot about their duty, due to the attachment to their bodies - and thus they also did not prevent Pūtana, from approaching our Lord. On the destruction of Pūtana (ignorance) they also understood their mistake, and began to concentrate well on protecting our Lord from any other danger. In this way, our Lord blessed the Gopās also with

His Total Devotion (NIRŌDHA), by enabling them to get back the memory of their role and Divine nature. The Gopās, due to their attachment to the physical beauty of Pūtana, had got the ignorant feeling that they were all "Males" and through this intense attitude, they got very much attached to their physical bodies, which led to their infatuation to Pūtana, and letting her come freely to lift our Lord. (3) *Attachment to the senses (INDRIYA-DHYĀS)*: On seeing the ethereal beauty of Pūtana and the flowers, such as jasmine and other flowers on her hair, the Gopās got infatuated and they got attached to their senses, through this ignorance of infatuation and due to this, they did not prevent Pūtana from entering the house. (4) *Attachment to one's life-force (PRĀNA)*: The Gopās got the doubt that perhaps, a huge lightening will strike them at any time, and they forgot, due to this fear, they gave up their primary duty of seeing as to where our Lord Shri Krishna was? In what situation is He in? They should have searched for our Lord, asking the above questions. Without discharging their designated duties, with a view to save their own lives, they fell onto the ground. The Gopās did all this, due to their attachment to their own lives. In other words, through the loving gaze of Pūtana, "ignorance" had entered into the Gopās and this "ignorance", made them, get attached to their own lives, disregarding our Lord's safety, and they never, now, thought about our Lord's own safety and concentrated only on protecting their own lives. (5) *Attachment to their inner-mind (ANTAHKARAN-ĀDHĪYASA)*: The Gopikas, although they were remembering our Lord and had this inner-bond with our Lord, through their Prēma, now thought, by a mistake, that Pūtana was none other than Goddess Laxmi. Hence they did not prevent Pūtana from coming inside the

house and this was due to their inner-mind's attachment, as explained.

When Pūtana, was alive, due to her Power and Brilliance, everyone in Vraja, kept quiet and peaceful, having forgotten their own real selves and having got attached to their own physical bodies. They didn't even attempt to prevent Pūtana from entering into the house and, never for a moment, considered also, about the evil consequences of her entry - and all this was caused by Pūtana (ignorance). After Pūtana's death, they all understood clearly that by their remaining peaceful and quiet, they could have got into a severe loss, in relation to our Lord's safety. After this episode, they realized the significance of what had happened, and repenting for their gross errors and mistakes, as they now got back their own beloved Lord, somehow, they now decided and determined to be careful, in the future, for the protection of our Lord. Hence, it has been appropriately mentioned, that "Pūtana, the symbol of ignorance was destroyed". Now, Total Devotion (NIRŌDHA) to our Lord will happen naturally and without any difficulty.]

साधारणस्थितिलोके पूर्वाध्याये निवारिता।

अविद्या पूतना नष्टा गन्धमात्रावशेषिता ॥ (५) ॥

KĀRIKA 1 Meaning: "In the 5th chapter, it has been mentioned that in this world, the situation at Gōkulam was not ordinary; because the people of Vraja were very Blissful and joyful, through the festival celebrated on the occasion of our Lord's incarnation. But, they were also warned about the dangers and tribulations. Now Pūtana, the symbol of Ignorance was destroyed, but only her fragrance remained."

The attitude and the frame of mind of the people of Vraja, the Gopīs and about the mothers is being stated. In

the coming verses nos: 17, 18, references will be made to "the fear of Gopis" - even then, they lifted Shri Krishna, very quickly and protected our Lord, in all possible ways. Total Devotion (NIRŌDHA) to our Lord means this: "intense attachment to our Lord Sri Krishna, by forgetting the entire creation".

अतः परं निरोधस्तु गोकुले सुगमो भवेत्।

प्रपञ्चविस्मृतिः सा हि कृष्णासक्तिसमन्विता ॥ (६)॥

KĀRIKA 2 Meaning: After the death of Pūtana, in Gōkulam, Total Devotion to our Lord, among the Devotees of Vraja, will flow smoothly. Why? Because, the people of Vraja, now got intense attachment to our Lord, coupled with total forgetfulness of this entire universe."

If anyone gets a doubt that, perhaps, our Lord had unnecessarily killed a woman, in the form of Pūtana, with a view to clear this doubt, in the following verse, it is mentioned, that even the dead body of Pūtana, exhibited great glory and value.

पतमानोपि तदेहस्त्रिगव्यूत्यन्तरद्रुमान्।

चूर्णयामास राजेन्द्र महादासीत् तदद्भुतम् ॥१४॥

VERSE 14 Meaning: "Oh Indra among the kings! The body of Pūtana, while falling on to the ground, shattered the trees into smithereens, for a distance of 6 miles. Thus, such a wonderful event happened!"

श्रीसुबोधिनी : एवं पूतनाया वधमुक्त्वा काचित् स्त्र्यप्रयोजिका मारितेति शङ्कां दूरीकर्तुं तस्या देहस्य मृतस्यापि महत्त्वमाह पतमानोपीति.

अपिशब्देन कृत्रिमसामर्थ्यं ततोपि महद् रूपं भवतीति सूचितम्. त्रिगव्यूत्यन्तरद्रुमान् क्रोशषट्कमध्यस्थितवृक्षांश्चूर्णयामासेति भारस्थौल्यमुक्तं लम्बताप्युक्ता, भगवद्दीर्यस्य स्पष्टत्वात्, लोके तदेव महदद्भुतमासीत्, अलौकिकात्मनेपदप्रयोगेन तदेहदाह एव तानि काष्ठान्युपयोक्षान्त इति ज्ञाप्यते

एतच्च भगवदिच्छयेति च. गोकुलवासिनां गव्यूतिरेव प्रसिद्धा, त्रिगव्यूत्यधिको देशस्तैर्न दृष्ट इति तावदेवोक्तम्. राजेन्द्रेति, इन्द्रेण वृत्रवधः कृत इति तन्नाम्ना सम्बोधनं विश्वासार्थम् ॥१४॥

SRI SUBODHINI: By using the word "Although" (API), the doubt about killing a woman, wantonly, by our Lord, is removed - that Pūtana was not an ordinary woman. She was very powerful, diabolical and a killer of children. She was so powerful, that at first she was able to create a beautiful (but artificial) form, for herself and later, at death, was able to show her real form of stupendous length and bigness - that when this huge form fell on to the ground, it uprooted and shattered/destroyed trees, for a distance of 6 miles! Everyone who saw this event happening were bewitched and surprised. They got also afraid and said that, if she was alive, then, she would have given sorrow to other children also. Hence, her destruction is not wanton and our Lord, had very rightly destroyed her, so that, all the other children can be saved.

That, her dead body destroyed trees for a distance of 6 miles, when it fell on to the ground, denotes that her body was huge, of enormous weight and length. Through the enactment of this glorious wonderful Divine Leela, our Lord's Divine quality of "valour" (VEERYA) can be well-understood by us. The words "shattered into smithereens" (CHŪRNAYAMĀSA) denote that these wooden pieces, uprooted by her falling body, will now become useful to set fire to her body. All these happened due to the Will and Desire of our Lord. The people of Vraja, had not seen, the far away place, situated beyond the 6 miles, before and this was known as "GAVUTI" (or the place of cows etc.). Sri Sukadeva had addressed king Parikshit as "Indra among the kings" (RĀJĒNDRA) to instill in the

king, faith in our Lord's Divine Leelas. "Indra had killed Vritrāsura and you are also an Indra, among the kings. Hence, please keep faith and belief in our Lord."

[PRAKASH: (1)Pūtana, being so powerful could create any type of form, for herself - at the beginning, she created an artificial beautiful form and on death, she created a huge form resembling the ghoul Ghatotkacha. (Bhīma's son). Ghatotkacha, at the time of his death, fell on the ground, with such a huge form that it could wipe away one division (AKSHOUHINI) of the Kaurava army, at one stroke.

PRAKASH 2: The words used by Shri Mahāprabhuji "supernatural event of falling" referring to Pūtana's fall, are very appropriate - that the result of Pūtana's falling was borne by the trees, and the trees in turn were used by the people of Vraja, to cremate the huge body of Pūtana. Hence Shri Mahāprabhuji has termed this event as "Extraordinary and supernatural" (ALOUKIK).]

ईषामात्रोग्रदंष्ट्रास्यं गिरिकन्दरनासिकम्।

गण्डशैलस्तनं रौद्रं प्रकीर्णारुणमूर्धजम् ॥१५॥

अन्धकूपगभीराक्षं पुलिनारोहभीषणम्।

बद्धसेतुभुजोर्वङ्घ्रि शून्यतोयहृदोदरम् ॥१६॥

सन्तत्रसुः स्म संवीक्ष्य गोपा गोप्यः कलेवरम्।

पूर्वं तु तन्निस्वनितभिन्नहृत्कर्णमस्तकाः ॥१७॥

VERSES 15, 16 and 17 Meaning: "In the dead body of Pūtana, the people of Vraja saw the following; there were long and fearsome teeth, resembling ploughs; her nose had "cave of the mountains" like nostrils; her breasts resembled the falling huge boulders of a vast mountain, and she had also severely disheveled hair. Her eyes

resembled the deep and dark wells; her thighs resembled the banks of the river (of sand); her hands, knees and legs resembled the lengthy and expansive bridge; her stomach resembled a huge lake which had dried up. On seeing such a fearsome body, the Gopas and the Gopīs, whose heart, ears and heads were already shattered by the loud death-sound made by Pūtana, now became more afraid and anxious".

श्रीसुबोधिनी : तद्रूपमवयवशो वर्णयतीषेति द्वाभ्याम्.

ईषा लाङ्गलदण्डश्चतुर्हस्तः, **ईषामात्रोग्रा दंष्ट्रा यस्मिन्नास्ये**, अनेन तत्र कृषीवलानां दण्डस्थानीया एव दंष्ट्रा जातेत्युक्तम्. तादृशमास्यं यस्मिन् रूपे. **गिरेः कन्दरप्राया नासिका यस्य**, क्रीडास्थानं तज्जातमिति. **गण्डशैलाः पर्वताच्च्युताः स्थूलाः पाषाणाः, गण्डशैलाविव स्तनौ यस्य. प्रकीर्णा अरुणवर्णा मूर्धजा यस्य ॥१५॥**

अन्धकूपवद् गभीरे अक्षिणी यस्य. पुलिनवत् नदीसैकतप्रदेशवदारोह-स्थानं जघनभागस्तद् गुह्येन भीषणं भयानकम्. बद्धाः सेतव इव भुजावूरू अङ्घ्री यस्य. शून्यं तोयं यस्मिन् तादृशहृदवदुदरं यस्य. नव विशेषणानि प्राकृतगुणानां सर्वेषां समवायार्थानि; अविद्या हि नवधा भीषिका ॥१६॥

अत एव तादृशावयवैर्बिभीषिका जातेत्याह सन्तत्रसुरिति.

सम्यक् तत्रसुभीताः स्मेति प्रसिद्धे. भगवत्सान्निध्याद् भयाभावमाशङ्क्य प्रमाणं कथयन्नाह संवीक्ष्येति. प्रथमतः अज्ञानात् तथा भयं, सम्यग्दर्शने तु भयं जातमिति. गोपा गोप्य इति, तेषां मुग्धभावेन सम्यग्दर्शनप्राप्तिरिह रूपिता. कलेवरं मृतशरीरम्. नन्वेतावत्कालमदर्शनं कुतस्तत्राह पूर्वमिति, तस्या निस्वनितेन रोदनेन भिन्नानि हृदयकर्णमस्तकानि येषाम्. तामसभूयिष्ठत्वात् त्रिविधावयवाः सर्वत्र निरूप्यन्ते ॥१७॥

SRI SUBODHINI: Through the 15th and 16th verses, the form of Pūtana, is being described. In her face, there, were 4 lengthy dangerous teeth, resembling the farmers ploughs; the nostrils resembled the deep and dark caves of

the mountains; the breasts resembled the huge boulders, fallen from the mountain tops; had disheveled hair; her eyes resembled deep and dark wells; her thighs resembled the sandy banks of rivers and being hard, were looking fearsome; her hands, knees and legs resembled the lengthy bridge and the stomach looked like an empty and dried up lake. In this way Pūtana's body has been described in 9 ways and all these 9 ways consist of the physical attributes of material objects. Why the number nine has been referred? Usually "ignorance" makes us afraid through it's nine ways.

Due to this reason, Pūtana made others, getting afraid of her, with her nine bodily parts. This is what is being described in this verse. The word "became" (SMA) is used to denote, that the Gopas and the Gopīs got very much afraid. How come, they got so much afraid when our Lord, was present, very near to them? Answering this, they got very much afraid after looking at Pūtana ("Properly saw" - "SAMVĪKSHYA"). Till they came to be aware of the real nature of Pūtana, they were courageous and brave. But, they got afraid, after seeing this unnatural and diabolical body of Pūtana. Thus, whatever happened to the Gopas and Gopīs, (i.e. fear and anxiety etc.) after actually seeing Pūtana's real nature and her huge dead body, is described. Why, then, they did not see the full form of Pūtana up to now? Answering this, it is said that, that "earlier" (PŪRVA), the Gopas and Gopīs, on hearing the loud noise made by the crying of Pūtana, became stupefied and their hearts, ears and heads became, almost shattered with the resonance of this huge sound. They became actionless, for quite sometime and due to this, they did not pay any attention to the huge dead body of Pūtana. Thus, due to the extremely Tamasic nature of

Pūtana's weeping, the pain given to the harmonious (sātwik) parts of the body viz. Heart, head and ears, of the people of Vraja, is being described and also the temporary stupefaction.

बालं च तस्या उरसि क्रीडन्तमकुतोभयम्।

गोप्यस्तूर्णं समभ्येत्य जगृहूर्जातसम्भ्रमाः ॥१८॥

VERSE 18 Meaning: "The Gopīs, who were very much afraid, now, went swiftly near the dead body of Pūtana and picked up our Lord, who was playing without any fear, on the chest of Pūtana."

श्रीसुबोधिनी : एवं तस्या रूपं सकार्यं निरूप्य स्वापेक्षया भगवन्तमुत्कृष्टं दृष्ट्वन्त इति वक्तुं भगवन्तं पूतनाहृदये स्थितं वर्णयति बालमिति.

एतावतीं पूतनां मारयिष्यन्नपि न स्थूलरूपं कृतवान्, अत एव कृष्णावतारचरित्रमत्यलौकिकम्, अवस्थासाधनविरुद्ध- कार्यत्वात्. चकाराद् बालं ददृशुः पूतनां च. चस्त्वर्थे वा स्वसमानधर्मव्यावृत्त्यर्थम्. तस्या उरसि क्रीडन्तमिति सर्वेषां हृदयेऽन्तर्बहिरपि क्रीडतीति सूचितम्. न हि तल्लोकदृष्ट्या क्रीडास्थानं भवति. नापि मुग्धभावेन क्रीडा, तथा सत्यपरिचितदर्शने भयाविष्कारं कुर्यात्. तत् तु नास्तीत्याहाकुतोभयमिति. "संवीक्ष्य तत्रसुरि"ति पूर्वणैव सम्बन्धः, दृष्ट्वेत्येव वा, त्रासस्य भिन्नविषयत्वापत्तेः; कलेवरदर्शने त्रासः स्वविषयकः, भगवद्दर्शने तु भगवद्विषयकः. इत्येवं दृष्ट्वा यत् कृतवत्यस्तदाह गोप्य इति. गोपापेक्षया गोपीनां स्नेहः साहसं वाधिकमिति ता एव ग्रहीतुं प्रवृत्ताः. अत एवाविचारेण तूर्णमभ्येत्य जगृहुः. भगवद्ग्रहणानन्तरं जातसम्भ्रमा जाताः, पूतनादेहं दृष्ट्वा, भगवत्सम्बन्धं च, महानयमुत्पात इति मनसि सञ्जातभया जाताः ॥१८॥

SRI SUBODHINI: Having thus described the actions of Pūtana and having also described her death and about the gross form of her dead body, further it is said, that the Gopas and Gopīs, now saw our Lord was indeed, absolutely fearless. Our Lord's beautiful and fearless form is

being described, as playing merrily on the chest of Pūtana - and our Lord was seen in the form of a "child". Our Lord had taken away the life of Pūtana, although He was only a "child" (BĀLAM) and He never made His own body, big, with a view to kill her. That is why, the Divine Leelas of our Lord Krishna, is super-natural and extra-ordinary in nature. Why? Our Lord's Divine Leelas (actions) were performed, irrespective of his age or abilities. In fact to kill Pūtana, there was, indeed, the necessity of a strong body of youthful nature, and heavy and powerful weapons were required to combat her. Our Lord killed Pūtana, without any of these aids (viz. a strong youthful body and the required weapons) as a small child. Thus to kill Pūtana, in this manner, is indeed extraordinary and this story can never be, anything but, supernatural and Divine. Hence the entire Divine Leelas of our Lord, Shri Krishna, are extraordinary and supernatural. The word "and" (cha) is used to describe both the child (our Lord) and the demoness Pūtana; or in other words this word can also mean, that our Lord did not have nay fear at all, in comparison to the fear which the Gopas and Gopīs had, after seeing the huge dead body of Pūtana. In fact our Lord was, merrily, playing, on the chest of Pūtana. Our Lord was a child and usually the nature of the child is playful, and this extraordinary child, our Lord, is always playing, seated in the heart of everyone, both inside and outside of everyone. To indicate this Divine Leela of our Lord only, our Lord has given the Divine Vision as playing on the heart (chest) of Pūtana. From the "worldly" point of view, Pūtana's chest was not the proper place for our Lord's play and His play was also not seen as innocent and merriful with which a child is usually seen, when playing. If our Lord was really joyful and innocently

playing, then He should have got afraid with the unknown and unacquainted Pūtana - But here, there was no fear at all and that is why, it is referred here as "not afraid at all" (AKUTŌBHAYAHA) meaning that our Lord was playing, at all times, without any fear. But the Gopas and Gopīs, got fear, on seeing such a sight! They got two kinds of fear viz. on seeing the ghastly huge dead body of Pūtana, they got afraid, now, for the safety of our Lord. What will happen to our beloved Lord? They thought in this way. In the second part of this verse, the fear of Gopīs is described. The Gopīs had more "love" and "determination" than the Gopas - hence they now took the action of saving our Lord from the chest of Pūtana. They now, without thinking of anything else, brought back our Lord, in a swift manner. After bringing safely our Lord, they got worried, on the happening of this inauspicious incident to our Lord, who was only a small child, having got involved with this diabolical and dangerous demoness.

यशोदारोहिणीभ्यां ताः समं बालस्य सर्वतः।

रक्षां विदधिरे सम्यग् गोपुच्छभ्रामणादिभिः ॥१९॥

VERSE 19 Meaning: "The Gopīs, alongwith mothers Yasōdha and Rōhini, sincerely prayed for the protection for our Lord, through various propitiatory incantations and actions, such as the exorcising the evil spirits, through waving the tail of the cow, over the body of our Lord."

श्रीसुबोधिनी : ततः स्वातन्त्र्येण किञ्चित् कर्तुमशक्ता यशोदारोहिणीभ्यां सहिता जाताः, यशोदारोहिण्योः स्त्रीप्रकृतिकत्वाद् गोपीनामग्निकुमारत्वेनर्षित्वाद् गोपानां तत्तदभिमानिदेवत्वात्, तत्रापि केवलभगवदुपासकानां गोपसम्बन्धरहित-त्वादुपायमन्त्रदृष्टत्वेन प्रसिद्धा इति ता इत्युक्तम्. यशोदारोहिणीभ्यां समं बालस्येति वा सम्बन्धः. सहार्थं समशब्दः, सममित्यव्ययम्. ननु भगवानयमिति ज्ञात्वा कथं रक्षां चक्रुस्तत्राह बालस्येति, यतो भगवान् बालभावं प्राप्तः,

अतो यथान्य उपचारास्तथैतदपि कर्तव्यमित्यर्थः. सर्वत इति, अन्तर्बहिः केनाप्यंशेन यथानिष्टसम्बन्धो न भवति तथा. रक्षां कर्मविशेष मन्त्राभिमन्त्रणरूपं विदधिरे कृतवत्यः. सम्यगित्याधिदैविकप्रकारेण तत्तदेवतं तत्रतत्र स्थापितवत्य इत्यर्थः. आदौ स्थितस्य दैत्यसम्बन्धस्य परितो वा विद्यमानस्याधि-भौतिकादित्रितस्य निवृत्तिं गोपुच्छभ्रामणादिभिः कृतवत्यः. आधिभौतिकमनिष्टं तीर्थस्नानादिना गच्छति, गवां पुच्छेषु तीर्थानि सन्ति, तेषां भ्रामणे मन्त्रेण तत्रत्यानि तीर्थानि परितः स्थापितानि भवन्ति. आदिशब्देन मन्त्रध्याने अपरयोर्निवर्तके ॥१९॥

SRI SUBODHINI: The Gopīs, indeed, had brought our Lord, from the chest of Pūtana, very swiftly - but did not know by themselves, what else to do, after bringing our Lord. Hence, they brought with them, both mothers Yasōdha and Rōhini. Yasodha and Rohini symbolized the spiritual essence of Matter (PRAKRUTI); the Gopīs symbolized, being the children of the Divine principle of Fire, the sages and seers; the Gopas symbolized the celestial gods who were the presiding deities of the various holy verses (Manthrās). Hence, during this moment, with a view to bring out the glory of those Gopīs, who were not in any way connected with any of the Gopas, but were true and sincere Devotees of our Lord only, the word "they" (TAHA) has been given. [When Gopas and mothers were there, why did the Gopīs take the various actions to protect our Lord? With a view to clear this doubt, the word "they" has been used. The two mothers represented the primordial matter; the Gopas, being the presiding deities of the holy chants (Manthrās) were only the "inspiring and guiding factors"; the Gopīs symbolized the seers and sages and also of the Divine nature of "being celestial" and symbolizing the holy chants (Manthrās), and due to this, they had the "real love and relationship" with our Lord. They had natural love for our Lord and hence,

now hurriedly came forth to protect our Lord. In the Krishnōpanishad, it is mentioned, that "Both the Gopas and Gopīs represent the celestial beings" and also "the Gopīs and cows represent the holy chants"(Manthrams). In the Brihad Vāmana Purāna, it is mentioned that " the Gopīs symbolized both the sages and Holy scriptures" (SRUTI).

Through these references, we can appreciate that the Gopīs at Vraja were not of one kind only. But due to their real loving relationship with our Lord only, they, only, took the initiative to protect our Lord.]

SRI SUBODHINI: Dealing with this matter in a different way, it is now said that the mothers Yasōdha, Rōhini, along with the Gopīs, now protected our Lord. this is denoted by the use of the word "along with-together" (SAMAM), and here, this word is used to give the meaning of the word "along with" (SAHA).

Although they knew, fully well, that, this child was indeed, the creator and the Lord of universe, why then, did they put effort to protect Him? What was it's necessity? Answering this, in the verse, the word "child" (BĀLA) is used - to denote that, although He was the Lord of the universe, He has now taken the form of a child, with a view to enact the Divine Leelas, in a human way, as any ordinary human being will do. Hence, it was necessary for the Gopīs and mothers to protect Him, as an ordinary child will be protected, in this world, through the chanting of Manthrams etc. They now regarded these steps for protecting our Lord, as their duty. The word used, in this verse, viz. "at all places" (SARVATAHA) denotes that, the Gopīs and mothers began to invoke Holy verses and other methods, praying for the protection of our Lord,

both inside and outside of Him and they were eager to see that nothing more untoward should happen to our Lord. The word "very well" (SAMYAK) used, in this verse, denotes that they prayed to the celestial gods for our Lord's protection, in the proper Divine way. In the first instance, due to the demonic influence, whatever blemish caused by the elements was there, in the four quarters, they removed them, through the waving of the tail of cows and other methods. The blemish caused by the elements are removed through taking ritual baths etc. They waved the tail of the cow, to our Lord, as it is mentioned in the scriptures that "Holy places reside in the tail of the cow". Through the waving of the tail of the cow, this Holy essence present in the tail of the cow, will enter into the body of our Lord, through which, all types of inauspicious blemish, caused by the elements will be removed. The word used in the verse "such as" (ĀDI) denotes that, through Holy chants (Manthrams) and Meditation on our Lord, all types of blemish caused by the spiritual and celestial factors also got removed.

गोमूत्रेण स्नापयित्वा पुनर्गौरजसार्धकम्।

रक्षां चक्रुः सशकृता द्वादशाङ्गेषु नामभिः ॥२०॥

VERSE 20 Meaning: "The Gopīs now, gave a bath to our Lord, using cow's urine, and bathing Him again through the dust of cow's feet, protected all the 12 parts of His body, chanting the Holy names of our Lord, using cow-dung and the dust of cow's feet."

श्रीसुबोधिनी : एवमेकप्रकारेण बाह्यतो रक्षा कृता लोकसिद्धा परम्परया प्राप्ता. आर्षज्ञानेनापि सिद्धां रक्षामाह गोमूत्रेणेति.

बालकं तथैव गोमूत्रेण स्नापयित्वा पुनर्गवामागतानां सम्मुखं खुरोद्धूतजसास्नापयित्वा; आर्द्रं शरीरे रजः सर्वत्र सम्बद्धं भवतीति पुनः

स्नापनम् ननु कथं भगवति संस्काराः क्रियन्त इत्याशङ्क्याहार्भकमिति. पूर्वं केवलमन्त्रेण कृता रक्षा, इदानीं सद्रव्येणेति रक्षायां विशेषः. सशकृता गोरजसेति गोमयेन सहिता गोखुरमृत्तिका पुनरङ्गेषु स्थापिता. द्वादशाङ्गानि भवन्ति पुरुषे "द्वे सक्थावि" त्यादिश्रुतेः, स्मार्तानि वा "ललाटं बाहुमूले च हृदयं नाभिपार्श्वकं कण्ठः स्कन्धौ कटिर्मूर्धा स्तनौ चेति विदुर्बुधाः". नामभिः केशवनारायणमाधवगोविन्दविष्णुमधुसूदनत्रिविक्रमवामनश्रीधरहृषीकेशपद्मनाभदामोदरेति ॥२०॥

SRI SUBODHINI: Our Lord was protected, by the Gopīs, in the ordinary worldly way, as far as his external surroundings are concerned. Now, the description of how our Lord was protected, through the Divine protective devices and methods, prescribed by the sages, through their spiritual attainments and wisdom.

At first, our Lord was given a full bath by using cow's urine. Then another bath was given to our Lord, by using the dust, which is raised when the cows walk. This dust got settled on to the body of our Lord, very well, as His body was wet with the cow's urine. Afterwards, He was given a thorough bath through fresh water. Why did they do all these purifying ceremonies for our Lord? To remove this doubt, the word "small child" (ARBHAKA) has been used in this verse - to denote that, at this time, our Lord was, indeed, a very small innocent child. The Gopīs undertook to protect our Lord, firstly through the chanting of scriptural verses (Manthram) and later protected Him, by the usage of various materials. That is why, it is said that, at first, after giving our Lord, a bath, using the urine of the cows, He was pasted with cow-dung along with the dust raised by the hoofs of the cows. Our Lord (as the Divine Purusha or Lord) has twelve parts or limbs. The Holy scriptures have referred to this, by mentioning "Two thighs (pelvic joints) of the Lord". In

other scriptures also, reference has been made to our Lord's face, two hands, heart, naval and it's surrounding parts, neck, two shoulders, waist, Head, two parts of his chest etc. All these 12 parts were protected through the chanting of the Holy 12 names of our Lord viz. (1) Kesava. (2) Nārāyāna. (3) Mādhava. (4) Gōvinda. (5) Vishnu. (6) Madhusūdana. (7) Trivikrama. (8) Vāmana. (9) Sridhara. (10) Hrishikēsa. (11) Padmanābha and (12) Dāmodara.

In the 20th verse, a description of the "spiritual" ways through which, our Lord was protected, was specified. Now in the next 21st verse, a description of the "celestial" ways, which were used to protect our Lord, is being done. [TIPPANI: Why did the Gopīs, who had earlier adorned themselves, with the finest dresses and ornaments, on hearing about the manifestation of our Lord, now gave him a bath of cow's urine? Removing this doubt, it is answered, that the Gopīs were, out of their extreme love and attachment to our Lord, very eager to protect our Lord from the malicious designs of the demoness Pūtana. Hence, to ward off any remnants of evil, arising out of our Lord's contact with Pūtana, they gave Him, this bath! They forgot everything they know previously, about our Lord, due to their natural love, for our Lord and now, at this moment, they had only, one predominant thought, in their mind viz. How can we protect this small child from future problems, through using any means at our disposal? Hence, they did not hesitate, even for a moment, to give our Lord, a bath with cow's urine, as our Lord can be protected only, they thought, through their love and various remedial actions, as done by them.

Even, when the Devotee of our Lord, is fully aware of the Divine Glory and Greatness of our Lord, He,

prefers to nurture and exhibit His natural love and attachment to our Lord and the Devotee, without giving much attention to this divine Wisdom and Glory of our Lord, emphasizes on this love and does sēva (service) to our Lord, through his extreme attachment and intense love. That is why, this Devotion and Bhakti to our Lord, is greater than the Divine wisdom or Jñāna. Hence, it is said that Pure Total Devotion to our Lord (NIRŌDHA) is greater and more powerful than Jñāna or spiritual wisdom.]

गोप्यः संस्पृष्टसलिला अङ्गेषु करयो पृथक्।

न्यस्यात्मन्यथ बालस्य बीजैर्न्यासमकुर्वत ॥२१॥

VERSE 21 Meaning: "The Gopīs, washing their hands well, took water in their hands and splashed this water on to the various parts of their bodies, while contemplating and invoking the blessings of our Lord, in a prayerful attitude. They, then, took the same holy water in their hands, and splashed the same on to the various parts of our Lord, including His hands."

श्रीसुबोधिनी : एवमियं द्वितीया रक्षा निरूपिताध्यात्मिकी, आधिदैविकीमाह गोप्य इति.

पूर्वं कर्तृकर्मणोरसंस्कारः, कर्मण एव मध्यमे, कर्तुरपि तृतीये. प्रथममात्मसंस्कारो द्विविधो निरूप्यते सम्यक्स्पृष्टसलिला इति, बहिः स्नानमन्तराचमनं चोक्तम्. ततो बीजमन्त्रानेकादशात्मनि न्यासं कृतवत्यः. स्वस्मिन्नागतायां देवतायामन्यस्मिन् स्थापनमनुभवसाक्षिकं भवति. ततस्त्याजित आधिदैविको दोषः स्वात्मानं वा गृह्णीयाद्, बलिष्ठदोषस्य त्याजकग्राहकत्वाद् "अग्निं वै जातमि"त्यत्र तथोक्तेः. आत्मन्यपि द्विगुणा रक्षा कृता करणकर्तृभेदेन, साक्षात्करणे कर्तरि च दोषसम्बन्धसम्भवात्. तदाहाङ्गेषु वक्ष्यमाणेषूक्तेषु वा तैरेव नामभिः. करयोरिति, करतलकरपृष्ठाभ्यां सह दशाङ्गुलीषु दक्षिणाङ्गुष्ठमारभ्य वामाङ्गुष्ठपर्यन्तासु, पृथगिति करयोरेव वा सम्बध्यते.

तेनाङ्गुलिचतुष्टये पर्वत्रये न्यासो भवति, "अङ्गुल्यङ्गुष्ठपर्वस्वि"तिवचनात्. पृथगिति दशन्यासा वा निरूपिता मातृकान्यासादयः. एवमात्मनि न्यस्य सर्वदेवताधारभूताः सत्योऽथ भिन्नप्रकारेण देवताः सर्वाः बहिः स्थिता विधाय बालस्य भगवतोऽङ्गेषु बीजैरेकादशाभिर्न्यासकुर्वत कृतवत्यः ॥२१॥

SRI SUBODHINI: In the 19th verse, a description as to how our Lord was protected, through the "physical and material" ways, was described. But, here, in this method of protection, both the "Doer" and the "Deed" were not purified spiritually. In the 20th verse, a description of the "spiritual" way, through, which our Lord was protected has been given but here only the "deed" was spiritually purified. But, now (in the 21st verse) during this purificatory "celestial" ceremony, the "Doer" is also being purified.

The Gopīs, now, at the first instance, purified themselves, in two ways. (1) External purification - they did this by taking a bath. (2) Internal purification - they did this through doing "Āchaman" (sipping water while chanting Holy and sacred chantings (Manthrams). Afterwards, they established 11 sacred syllables (Manthrams) in their bodies i.e. they, through these sacred chantings, made the entry of the celestial gods inside their bodies. Now, as they had the power of invoking the presence of these celestial deities, in their bodies, they had the capacity to invoke and re-establish these, celestial deities, on to others also i.e. they established the same celestial deities on others also.

Why did the Gopīs, establish, through the chanting of sacred syllables, the celestial deities in them? Explaining this, it is mentioned that, (as per the sacred scriptures), sins and blemish, usually go and settle themselves on to

the person, who performs the religious ceremony to remove these sins/blemish. Hence, the Gopīs, with a view to prevent, these blemish from the Lord (arising out of His coming into contact with Pūtana), entering into themselves, after being removed from the Lord, now established the celestial gods, in the first instance in themselves. That is why the Gopīs, purified themselves first, before undertaking to perform, the purificatory deeds on to our Lord. In fact, the Gopīs purified themselves in a "double fashion" because the Gopīs now, were considered, both as the "Doers" and the "instrument of action" themselves.

[**TIPPANI:** As the Gopīs undertook to perform these purificatory ceremonies, they are considered as the "Doer" and as their bodily parts were used, after due invocation, to protect our Lord, they are also considered as the "instrument of action" itself.] Hence, it is said that blemish arises only when one is both the "Doer" and "the instrument" for such an action. Now, the ways of protecting our Lord are explained. By chanting the 12 Holy names of our Lord, they purified the 12 parts of their bodies, through the fingers of their hands, by due invocation of the Mudrās (symbolically touching the various divisions of the Four fingers of the hands) - as invoking is done through the thumb touching the three divisions of the four fingers of the hand. In this way, the Gopīs, by chanting and invoking Divine Protection, through the chantings of sacred syllables, became the repository of all the blessings of the celestial gods. The Gopīs, now invoked and re-established these celestial gods outside and through them, protected our Lord by establishing them on to the 12 parts of our Lord.

As it is necessary to keep secret the sacred syllables and the places of the celestial deities, where they are

established, through invocation, in the next verse, in a different way, a prayer is made to the celestial gods, through the singing of their glory (STŌTRAM), for the protection of our Lord.

अव्यादजोङ्घ्रिमणिमांस्तव जान्वथोरू

यज्ञोच्युतः कटितटं जठरं हयास्यः।

हत् केशवस्त्वदुर ईश इनस्तु विष्णुर्भुजं

मुखमुरुक्रम ईश्वरः कम् ॥२२॥

VERSE 22 Meaning: They prayed thus, "Let our Lord protect Your legs; let Animān protect Your knees; let the Divine essence governing the sacrifices (YAGNA) protect Your pelvic joints; let Achyuta protect Your waist; let Hayagrīva protect Your stomach; let Kēśava protect Your heart; let Isa protect Your chest; let Indra protect Your neck; let Lord Vishnu protect Your hands; let Urukrama protect Your face and let Īshwara protect Your head."

श्रीसुबोधिनी : बीजानि स्थानानि च गोप्यानीति भङ्ग्यन्तरेण देवताप्रार्थनरूपेण रक्षां स्तोत्ररूपां वदन्नाहाव्यादिति.

भगवत् एकादश रूपाणि मूलतः प्रसिद्धानि वैष्णवतन्त्रे, अन्यानि तु न समर्थान्युपढौकनेनारोपितसामर्थ्यानि वा भवन्ति. तत्र प्रथममजो न जायत इत्यविकृतौ, मूलभूत इति यावत्, सोक्षरात्मको भवति; सोक्षरात्माऽजो भगवतोऽङ्घ्रिमव्यात्. अङ्घ्रिरयमाध्यात्मिकः, स त्वाधिदैविक इति "अन्तर्याम्यवतारादिरूपे पादत्वमस्ये"तिनिरूपणात्. ततः स एव सर्वोपास्यरूपो भवन् दुर्ज्ञेयत्वादणिमान् भवति. बीजरूपाण्येतानि नामान्यविकृतानि भवन्ति. जानुद्वयं सोऽव्यात् स्थूलादग्रे सूक्ष्मभावात्. एतद् द्वयं प्रमेयबलेन रूपद्वयेन निरूपितं, प्रमाणबलेन पुनः पृथङ् निरूपयत्यथेति, अनेन भक्तिमार्गो ज्ञानमार्गश्च प्रमेयबलादेव सिध्यतीति ज्ञापितम्. यज्ञ उरू अव्यात्, स हि प्रजननात्मकः. अच्युतो यज्ञस्यैवाधिदैविकं रूपं कटितटमव्यात्, स हि रक्षको न केनापि

प्रकारेण च्युत इति, वेदानां यज्ञानां च नित्यताप्युक्ता. हयास्यो जठरमव्यात्, नष्टेषु वेदेषु रक्षणार्थमवतीर्णः, उदरं सर्वमेव जगत्, तच्च कर्मणा परिपाल्यत इति यज्ञे प्रादुर्भूत उक्तः. हृद् हृदयं केशवोव्यात्, कशेशश्च केशौ तयोर्वं सुखं यस्मादिति, ब्रह्मशिवयोर्बुद्ध्यहङ्कारनियामकयोरपि सुखदातान्तर्यामी हृदयपरिपालको भूयात्. हृदयं स्तनयोर्मध्ये निम्नस्थानं, उरस्तूच्चस्थानम्. स्तनादुपरि कण्ठादधस्त्वदुर ईशोऽव्यात्, यस्त्वाधिदैविकालरूपो येन प्रकृतेर्गुणाः क्षुब्धा भवन्ति. त्वदुर इति, उरसि लक्ष्मीरपि वर्तते, अतस्तदव्यावृत्त्यर्थं त्वत्पदम्. इनस्तु कण्ठं, तुशब्दो ब्रह्माण्डमध्यस्थितं वक्तुं बहिःस्थिताद् व्यावृत्तिमाह. इनः सूर्यान्तःस्थितो नारायणः, स कण्ठमव्यात्, सरस्वतीस्थानं तत्, त्रयीमयात्मकश्च सः. ततो जगद्रक्षायां स्थितः क्रियाशक्तिर्विष्णुर्भुजमव्यात्, क्रियाभुजयोरेव प्रतिष्ठितेति. ततो भक्तबाधकत्वेन दैत्येषु समागतेषु तन्निवृत्त्यर्थं समागतो बलिबन्धनकर्तोरुक्रमो वामनो मुखमव्यात्, ततः कं शिर ईश्वरोऽव्यात्, यस्तु सङ्कर्षणरूपो "यस्य केशौ सितकृष्णौ" स शिरः प्रधानभूत इति शिरःपालनं युक्तमेव ॥२२॥

SRI SUBODHINI: In the Vaishnava Tantra, our Lord's 11 significant Divine Forms have been considered as important and powerful. Other Forms are not considered as powerful as these 11 forms. These latter forms attain power after being invested with this power by our Lord.

The Lord, who is birthless, blemishless and being the root-cause of this universe, and who is also Ever-existing and deathless - He being the imperishable Truth or Ātma - let Him, the Sole spiritual Truth, protect our child's feet. These two feet, whose protection is being prayed for, are "spiritual" in nature. Why? Because the Lord, who is seated in the heart of everyone, and who also takes incarnations, is "spiritual" in nature and is of the Divine Form of two Holy Feet. Our Lord Krishna, who is ever-existing and Birthless, in reality, has now taken His Divine

Form as a result of the prayers of His Devotees and with a view to Bless them.[Shri Lāloo Bhatji in his "YŌJANA" explains this further. He says that Shri Mahāprabhuji has explained very clearly, giving proper intellectual reasoning for the use of the Holy Names of our Lord, which have been invoked for the protection of the various limbs/parts of our Lord. It is written that "let the child's feet be protected by the "Birthless" (AJA) Lord" with a view to explain this clearly, Shri Mahāprabhuji has stated that "AJA" (Birthless) has two forms; one "spiritual" in nature. Hence, the "spiritual" Holy feet of our Lord, were protected. The prayer was done to the Birthless Lord, who is "spiritual" in nature and who is the Imperishable Ātma in everyone. Our Lord Shri Krishna, in whose presence, this prayer was done, is the root-cause of everything and is Birthless and represents the Highest Divine Person. The "spiritual" form residing in this Divine Person of Shri Krishna, was prayed for the protection of the "spiritual" feet of our Lord!

The idea given by Shri Mahāprabhuji is wholesome and fits in fully with the mind of Shri Veda Vyāsa. How? Shri Vyāsji also has used ideas intelligently such as "let protection in water be done by Lord Varāha" etc., while references were made for protecting oneself from water, as Varāha (Boar) can easily swim in water and can also protect the one facing the danger in water.]

(2) The same "birthless" and "unborn" Lord, as He is the only One fit to be worshipped by everyone, and He is very difficult to be fully understood and comprehended by anyone, is now named as "ANIMĀN" in this verse. This Holy Name of our Lord, as it is based on a sacred syllable is "blemish-free". "Let 'Animān' protect the two knees of our Lord". Through these two forms symbolizing

the "Goal" (PRAMĒYA) our Lord being the ultimate "Goal" for everything - the protection of feet and knees have been prayed for.

The word "Now" (ATHA) used in this verse, indicates that, after explaining the role of the Forms of Pramēya (Goal) now, the role of the Forms of "Evidence" (PRAMĀNA) is being explained. From this, it is also explained that the success and goal in following the two spiritual paths of "JNĀNA" and "BHAKTHI" are entirely dependant on our Lord's power only (PRAMĒYABALAM). [The word "ANIMĀN" denotes that it is very difficult to understand or with great difficulty only, one can come to know the true nature of our Lord. Shri Mahāprabhuji has explained this clearly, that as our Lord's name, here, is consisting of a sacred syllable (BEEJAROOPA), is "without any Blemish" (3) Let "sacrifices" protect the pelvic joints. Because this sacrifice procreates, it is of the form of valour (VEERYA) and intended for the purpose of procreation.

[YŌJANA:- "Sacrifices" give rise to production and procreation of something new e.g. in the Gīta it is said that sacrifices create clouds, clouds create rain and through rains the production of food grains takes place. Hence, "sacrifice" is considered as one which will further production and this "sacrifice" is prayed, for the protection of the pelvic-joints of our Lord.]

(4) The "Divine" basis behind the "sacrifice" is Lord Achyuta - "May Lord Achyuta protect the waist of our Lord." The Lord Achyuta, can never get diminished or reduced in power "due to any reason". Hence, both the Holy Vedās and the 'sacrifice' have been regarded as permanent and everlasting. [Lord Achyuta is the "Divine"

form of the "sacrifice". The 'waist' is represented by mother earth, which produces food grains and other articles. Hence, the prayer was done to the "Divine" Lord Achyuta to protect the "waist" - of the form of mother earth].

(5) Let Lord Hayagrīva protect the stomach of our Lord. This entire universe is the "stomach" of our Lord and it's protection is achieved through the performance of "actions done in a spirit of sacrifice". Hence, our Lord had taken the Holy Form of Lord Hayagrīva (horse) with a view to protect the Vēdic traditions and the duties prescribed therein.

(6) Let Lord Kēsava protect the heart of this child. The word "Kēsava" consists of three words viz. "Ka", "Īsa" and "Va". 'Ka' denotes Lord Brahma; "Īsa" denotes to Lord Siva; and "Va" denotes to "happiness and welfare". The meaning of "Kēsava" is "the Lord who gives happiness and joy to both Lord Brahma and Lord Siva." The controller of "intellect" and "ego" is Lord Brahma and Lord Siva respectively and our Lord is the giver of Bliss and happiness to both of them. "Let Lord Kēsava protect the heart of this child", is the prayer. The "heart" is situated in the middle of the chest.

(7) "Let Īsa, who inspires the forces of Prakṛuti or primordial matter, in the form of Divine Time (Kāla) protect Your chest". The word "Yours" is used with the meaning that the prayer is done, not only to protect "Your chest but also to protect goddess Laxmi who resides in Your chest."

(8) The Lord Nārāyana, residing inside the Sun, protect the neck of this child. The word "TU" (hence) is used to denote that the prayer is done to Lord Nārāyana,

who is the indweller of the sun in this universe, and the prayer is not done to Lord Nārāyana who is present everywhere and beyond this universe also. Hence, Shri Sukadeva has used this word in this verse. The "neck" is the residing place of Goddess Saraswati and hence is considered as the symbolic place of the three Holy Vēdas.

(9) "Let Lord Vishnu (who protects this universe, symbolising the Power of spiritual action) protect the hands of this child" - as the power to initiate and complete "action" are centred in the hands. (9) "Let Lord Urukrama (Vāmana) protect the face". Explaining the meaning of the word "Urukrama" it is written that when, difficulties arise for our Lord's Devotees from the demonic forces, or they suffer pain and sorrow, then "Oh Lord, You manifest Yourself and save Your Devotees from all types of pain and sorrow". The Lord, for the good of king Bali, made him bound, through His incarnation as Lord Vāmana, and our Lord got the name of "URUKRAMA" due to the enactment of this Divine Leela.

(10) "Let Lord Īshwara (Lord Sankarshana, with both white and black hair) protect the head". It is indeed appropriate to do this prayer to Lord Sankarshana, as the "head" is a very important part of one's body.

In this manner, through this 22nd verse, the prayer for protecting from the Feet to the head of our Lord has been explained. In the 23rd verse, a further prayer is done -Let the deities who are the inspiring divine/celestial deities for the various parts outside oneself, let them protect the various quarters with their benign divine powers."

चक्रग्रतः सहगदो हरिरस्तु पश्चात् त्वत्पार्श्वयोर्धनुरसी मधुहाजनश्च।
कोणेषु शङ्ख उरुगाय उपर्युपेन्द्रस्तार्क्ष्यः क्षितौ हलधरः पुरुषः समन्तात् ॥२३॥

used powers and characteristics. The word "cha" (and), in

VERSE 23 "Meaning": May the Lord, who wields the Discus protect the front side; The Lord who holds the mace protect the back side; The Lord Madhusūdana, with His Bow and the God who wields the sword, who is Ajana (Birthless and hence ever-lasting) protect both the sides (North and South); The Lord who holds the Conch, protect all the corners; The Lord, known as Upēndra, who rides the Garuda bird protect the Upper regions; the Lord who wields the plough protect on the earth and the Supreme Person Sri Nārāyana, our Lord, protect form all sides."

श्रीसुबोधिनी : एवं पादादिशिरोन्तानां रक्षा प्रार्थनया निरूपिता. बाह्यतः परितो रक्षामाह चक्रयग्रत इति.

पुरुषस्य यावन्तो भाग बहिर्भवन्ति तेषु तत्र तत्र प्रयोजको रक्षत्विति प्रार्थयन्ति, चक्री चक्रपाणिश्चक्रं गृहीत्वाग्रे रक्षतु पूर्वभागं परिपालयतु. सहगदो गदाधरो गदासहितः पश्चाद्व्यात् पृष्ठभागं परिपालयतु. ननु महतः कथं पृष्ठभागपरिपालनमुच्यते? तत्र प्रार्थनया हेतुमाह हरिरस्त्विति-स हि सर्वदुःखहर्ता, यथा वा प्रार्थनया गजेन्द्रमागत्योद्धृतवान् न तु वैमनस्यं विचारितवान्. अत इदानीमपि प्रार्थनया पश्चाद्धरिः स्वयमस्तु स्थितः सन् पालयत्वित्यर्थः. त्वपाश्र्वयोर्दक्षिणवामयोर्धनुर्धरोऽसिधरश्च मधुसूदनोजनश्चाव्यात्. दक्षिणपार्श्वे धनुर्गृहीत्वा राक्षसांस्तत्रत्यान् दूरादेव (मधुहा) मारयतु. अजन उत्तरपार्श्वे सर्वज्ञानिसेव्यः सर्वेषां जन्मादिसर्वदुःखनाशकोसिं गृहीत्वा-विद्याछेदकोव्यात्. आयुधयोरपि स्वतःसामर्थ्यं द्योतयितुं भिन्नतया निरूपणम्. चकारादुत्तरभागस्थिता हरिवर्षादिमूर्तयोपि पालयन्त्वित्युक्तम्. कोणेषु चतुर्षु विदिक्षु शङ्खं गृहीत्वोरुगायश्चावतु. शब्दो हि स सर्वेषां दैत्यानां दर्पहर्ता, "विष्णोर्मुखोत्थानिलपूरितस्ये" तिवाक्यात्. अत एव प्रत्येकं कोणेषु भिन्ना निरुक्ताः. सोप्यु-रुगाय उरुभिर्नारदादिभिर्गीयत इति. अत एकैनैव सर्वत्र रक्षा सम्भवति. उपर्युपेन्द्रस्ताक्ष्योऽव्यात्. गरुडारूढो मन्वन्तरावताररूपः, गरुडस्यापि रक्षकत्वं; उभावप्युपर्येव भवतः. क्षितौ हलधरो हलं गृहीत्वा सङ्कर्षणोद्योभागे पालयतु. एवं प्रत्येकं रक्षामुक्त्वा सामान्यत आहुः पुरुषः

समन्तादिति, पुरुषो नारायणः समन्तात् पालयतु. यस्योदरे सर्वे वर्तन्त इति स हि सर्वत्र तिष्ठति ॥२३॥

SRI SUBODHINI: A prayer is made for the protection of all the sides of the person, to their respective controllers (deities) and this is being made through this verse.

The Lord, who wields the Discus, (Sudarshana Chakram), may He protect the front side. May Lord Hari, holding His Nandaki Mace protect the backside. Why did they pray to our glorious Lord, for protecting the backside of our Lord Shri Krishna? With a view to explain this doubt only, Shri Sukadeva has prayed to our Lord Gadādhara (the Lord who wields the Mace) to protect the backside. How? When the elephant Gajendra had prayed to our Lord, for his protection, from the crocodile, our Lord came immediately, disregarding the disturbance caused to Him, with a view to protect Gajendra, as our Lord is the "dispeller of everyone's pain and sorrow". In the same way, here also "Let Lord Hari Himself responding to our prayer, protect by standing on the backside". May both the sides be protected by Lord Madhusūdāna, holding a Bow and Lord Ajana who wields the sword. In other words, let the Right side be protected by Lord Madhusūdāna, with His Bow and arrows and let Him destroy all the Demons, who were present, even from a distance. On the Left side, let Lord Ajana, who is served and worshipped by Jñānis (spiritually wise people), who is the Originator of everything and everybody and who is the dispeller of all types of pain and sorrow of His 'Devotees', protect, by wielding His sword - by eradicating and destroying the spiritual ignorance (AVIDHYA). Each of the weapons has been given a separate name, only with a view to indicate its used powers and characteristics. The word "cha" (and), in

this verse, indicates that the Gopīs had prayed to Lord Sri Hari for the protection of the northern side.

Let our Lord, who holds the Conch, protect all the sides/corners. The resounding sound of the conch, destroys the pride of all the demons. In the scriptures, it is clearly mentioned, that the air (wind) which is filled in the Conch through the mouth of Lord Vishnu, destroys, in each and every corner, the demons who are present there. (There is reference to one conch each, for each of the corners.) Hence, through this conch only, all sides are, indeed, protected from these demons.

On the upper side, let Lord Upēndra, along with his Vāhanam (chariot) Sri Garuda, give the protection to this child. In this manner, after doing the prayers for the protection of all the sides, the Gopīs now, in a general way, pray to Lord Nārāyana, to protect all the sides/quarters/corners as this entire universe resides in the stomach of our Lord Sri Nārāyana and due to this, He is present everywhere.

After praying for the protection of all the sides, they now pray, through the next 24th verse, for the protection of the Vital Air (Prāna) of our Lord, which is a part of this "spiritual" body of our Lord.

[(1) **LEKH:** The meaning of the name "Ajana" is given. Due to the presence of our Lord, ignorance (AVIDHYA) gets destroyed. Hence, our Lord is served and worshipped by sages and Jnānis. He is the dispeller of the sorrow of everyone i.e. He destroys the ignorance of everyone and , in turn, blesses them with Divine Bliss and Joy (Ānanda).

(2) **LEKH:** When our Lord Sri Nārāyana through His conch had touched the face of the Devotee DHRUVA, Dhruva got the power of speech. Shri Mahāprabhuji has

explained that in this conch of our Lord, there is the Holy wind of "Asānya" and hence, this conch is all powerful. That is why it can destroy the pride of the demons also, quite easily.

इन्द्रियाणि हृषीकेशः प्राणान् नारायणोवतु।

श्वेतद्वीपपतिश्चित्तं मनो योगीश्वरोवतु ॥२४॥

VERSE 24 Meaning: "Let Lord Hrishikēsa protect the Indriyas (senses); Let Lord Sri Nārāyana protect the vital air (PRĀNA), the Lord of the white island protect the inner-mind (CHITTAM) and Lord Yogēśhwara protect the Mind."

श्रीसुबोधिनी : एवं बाह्यरक्षामुक्त्वाध्यात्मिकांशभूतानां प्राणादीनां रक्षामाहुरिन्द्रियाणीति.

हृषीकाणामिन्द्रियाणामेव नियामकत्वेन स्थितः. 'अव्यादि'ति पूर्वण सम्बन्धः. इन्द्रियाणि दश, चक्षुषश्चक्षूरूपत्वाद् भगवतः. प्राणान् नारायणोवतु, प्राणापानादयो दश प्राणाः. नारं जीवसमूहस्तदयति प्रेरयति प्रविशतीति वा. प्राणमूलकं हि सर्वमतो नारायणात् प्राणरक्षा. अन्तःकरणचतुष्टयस्य रक्षामाह श्वेतद्वीपपतिर्वासुदेवः. श्वेतद्वीपस्य शुद्धसत्त्वरूपत्वाच्चित्तरक्षकश्च स भवत्येव. अनिरुद्धो योगिभिः संराध्यः, अतो योगीश्वरो मनोऽव्यात्. योगशास्त्रं च मनोमूलकमेव ॥२४॥

SRI SUBODHINI: The Lord of the Indriyas (senses) viz. our Lord, as He is the real eye behind the physical eyes of everyone (in this manner our Lord is the real "sense" behind all the 10 senses), May He protect the 10 senses (Indriyas). The inspirer of the 10-fold vital air of our Lord, who was now a very small child, may He, Lord Nārāyāna, who has entered as the inspirer/controller of these vital airs, may He protect the vital air (Prāna) of our Lord. Why? "Oh Lord! You are the basic principle behind everybody's vital air (Prāna)" and this vital air is

the basis of everyone's life. Hence it is Lord Nārāyana, who protects the vital air of the beings, as He is the basis of all life. The "white island" is the symbol of pure Satwa or Harmony and the Lord of this Pure Divine Harmony, only can protect the "inner-mind" consisting of Mind, Intellect, Ego and the recorded memory (chittam). Lord Vāsudeva only can protect this Four-fold inner-mind. Let Lord Anirudha, who is worshipped by great Yogīs (being thus the Master of the Yogis) protect the Mind. the main teaching of "Yogasāstra" is the ways and means of achieving stability and concentration of mind - hence reference is made to Yogēswara - our Lord.

पृश्निगर्भस्तु ते बुद्धिमात्मानं भगवान् परः।

क्रीडन्तं पातु गोविन्दः शयानं पातु माधवः ॥२५॥

VERSE 25 Meaning: "Let Lord Pradhyumna protect Your Intellect; Let Lord Sankarshana protect Your Ego; Let Lord Gōvinda protect You, while playing and let Lord Mādhava protect You, during sleep."

श्रीसुबोधिनी : बुद्धिं प्रद्युम्नः सर्ववशकर्ता प्रथमं पृश्निगर्भो जात इति स एवावतु. आत्मानमहङ्कारं सङ्कर्षणोवतु. स चास्मात् परश्चतुर्भूतवृत्तः. आत्मानं जीवरूपं च परः पुरुषोत्तमोव्यात्. देहं च भगवान् सर्वनियामकोव्यादात्मानमेव वा भगवानव्यादिति. कृत्रिमभगवत्त्वव्यावृत्त्यर्थं पर इति. सर्वावस्थासु रक्षां प्रार्थयन्ति— क्रीडन्तं बालकलीलया शृङ्गयनादिष्वपि गच्छन्तं गोविन्दः पातु, यस्तु सदा गवामिन्द्रो गुप्ततया रक्षकः. शयानं माधवः पातु, लक्ष्म्यास्तत्र प्रयोजकत्वात् ॥२५॥

SRI SUBODHINI: Lord Pradhyumna, who was born to Prisni, in the first instance, and who is the progressor of the family-line of everyone, let Him protect the intellect of this child. Let Lord Sankarshana protect the "ego" of this child. Lord Sankarshana (1) is greater than Lord

Pradhyumna. (2) Let Him protect the ego or let Him protect the "Jeeva", as the Supreme spiritual principle (PARA PURUSHŌTTAMA). (3) Let the body be protected by our Lord, who controls everybody, or in other words, let Lord Nārāyana protect the Ātma. (three meanings are given for this word viz. ego, jeeva and body). As our Lord, is not an artificial one, He is hailed as "PARA" or the most "Glorious" and the "Highest" of everything. Now, they, are praying for protection in all situations and places e.g. when our Lord, during His Divine Leelas as a child will go near a mountain or a fire, then, the Lord is invoked to protect Shri Krishna, in a secret manner, - and this prayer is made to the Lord of the cows - Gōvinda. When our Lord is asleep, a prayer is made to Lord Mādhava (the Lord of Goddess Laxmi) to protect Him. The Holy Name of "Mādhava" is appropriately used as the Lord, while being asleep, requires the service of Goddess Laxmi.

व्रजन्तमव्याद् वैकुण्ठस्त्वासीनं त्वां श्रियः पतिः।

भुञ्जानं यज्ञभुक् पातु सर्वग्रहभयङ्करः ॥२६॥

VERSE 26 Meaning: "When You walk, may You be protected by the Lord of Vaikuntam; when You are sitting, may You be protected by the Lord of Goddess Laxmi; and when you eat Your food, may the "Enjoyer of all sacrifices" (YAGNABHŌKTHA), who is the cause of fear to all the planets, protect You."

श्रीसुबोधिनी : व्रजन्तं शनैर्बाललीलया गच्छन्तं वैकुण्ठः पातु. स हि गतिदानार्थमेव वैकुण्ठं निर्माय स्थितः. अनेन सर्वत्र पदस्थापने कोमलत्वादिसुखदो भवत्विति प्रार्थितम्. आसीनमुपविष्टं त्वां लक्ष्मीपतिरवतु. स हि लक्ष्मीविवाहसमय उपविष्टो लक्ष्म्या वृतः. तादृशभावापन्नः सर्वसौभाग्ययुक्तो लक्ष्मीपतिरासीनमवतु, सर्वमेव जगद् भगवत्युपविश्य तिष्ठतीति.

तदर्थमाह त्वामिति. एवं देहावस्थाचतुष्टयमुक्त्वा क्रियावस्थायामाह भुञ्जानमिति, स्तन्यं दुग्धादिकं वा स्वतश्चौर्यादिना वा, यज्ञभोक्ता विष्णुः पातु, भोजने क्रियायां कालफलनियामका ग्रहाः सन्ति, तैरवश्यं स्वकालोद्भवं फलं देयमित्याशङ्क्याह सर्वग्रहभयङ्कर इति-सर्वेषां ग्रहाणां कालक्रिया-द्रव्यादिनियामकानां नवग्रहाणां भयजनको भवति. अन्यथा यज्ञादीनां फलदातृत्वं न स्यात्; तत्तत्कालफलमेव तेषां स्यात्. अतो यदा यज्ञभोक्ता फलं प्रयच्छति तदा ग्रहा निवृत्ता भवन्ति. निवृत्तिरपि न वचनादिना किन्तु रूपमेव दृष्ट्वा भीता निवृत्ता भवन्ति. तत उक्तं भयङ्कर इति ॥२६॥

SRI SUBODHINI: Let the Lord of Vaikuntam protect our Lord, when He walks slowly performing His Divine Leelas, as Shri Vaikuntam has been established by our Lord, only with a view to give happiness and pace when our Lord walks. The purpose of this prayer made to the Lord of Shri Vaikuntam, is to make all the places, where our Lord, will move about performing His Divine Leelas, and wherever He puts His Holy Feet while walking, soft and full of salubrious and wholesome atmosphere (which is pleasing to our Lord) - i.e. Let this earth become as good and beautiful as Shri Vaikuntam, to which, our Lord is used to. When the Lord sits, then, let Him be protected by the Lord of Goddess Laxmi. Let this Lord of Goddess Laxmi protect our child, with the same attitude and love of auspicious and unlimited prosperity, when He had sat with her, for His own marriage. This entire universe remains established only in our Lord and that is why the word "for You" (TWAM) has been used.

After describing the 4 types of states of the body, a description of the "actions" (KRIYA) is being given. Let Lord Vishnu, who is the "Enjoyer of all sacrifices" protect our Lord's food, whether eaten after stealing it or in the ordinary way, given by mother Yashōdha. There are controlling planets for one's taking food and for the

performance of one's actions. In other words, it is due to the planetary influence one gets food in proper time and hence their influence on one's life is recognized. With a view to alleviate this fear of the planetary influence only, the Gopīs have prayed to Lord Vishnu, who is the "Enjoyer of all sacrifices", so that our Lord is protected, while eating His food, as the 9 planets, who control and direct Time, action, materials etc. are afraid of Lord Vishnu. If they were not afraid of Lord Vishnu, no one will get the due results of performing "sacrifices" as per the specifications of the scriptures. Hence, when our Lord Vishnu Himself begins to give the results of one's "sacrifices" then these planets withdraw their influence, on just seeing the Divine form of our Lord Vishnu, as they get afraid on seeing Him. Hence, in other words, Lord Vishnu, who is the "Enjoyer of all sacrifices" is called as "He who terrifies or instills fear in all the planets". The purport is that, these planets cannot do any harm to the one, who is protected by our Lord Vishnu.

After praying, up to now, for protecting our Lord, from the natural risks and dangers, the Gopīs are now praying, in the next 3 verses, for protecting our Lord from the "yet to come" difficulties and dangers. They now aver, that, just by chanting the Holy Names of our Lord, all these difficulties and blemish will fade away.

डाकिन्यो यातुधान्यश्च कूष्माण्डा येर्भकग्रहाः।

भूतप्रेतपिशाचाश्च यक्षरक्षोविनायकाः ॥२७॥

कोटरारेवतीज्येष्ठापूतनामातृकादयः।

उन्मादा ये ह्यपस्मारा देहप्राणेन्द्रियद्रुहः ॥२८॥

स्वन्यदृष्टा महोत्पाता वृद्धबालग्रहाश्च ये।

सर्वे नश्यन्तु ते विष्णोर्नामग्रहणभीरवः ॥२९॥

VERSES 27, 28 and 29 Meaning: "Let the following dangers flee away and get mitigated through the chanting of the Holy Names of Lord Vishnu viz. Dākini, Demonesses, Kūshmāndhās, Manes resembling small children, Goblins, Apparitions, Manes, Yakshās, Rakshas, Vināyakas, Kōtara, Rēvati, Jyēsta, Pūtana, evil spirits such as Mathruka, Unmāda, Apasmāra, and other enemies to one's body, vital air (Prāna) and one's senses, any grave danger seen in the dream and the evil spirits attacking both the people, old and the young children, as all these evil forces are always afraid of Lord Vishnu's "Holy Names".

श्रीसुबोधिनी : एवं सहजदोषाणां निवर्तकैर्निवृत्तिं प्रार्थयित्वागन्तुकान् दोषान् गणयन्त्यः स्वत एव तेषां भगवन्नामोच्चारणेन निवृत्तिमाहुर्डाकिन्य इतित्रिभिः

एके महादेवसम्बन्धिनो दोषाः स्थूला, अन्य आध्यात्मिका मध्यमास्ततोप्याधिभौतिका निकृष्टाः. स्वन्यादिष्वेव तेषां भयजनकत्वम्. **डाकिन्यः** स्त्रिय एव दुष्टा दास्य इव पतिरहिताः सेनारूपाः. यातुधान्यो यक्षादिस्त्रियः, चकारात् तदवान्तरभेदाः. **कूष्माण्डादयः** पुरुषाः, कुत्सितो य ऊष्मा तत्कृता अण्डा इव ये भवन्ति. **कूष्माण्डशब्दो** यौगिको दुष्टमहादेवगणवाचकः, प्रलये तेषां विनियोगः, रूढो लौकिकः, नैमित्तिको वैदिकः. अतो दोषगणनायां तदुभयव्यावृत्त्यर्थं य इत्युक्तम्. **अर्भकग्रहा** अर्भकरूपा ग्रहाः; तेषां पिशाचविशेषाः बालक एव भूत्वा सर्वान् गृह्णन्ति. **भूतप्रेतपिशाचाः** प्रसिद्धा यक्षरक्षांसि च विनायका विघ्नकर्तारः; ते सञ्छिन्ना भिन्ना भवन्तीति तेषामधिपतिर्विनायक उक्तः. स तु न क्वापि स्वत आयातीति तन्निवृत्त्यर्थं य इत्यत्राप्यनुसन्धेयम् ॥२७॥

ततो हीनाः स्वतन्त्रस्त्रीरूपाः. **कोटरा** पूर्वदेशे 'कुठारे' ति प्रसिद्धा. तथा **रेवती**, रेणुकेति केचित् ज्येष्ठा दक्षिणदेशे प्रसिद्धा. **पूतनेयमेव**. अज्ञानात् कीर्तनं, वस्तुतस्त्वेते मन्त्रास्ते च यादृशास्तादृशा एव कीर्तनीयाः, अन्यथा "मन्त्रो हीनः स्वरतो वर्णतो वे" तिवाक्यान्मन्त्रस्यान्यथात्वेन

रक्षोपयोगित्वं न स्यात्. तेन तथा कीर्तनं तज्ज्ञानेपि, अत एवाप्रस्तुतस्यापि वृद्धग्रहस्य कीर्तनम्. मातृकाः षोडश प्रसिद्धाः. आदिशब्देन सर्वा एव ग्रामदेवताः. एतावत्यः स्त्रियः, उन्मादादयः पुरुषाः. उद्ग तो मादो यैः, यतः प्राणिन उन्मत्ता भवन्ति. य इति रोगव्यावृत्त्यर्थम्. अपस्मारा अपि बुद्धिभ्रंशहेतवः; यतो रोगरूपा अपि भवन्तीति य इति तेष्वपि ग्रहणम्. उभयेषामुभयत्वं लोकसिद्धमिति तद्व्यावृत्तिर्युक्तैव. त्रिविधानन्यानाह देहप्राणेन्द्रियद्रुह इति. केचिद् देहद्रोहं कुर्वन्ति येन देहे निरन्तरं पीडा भवति तथा प्राणेषु येन क्षुधादिर्न भवतीन्द्रियाणां च स्त्रावबाधिर्यादि ॥२८॥

भौतिकानाह. स्वप्नदृष्टः स्वप्न एव भयपलायनशिरश्छेदादिदर्शनहेतवो महोत्पाताश्च; तेषां लक्षणं स्वप्नाध्याये भवति. वृद्धबालग्रहाश्च भवन्ति, नियतास्ते भगवदीयं भ्रामयन्त्येव. अतः पिशाचवद् भ्रान्तवद् वृद्धो बालश्च तिष्ठति. अत्रापि कालरोगव्यावृत्त्यर्थं य इति. एवं सर्वाननूद्य विनियोगमाहुः सर्वेति - उक्ता अनुक्ताश्च ते सर्वेस्मद्वाक्यात् स्वत एव नश्यन्तु पलायन्ताम्. तेषां निवृत्तौ नाधिकः प्रयास इति विशेषणमाह नामग्रहणमात्रेणैव भीरव इति. विष्णोस्ते तवैव नामग्रहणेन न ते तिष्ठन्ति, कुतः पुनस्त्वत्समीप? इत्यतोस्माभिर्वचनादेव निराक्रियन्ते ॥२९॥

एवं सर्वप्रकारेण त्रिविधमपि रक्षां कृतवत्यस्ततो यज्जातं तदाहेतीति.

SRI SUBODHINI: There are three types of blemish (1) Those connected with Lord Siva which are gross in nature. (2) The blemish created by one's inner spiritual nature and (3) the dangers seen during one's dream- caused by the physical nature (relatively of a minor nature). Dakini (evil woman-spirit) is like a husband-less servant, of evil intention and resembles, an army in power and effect. The "women of Raksasi nature are the wives of Yakshas". "Kūshmāndha" symbolizes those evil persons, who are from one of the groups of Lord Siva. While giving the Yogic meaning of this word "Kūshmāndha" their origin and form are described - that they are bad and

resembling those born from heat, like eggs (i.e. of the form of an egg). During the Pralaya (deluge), they are required to do some work for destroying this universe. Although this word is also "Vedic" i.e. used in the Vēdas, with a good meaning, reference here is to the "blemish" (DŌSHA) part of this word only. The manes, who resemble small children (ARBHAKA) catch everybody. Others such as Goblins etc. are used to put stumbling blocks in the way of one's actions. Vināyaka is the leader or ruler of those forces, which are many in number. 'Vināyaka' should not be misunderstood with Lord Ganēsha, who also bears this name -the "Vināyaka" referred to here puts obstacles in one's path and whereas Lord Ganēsha is the remover of all obstacles!

Lower in this category, is the petty, but independent female evil spirit called "Kōtara" (usually called as "KUTĀRE" in the Eastern regions). Rēvati is also known as.

"Rēnuka". Jyēstha is well known in Southern India and Pūtana was indeed the same one, whom our Lord had just destroyed. But the Gopīs took the name of Pūtana also, although, no more she will create any problem.

In reality, these verses are Holy verses (Manthram) and one should chant them as they are given. Otherwise desired result will not happen or arise. In the scriptures it is mentioned, that all these verses should be chanted properly with due sound and pronunciation. Otherwise this chanting will go waste and no desired result will happen. Hence, it is necessary to exactly adhere to the form and meaning of the Manthrams and chant them fully, as they are required to be praised.

Like in the instance of Pūtana, the evil spirit attacking the old people are also taken here without any relation-

ship. 16 women-spirits are well known but in this verse, are included the various presiding deities of the villages also and all of them are women. "Unmāda" is a male, who makes the "males" get into a situation of "madness". "Apsmāra" destroys one's knowledge and leads to states of "unconsciousness". Both these are caused by some blemish and they are also a "disease" and it is necessary to prevent them. There are also other 3 other types of factors, which give sorrow and pain to the body, vital air (Prāna) and the senses. Due to these applications, the body always undergoes several difficulties and diseases, such as there is loss of hunger as the vital air (Prāna) is in a state of "disturbed" condition (due to excess air/wind/gas problem) and the senses are incapacitated, through which sometimes one becomes deaf.

Now the "physical" sorrow/difficulties are being explained - like the sorrow/pain seen during dreams like fear, running away, one's head being cut or grave dangers etc. These have been explained in the chapter dealing with "dreams". The evil spirits, which torment both old people and young children, are able to terrify and astound non-devotees, and they roam in the world like manes or mad people, taking either an old person's form or of a child. In this manner, by using the word "all", the Gopīs have prayed to our Lord, that those evil forces, whose names have been specifically referred to, and those whose names have not been taken specifically - all of these should get mitigated and warded off. Let them all run away! One need not put any special efforts to ward off these evils, as by chanting the Holy Names of our Lord, all these get fear and run away. By chanting whose Names, these get afraid? The Gopīs say, "By taking Your Name Because You are Lord Vishnu who is all pervasive and present

everywhere". And these evil forces run away, being afraid, just by taking the Holy Names of our Lord. Now that "You are present here in your full Glory, then How can these evil forces come near to You and stay along? "Due to this reason, the Gopīs, just by using these words, were able to mitigate the influence of these mentioned evil forces, whose names are mentioned.

In this manner, the Gopīs protected our Lord in 3 ways. After this, whatever happened is mentioned by Shri Sukadeva, in the following verse.

॥ श्रीशुक उवाच ॥

इतिप्रणयबद्धाभिर्गोपीभिः कृतरक्षणम्।

पाययित्वा स्तनं माता सभ्ययवेशयदात्मजम् ॥३०॥

VERSE 30 Meaning: Shri Sukadeva said, "Mother Yasōdha, made our Lord, her son, who was protected by the loving Gopīs in the aforesaid manner, go to sleep after breast-feeding Him".

श्रीसुबोधिनी : प्रणयेन स्नेहेन बद्धाभिर्न तु लौकिकन्यायेन. बद्धपदान् प्रेरणया नापि निवारितास्तिष्ठन्तीति ज्ञापितम्. गोपीभिरिति पुनर्वचनं मध्ये ब्राह्मणादिशिक्षया कृतमिति व्यावृत्त्यर्थम्. कृतं रक्षणं यस्य, रक्षाबन्धनादिकमपि कृतमिति ज्ञायते. पूतनास्तनपानेनाजीर्णशङ्कां व्यावर्तयति पाययित्वा स्तनमिति माता यशोदा. गोपिकादीनां भाव्यर्थज्ञानात् स्तनादानम्. अनुपद्रवज्ञापकं च स्तनपानम्. आत्मजं पुत्रं सभ्ययवेशयत् सम्यक् पर्यङ्के न्यवेशयच्छायितवती ॥३०॥

SRI SUBODHINI: The Gopīs had not prayed for the protection of our Lord in an ordinary worldly way (as acquaintances are bound to do), nor did they do the prayer as inspired or prompted by any outsider - but they prayed for our Lord's protection due to their inherent love and attachment to our Lord. Hence, this love for our Lord,

would have made them do this prayer - even if someone was to prevent them from doing so. In the earlier 18th verse, it was mentioned, that only the Gopīs did this protective act. In this verse once again, the same reference is made. This is just to re-emphasize, that only the Gopīs took all the protective actions for our Lord and this was not done by them, due to the Brāhmins inspiring them to do so. They had done this, due to their loving attachment to our Lord. The Gopīs, not only protected our Lord through their words, they also invoked protection to our Lord, through their hands. Mother Yasōdha, now breast-fed our Lord - to indicate that our Lord had not suffered from indigestion or any other stomach problem due to His drinking the milk of Pūtana. The Gopīs had the knowledge about the coming events (premonition) and hence they did not breast feed our Lord, by themselves, as Mother's feeding is considered as conducive to indicate, that there will not be any more troubles. Then mother Yasōdha made her son sleep in the bed in a proper way.

This Divine Leela of our Lord, which bestows due to His Grace, an intellect of Pure Devotion to Him is indeed, a story to cause "NIRŌDHA" only. (NIRŌDHA is Total Devotion to our Lord, caused by the withdrawal of one's Mind from this world and getting attached to our Lord). Due to this Divine Leela, on the destruction of ignorance, the Devotees forgot this world and got full love and devotion and attachment to our Lord.

After destroying Pūtana, with a view to describe the Divine Leelas, which will be enacted by our Lord, the liberation of Pūtana is being described, after the Gopīs had protected our Lord through their prayers and chanting of holy verses (Manthrams).

तावन् नन्दादयो गोपा मथुराया व्रजं गताः।

विलोक्य पूतनादेहं बभूवुरतिविस्मिताः ॥३१॥

VERSE 31 Meaning: "During this time, Nandagōpa and others, returning from Mathura, on reaching Vraja, saw the body of Pūtana and became very astonished."

श्रीसुबोधिनी : एवं बुद्ध्युत्पादनादेतद् भगववच्चरित्रं निरोधरूपं च स्पष्टमेव. एवं पूतनावधं कृत्वाग्रिमलीलासिद्ध्यर्थमज्ञानशेषं चाभिमन्त्रणादिना सम्यग् जातमिति स्थापयित्वा पूतनाया मोक्षो जात इति ज्ञापनार्थमग्रिमचरित्रमारभते गवदिति यावदध्यायसमाप्ति.

देहसौरभ्येण हि मुक्तेति ज्ञातव्यं, रूपदर्शनाद् भयं जायत इति गन्धाग्रहश्च. तद् दाहे स्पष्टं भवति. तद्दाहश्च प्रभुसाध्यः. अतो नन्दागमनमाह तावदिति. यावद् गोप्य एतावत् कृतवत्यस्तावत्काले जाते मथुरायां गता नन्दादयः पूर्वोक्तगोपिकानां पतयो गोपिकाप्राधान्यात् प्राधान्येनोक्ताः मथुरायाः सकाशाद् व्रजं गताः. शुकस्तत्रैव भगवति स्थित्वा वदतीति गता इत्युक्तवान्. तादृशं पूतनादेहं विलोक्यतिविस्मिता जाता लौकिकं न स्मृतवन्तः, अन्यथा तेषां निरोधो न स्यात्. बालक्रीडायां तेषामासक्तिर्न वक्तव्येति तदर्थं व्यापारान्तरं कर्तव्यमिति ॥३१॥

SRI SUBODHINI: Pūtana's dead body created fear in the minds of onlookers, and some may get a doubt that Pūtana had not attained liberation at all. This doubt will be cleared very soon, when all of them will get a salubrious fragrance, no sooner Pūtana's body was put to flames. Then they will understand that Pūtana, indeed, had attained liberation. Everyone will experience this fragrance, very clearly, on setting her body to fire. In fact, it was not an ordinary human job to burn her huge body. Only a very strong person can handle such a huge body and set it to flames. All this time, when the Gopīs rescued our Lord from Pūtana and also did their prayers, for our Lord's protection, Nandagōpa and others were in Mathura.

As the Gopīs had taken the initiative to do everything, the names of Gopas are not referred to here and only, Nandagōpa's name has been mentioned. Shri Sukadeva, had established his mind in our Lord, at Mathura only and that is why he has told "they went back to Vraja" instead of mentioning "they came to Vraja". Now, Nandagōpa and others, after seeing the huge and dangerous form of Pūtana, got very surprised, and forgot everything else - as Total Devotion to our Lord (NIRŌDHA) is not possible when memory of material/worldly happenings/events occupy one's mind.

We cannot say that the Gopas were attached to the Divine Leelas of our Lord, enacted by Hm during his childhood. For the Gopas, the Lord will enact different kinds of Divine Leelas, so that they will attain Total Devotion to Him. Why? The Gopas always had required proof or evidence of the Divine Leelas and they, thus deserved to see the proof and evidence of our Lord's Divine Leelas and this will be described in the next 32nd verse.

नूनं बतर्षिः सञ्जातो योगेशो वा समास सः।

स एव दृष्टो ह्युत्पातो यमाहानकदुन्दुभिः ॥३२॥

VERSE 32 Meaning: "Oh! How true! Shri Vasudeva, indeed, is a great sage and he is a Master of Yōgic realization. Whatever he warned us at Mathura, has come true here, in Vraja, by way of a great danger."

श्रीसुबोधिनी : तेषामत्र प्रमाणपरतामाह नूनमिति.

बतेति खेदे. वसुदेवो नूनं ऋषिरेव सञ्जातः पूर्वं क्षत्रियः स्थित इदानीमृषिर्जातः. ऋषिवाक्यमेव हि प्रमाणम्. ननु लौकिके ऋषिप्रयोजकोन्यथा मन्त्राणां लौकिकत्वं स्यादत आह योगेशो वा स सम्यगासेति. योगेश्वराः सर्वं जानन्ति योगचक्षुषा. समिति सभायामपि ज्ञानात्. स वसुदेवः, प्रसिद्धत्वात्

तस्य तदुचितमिति नासम्भावना. तस्य वाक्यस्य संवादमनुवदन्ति स्वज्ञानदाढ्याय
 यमुत्पातमानकदुन्दुभिराह स एवास्माभिर्दृष्ट इति. हीति युक्तश्चायमर्थः.
 "तदुदितः स हि यो यदनन्तर" इतिन्यायाद् यादृच्छिकसंवादित्वं
 परिहरन्नाहानकदुन्दुभिरिति, आनका दुन्दुभयश्च तस्य जन्मनि नेदुरतः
 प्रामाणिकमेव तस्य ज्ञानम् ॥३२॥

SRI SUBODHINI: The attachment of Nandagōpa and others for getting "proof or evidence" is being re-emphasized here. The word "Oh! (Bata) is used here to express pain and sorrow. Shri Vasudeva, Nandagopa and others now concluded, was not only a scion of the warrior class, but he is also a sage, as his words have come true, and usually the words of sages are considered as "proof or evidence". In the material and worldly life, the words of sages are not considered as proof or evidence, as the materialists will make the "Manthras" (Holy chanting) also "worldly" and bring down it's value. This will lead to a doubt on the efficacy of these sages and their words being not considered as evidence or proof. Hence, to remove this doubt, that may arise in the case of Shri Vasudeva, if he is deemed to be only as a sage only, in this verse, Nandagopa refers to him as a Master of Yōgic practices also, who can see the future, very clearly, through his "Yōgic" eyes and power. He can very easily understand whatever is happening elsewhere. One should not doubt at the words of Shri Vasudeva as he was not an ordinary person, but a famous person. Hence, whatever, we have understood of him, is very right and now, considering that his words are also truthful, Nanda and others, now, repeat, the words of Shri Vasudeva and say that whatever danger, Shri Vasudeva had hinted, as a premonition, has indeed come true. They now believed, that Shri Vasudeva was absolutely right. They now thought

that Shri Vasudeva's words were indeed true, and that is why Shri Vasudeva's glory was celebrated by the celestial gods when they played their Divine Musical instruments of "Ānaka" and "Dundhubhi", at the time of Shri Vasudeva's birth.

कलेवरं परशुभिश्छित्त्वा ते तु व्रजौकसः।

दूरे क्षिप्त्वावयवशो निर्दहन् काष्ठवेष्टितम् ॥३३॥

VERSE 33 Meaning: "Afterwards, the Gopas cut Pūtana's body, with axes, into several parts, and set fire to these parts of her body, covering them with wood, and after making several pyres."

श्रीसुबोधिनी : ततः सर्व एव व्यवहारसिद्ध्यर्थं तस्याः कलेवरं परशुभिश्छित्त्वावयवशो दूरे क्षिप्त्वा राशीकृत्य गन्धादिव्यावृत्यर्थं काष्ठवेष्टितं कृत्वा निर्दहन् निरदहन्. जले क्षिप्ते राक्षसानां गतिर्दुर्ज्ञेयेति पुनर्जीवेत्, अदाहे वा खण्डशो नयेयुः पश्चाद् योजयेयुः, अतो दाह एवाचित इति तेषां बुद्धिस्तस्या मुक्तिज्ञापनाय भगवता तथा सम्पादितम्. भस्मान्त एव मुक्तिरिति श्रुत्यभिप्रायः ॥३३॥

SRI SUBODHINI: The Gopas now cut Pūtana's body, into several parts, flung them afar and collected them into several groups. To avoid any bad odour coming out, they covered these collected parts, at several places, in wood and set fire to them. They did not throw these parts into the water - as they had a doubt that this demoness may get revived and come to life again - hence they decided that burning her was the best alternative. If they had opted to cut her into pieces and leave them for the birds and eagles to eat her remains, there was the possibility of the demons, putting and joining her various parts together and make her come alive - hence they thought that burning her was the best course of action. This type of intellect was given to them by our Lord, so

that, on burning her, a beautiful and sweet aroma and fragrance will be felt by all! Through this fragrance, they will also realize that Pūtana, indeed, had been liberated, through our Lord's Grace - as it is written in the scriptures, that liberation takes place on the body being burnt - when our Lord is instrumental for the death of the person - as our Lord confers liberation also, when He destroys the body of a person.

दह्यमानस्य देहस्य धूमश्चागरुसौरभः।

उत्थितः कृष्णनिर्भुक्तसपद्याहतपाप्मनः ॥३४॥

VERSE 34 Meaning: "Due to our Lord Shri Krishna feeding Himself with the milk of Pūtana, which caused the destruction of the sins of Pūtana, a beautiful and fragrant smoke arose from the burning body of Pūtana and went spreading into the sky."

श्रीसुबोधिनी : तस्या मुक्तिलक्षणमाहः. दह्यमानस्य देहस्य सम्बन्धी धूमः, काष्ठभ्रमव्यावृत्त्यर्थं तथोक्तम्. चकारादङ्गारा अपि सोज्ज्वला, देहोपि घृतवत् ज्वलतीति ज्ञातव्यम्. अगरुजनितधूमवत् सौरभ्यं यस्य सोऽगरुसौरभः सर्वजनीनार्थमुत्थित ऊर्ध्वगतः. ऊर्ध्वगमनमप्युत्तमगतिज्ञापकम्. ननु दुष्टाया देहस्य कथं तथात्वमित्याशङ्क्य हेतुमाह कृष्णनिर्भुक्तसपद्याहतपाप्मन इति. यदैव कृष्णेन नितरां भुक्तं तस्याः स्तन्यं प्राणाश्च. कृष्णभुक्त एव सपदि तस्मिन् कृष्णभुक्तक्षण इत्यर्थः. सपदीत्यव्ययं; कृष्णभुक्तस्य सपद्यव्यवहितः क्षणस्तस्मिन्नेवासमन्ताद् हतं नष्टं पाप्म यस्य देहस्य. आहतपाप्मा देहः ॥३४॥

SRI SUBODHINI: The smoke which arose, when her body was beng burnt, was not of the wood, although the words used in this verse gives the impression that the smoke had arisen out of the wood being burnt. The word "And" (cha) used in this verse, denotes that, through this burning, fire sparks were seen and the body was also seen

burning like Ghee. Now, the smoke which came out of this burning, had a sweet fragrance and aroma like Agar (sandalwood) and this began to rise in the sky - denoting that Pūtana had, indeed, attained liberation or the Highest benefit, due to the Grace of our Lord - as the smoke went upwards (ŪRDHWAM). A doubt may arise as to how, this cruel lady was rewarded with this Highest benefit? Removing this doubt, it is specified, that our Lord had taken the milk of Pūtana and due to this, her sins were destroyed instantaneously, and no longer Pūtana was considered as a sinner. Hence, the Lord having destroyed her sins, gave her the Highest benefit, due to His Grace. What is the visual proof for this? that her body was indeed pure and she has been purified by getting rid of her sins, was proved by the fact that, from her burning body, a beautiful and fragrant aroma like that of Agar (sandal) rose and spread upwards.

पूतनालोकबालघ्नी राश्रसी रुधिराशना।

जिघांसयापि हरये स्तनं दत्वाप सदगतिम् ॥३५॥

किं पुनः श्रद्धया भक्त्या कृष्णाय परमात्मने।

यच्छन् प्रियतमं लोके रक्तास्तन्मातरो यथा ॥३६॥

पद्भ्यां भक्तहृदिस्थाभ्यां वन्द्याभ्यां लोकवन्दितैः।

अङ्गं यस्याः समाक्रम्य भगवानपिबत् स्तनम् ॥३७॥

यातुधान्यापि सा स्वर्गमवाप जननीगतिम्।

कृष्णभुक्तस्तनक्षीराः किमु गावो नु मातरः ॥३८॥

पयांसि यासामपिबत् पुत्रस्नेहस्तुतान्यलम्।

भगवान् देवकीपुत्रः कैवल्यद्यखिलार्थदः ॥३९॥

तासामविरतं कृष्णे कुर्वतीनां सुतेक्षणम्।

न पुनः कल्प्यते राजन् संसारोज्ञानसम्भवः ॥४०॥

VERSE 35 to 40 Meaning: "Pūtana, who killed children and drank their blood, had come to kill our Lord Shri Krishna and gave him her milk and yet she got the highest benefit of liberation as it was to our Lord, she wanted to give milk, although with evil intentions.

Is there any wonder, then, loving mothers being blessed with liberation by our Lord, when they offer, with sincerity and Devotion, materials and objects which are very dear to our Lord?

Is there any wonder, then, that the cows and the mothers, from whom our Lord drank milk, getting and attaining the Highest benefit conferred by Him, like the one usually conferred on devout mothers (Heaven), when He had conferred such a glorious benefit on Pūtana, whose milk He drank, with our Lord, pressurizing her breast with His Holy Feet - which are worshipped by everyone?—Holy Feet which are deeply established, with love and Devotion in the heart of His Devotees and which are being worshiped, as higher than those belonging to the celestial gods?

Oh! King, our Lord, Shri Krishna, who is the son of mother Devaki, can confer the Highest Benefits of liberation and others. He drank the milk of the devout and loving mothers in Vraja, who fed Him, as their own son. Hence, Oh King! These mothers never had to confront the material life of births and deaths, arising out of this Samsāra, born out of ignorance. In other words they got released, once and for all, from this Samsāra (world) of births and deaths."

एवं देहधूमे निर्गते यदासीत् तदाह कटधूमस्येति.

अत्र षट् श्लोका विगीताः सर्वत्र दृश्यन्ते तेप्यध्यायत्रयवद् व्याख्येयाः.
स्पष्टत्वाद्बोपेक्ष्यन्ते. तन्मातरो(३६) 'वसुदेवस्त्रिय' इति व्याख्यातारः.

[There is no SRI SUBODHINI commentary on the above verses. The meaning given is self-explanatory.]

कटधूमस्य सौरभ्यमवघ्राय व्रजौकसः।

किमिदं कुत एवेति वदन्तो व्रजमाययुः ॥४१॥

VERSE 41 Meaning: "The people of Vraja, on experiencing the sweet fragrance emanating from the burning pyres, began to tell "What is this? Wherefrom is this sweet fragrance coming? They now reached Vraja by enquiring like this."

श्रीसुबोधिनी : कटस्य प्रेतदाहस्थानस्य चितायाः सम्बन्धिधूमस्य सौरभ्यमवघ्राय व्रजौकसौ गोरक्षणार्थं कार्यान्तरार्थं वा दूरे गताः किमिदमाश्चर्यमिति व्याकुलाः समीचीनं गन्धमाघ्रायागरूर्ज्वलतीति ज्ञात्वा कुत एवेति वदन्तस्तत्तत्कार्यं परित्यज्य व्रजमेवाययुः. अनेन व्रजस्थानां सर्वेषामेव प्रपञ्चविस्मृतिरुक्ता भगवदनुभावस्यान्तःप्रवेशश्च, येनान्तःस्थितः प्रपञ्चो निवर्तिष्यते. तामसः प्रपञ्चस्तामसी च पूतना, अतो युक्तं गन्धस्य प्रपञ्चनाशक्तत्वम् ॥४१॥

SRI SUBODHINI: After experiencing a sweet fragrance, arising out of the burning pyres, the people of Vraja had gone far away, either to protect the cows or to do some other work. Now, being fully submerged in a sweet fragrance and getting surprised, they began to tell, "There is the burning of Agar and wherefrom is this sweet fragrance coming? "By telling thus, they gave up, whatever work they were attending to, and came back to Vraja. Through this, their forgetting this world is indicated, and also the entry of the glory of our Lord into them, is emphasized, which will destroy their inner worldly attachments also. This universe is of the quality of Tamas or ignorance, Pūtana, also symbolized this quality of Tamas and hence the destruction of one Tāmasik ignorance with another Tāmasik ignorance, is, indeed, appropriate.

Nandagopa and others, also got very much astonished on understanding the reason for this sweet fragrance, and this is described in the next verse.

ते तत्र वर्णितं गोपैः पूतनागमनादिकम्।

श्रुत्वा तन्निधनं स्वस्ति शिशोरासन् सुविस्मिताः ॥४२॥

VERSE 42 Meaning: "Nandagopa and other Gopas, got very much astonished after hearing the events which happened up to now, in their absence viz. the coming of Pūtana into Vraja, her death and the welfare of our Lord and others."

श्रीसुबोधिनी : तेषामपि निदानपरिज्ञाने विस्मय एव जात इत्याह ते तत्रेति.

तत्र गोकुले गोपैर्वर्णितं पूतनागमनादिकं श्रुत्वा, आदिशब्देन स्तनदानादिप्रकारं, तन्निधनं पूतनामरणं च शिशोः स्वस्ति कल्याणं- त्रयं श्रुत्वा अत्यन्तविस्मिता जाताः सर्वेषामग्र आगमनमेवाश्चर्यं, अकस्मान्मरणं, ततोपि तस्या महत्या भक्षको मृत्युर्बालं त्यक्तवानिति सुतरां विस्मयः ॥४२॥

SRI SUBODHINI: Nandagopa and others, now, came to know from the Gopas about (1) The coming of Pūtana - the Gopas also narrated the method employed by Pūtana, for breast-feeding our Lord. (2) Her death and (3) the welfare of our Lord. On hearing all these three events, Nandagopa and others got very much astonished. All the more, they got surprised, as to how Pūtana was able to get access to his home, when so many Gopas and Gopīs were present there? Now, it was also surprising to hear about Pūtana's accidental death. They now got utter surprise by thinking about as to how the inexorable Time, (Kāla) spared this child, while causing the death of the most powerful Pūtana?

In the Holy Vedās it is said that, a father who has come back home, from outside (far away place also)

should kiss the forehead of his son. Now Nandagopa got this rare lucky situation, at his very advanced old age, when he got the joy of kissing the forehead of our Lord, when he returned from Mathura. This is being described in the next verse.

नन्दः स्वपुत्रमादाय प्रोष्यागत उदारधीः।

मूर्धन्यवघ्राय परमां मुदं लेभे कुरुद्वह ॥४३॥

VERSE 43 Meaning: "Oh scion of the Kuru Race! Oh noble and generous king! Having come from outside Vraja, Nandagopa took his son to himself and kissed our Lord's forehead with love and through this Nandagopa attained unlimited Joy and Bliss."

श्रीसुबोधिनी : नन्दस्य प्रोषितस्य पुत्राघ्राणं विहितमित्याजन्मदुर्लभं तदिदानीं कृतवानित्याह नन्द इति.

आश्चर्यं जिज्ञासोत्पद्यते, नटविद्यायां तथादर्शनात्. स्वपुत्रं बलभद्रव्यावृत्त्यर्थम्. विहितत्वादादाय हस्ते गृहीत्वा. तथाकरणे हेतुः प्रोष्यागत इति, नूतनमिदं कर्म कृत्वा बहु देयमिति मनसि कृतवान्. भगवते च नानाविधान्याभरणानि कृत्वा समानीतवांस्तदाहोदारधीरिति, उदारा धीर्यस्य तदानीमुत्पन्ना. सर्वापि बुद्धिरुदारा नन्दस्यापि मोक्षदात्री, तस्य तामवस्थां ये च भावयन्ति. मूर्धन्युपघ्राणं विहितं वात्सप्रेण सूक्तेन "दिवस्परी" त्यादिना. गन्धेन प्रपञ्चस्य नाशितत्वाद् भगवदाघ्राणे परमानन्दो हृदि जात इत्याह परमां मुदमिति. कुरुद्वहेतिसम्बोधनं समस्तोपाख्यानविश्वासार्यम् ॥४३॥

SRI SUBODHINI: In the literature dealing with Dancing (acting also) it is written that one gets the desire to understand a thing or matter, which had caused surprise or astonishment in one's mind. In this verse the words used are "For His own son" instead of "for the son" - the spirit behind this usage is explained by Shri Mahāprabhuji. If only the words "for the son" are used, then, some may conclude, that Nandagopa was referring to Baladēva and

hence, this doubt was avoided by referring to our Lord Shri Krishna as "For His own son", i.e. He kissed the forehead of Shri Krishna. As this type of action is prescribed in the Vedās, Nandagopa, brought Shri Krishna to himself, through his hands and then kissed our Lord's forehead, as he had come back from a far away place. Nandagopa had done this for the first time and after doing this, he felt that he should do this act often, in the future, and he got determined to do so, in his mind.

Nandagopa had brought many ornaments and dresses for our Lord, got made in Mathura, as Nandagopa was a very generous and a doting father. His generosity was unlimited and this noble mind was not only enough to get him liberation but such a generous and noble attitude, towards our Lord, will definitely liberate others also, who show the same type of nobility and generosity which was shown by Nandagopa.

In the "Vatsaprasūktham" hymn of the Holy Vedas, reference is made for the kissing of the forehead of one's son. Nandagopa had completely forgotten this entire universe, on smelling the sweet fragrance enveloping Vraja, coming out of the burning pyre and on "Kissing" the forehead of our Lord. he experienced unlimited Bliss in his heart. Hence, in this verse the words "inexpressible Bliss" (PARAMAM MUDAM) are used. King Parīkshit has been hailed in this verse as "a scion of the Kuru clan" - to denote that Shri Sukadeva desired, that the king should get intense faith in the Divine Leelas of our Lord, as he was born in the famous Kuru clan, which always had great faith and devotion to our Lord. "Oh King! You should always have faith in these stories of our Lord." In the next verse, with a view to explain the "result" (PHALAM) of hearing this Divine Leela of our Lord,

through which He gave liberation to Pūtana, Shri Sukadeva says that those, who listen to this Divine Leela of our Lord, will attain a greater Blessing than liberation viz. They will be blessed with Pure and Total Devotion to our Lord (as this is considered as the greatest 'Blessing' which a soul can hope to attain as a human being).

य एतत् पूतनामोक्षं कृष्णस्यार्भकमद्भुतम्।

शृणुयाच्छ्रद्धयाऽमर्त्यो गोविन्दे लभते गतिम् ॥४४॥

VERSE 44 Meaning: "He who listens with sincere faith to this Divine Leela of our Lord Shri Krishna, in the form of this story in which, Pūtana was liberated through the Grace of our Lord, and which forms one of the Divine Leelas of our Lord enacted during His childhood, and listens to this story as truthful and real - will attain liberation with the Grace of our Lord, Gōvinda and merge in Him."

श्रीसुबोधिनी : पूतनाया मोक्षं स्थापयितुं कैमुतिकन्यायेन तच्चरित्रश्रोतृणामपि मोक्षादप्यधिकफलां भक्तिं फलत्वेनाह य एतदिति.

एतत् पूतनामोक्षं कृष्णस्यार्भकं बाल्यसम्बन्धि चरित्रमद्भुतं लौकिकोपपत्तिरहितम्. अनिष्टार्थं मारणमिष्टजनकमिति वा निशम्य श्रद्धया युक्तो भवति, अमर्त्यो वा भवति, देवभावं प्राप्नोति; देवा हि सत्ये प्रतिष्ठिताः; सर्वथेदं सत्यमिति मन्यते, स गोविन्दे गतिं मोक्षं रतिं वा लभते. इदमपि विगीतमिति केचित् ॥४४॥

SRI SUBODHINI: This story of liberation of Pūtana, enacted by our Lord as part of His Divine Leela, during His childhood, is devoid of any worldly plan or action - as this Leela is fully and totally supernatural and Divine in character. No one can understand this Leela's real nature, through worldly arguments/reasonings/plans. By clearly understanding the basis, as to how this universe

has been originated (by our Lord), total destruction of the ignorance of the people takes place. On hearing this story, which will confer the benefit of liberation, the person with sincere devotion and faith, becomes, immortal i.e. He becomes Divine. This person regards this Divine Leela, as truthful, at all times, as the celestial gods are always established in truth. Hence, on hearing this Divine Leela of our Lord, the devotee gets the blessings of the Divine Bhāva or attitude (frame of mind) and he also gets established, firmly, in truth. Hence, the one who listens to this Divine Leela of our Lord, will be blessed with the liberation in our Lord, Gōvinda and he will get unalloyed love to our Lord. Some people aver that this verse is also an interpolation.

इति श्रीमद्भागवतसुबोधिन्यां श्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे

द्वितीये तामसप्रकरणेवान्तरप्रमाणप्रकरणे

वीर्यापरनामधर्मनिरूपकद्वितीयाध्यायस्य

स्कन्धादितः षष्ठाध्यायस्य विवरणम्॥

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the sixth chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

। श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्री वाक्पतिचरणकमलेभ्यो नमः ॥

॥ तृतीयः स्कन्धादितः सप्तमोऽध्यायः ॥

CANTO 10 - CHAPTER VII

SRI BHĀGVATAM

पूतनासुपयःपानं भगवत्त्वाय यत् कृतम्।

अलौकिकत्वज्ञानाय तत् षष्ठे विनिरूपितम् ॥ (१) ॥

KĀRIKA 1 Meaning: "Our Lord Shri Krishna, with a view to make this world, understand His own true Divine nature and supernatural status, drank the vital Prāna of Pūtana, along with her milk. He also caused the emergence of a sweet fragrance, when her body was burnt with fire. All these Divine Leelas of our Lord, have been described in the 6th chapter.

[PRAKĀSH: This Kārika has been written with a view to emphasize the relationship of the Divine Leelas explained in this 7th chapter with that of the 6th chapter. In the 6th chapter, drinking the milk of Pūtana and taking away her life - these Leelas done by our Lord, revealed His Divine Essence and Glory, bringing out the valour of our Lord. This Divine Leela also revealed the "supernatural" status of our Lord, by causing the emergence of a sweet fragrant aroma from her burning body, instead of

the usual bad odour, which would have arisen, in the ordinary course, on burning her body. It was our Lord's touching her, which made the emergence of this fragrance to emanate.]

ततोप्यलौकिकं लोके विशेषासक्तिबोधकम्।

सप्तमे त्रिविधं प्राह शकटोत्पाटनादिकम् ॥ (२)॥

KĀRIKA- 2 Meaning: "In this 7th chapter, three more supernatural Divine Leelas (causing more astonishment) showing greater and extraordinary Divine nature (i.e. out of this world), than the Divine Leela of Pūtana's death, are described, which will cause greater Love and Devotion to our Lord, such as the shattering of the cart, killing of demon Trināvarta and showing the entire universe, through opening of His mouth, during yawning etc."

[PRAKĀSH: In this manner, in the 6th chapter, although the Divine Leela of our Lord has been told with it's spiritual meaning and the resultant Divine result, which will be achieved on hearing this story, the Divine Leelas to be explained in this 7th chapter are supernatural and extraordinary. How? As Pūtana's life was taken away by our Lord, by attacking her life-centres (which is usually the case when someone's life is being taken away), and hence, we may not recognize this, as an extraordinary or supernatural event. But to throw upwards, a very heavy cart, through a child's tender feet and it's shattering into several bits by falling heavily on the ground - this can, at any rate, never be considered as an ordinary feat - as this type of action is not possible for a child, in the ordinary sense of this world, as no boy can move a huge cart with its tender feet - let alone throwing such a heavy cart into the sky and then shattering it into several bits - all this is

impossible for an ordinary child. All these Divine Leelas are very extraordinary and absolutely above human conception. These Divine Leelas made His' Devotees get exclusive pure Devotion to our Lord. Even from the very start, this Leela is very extraordinary - hence this Leela enabled everyone to get more attached to our Lord. Having come to know, about the extraordinary and Divine nature of this Leela, the people of Vraja got supernatural wisdom or knowledge and this, in turn, made them love our Lord more intensely. Hence, the main purport of this chapter is "having attachment" to our Lord and to explain it's significance and value, Shri Mahāprabhuji, in this Kārika, has described the three kinds of Divine Leelas, enacted by our Lord.

TIPPANI: The meaning of the word "gathering or collecting" (SANGRAHA) used in the Kārika is being explained. In this world this word is used, usually for one, gathering or collecting either valuable or other desired materials/objects. But, here, the meaning of this word is "Total Devotion" to our Lord (NIRŌDHA), because, the Lord had enacted these three Divine Leelas, as though He had gathered and collected them together, so that these Divine Leelas will lead His Devotees to "Total and Pure Devotion" to Him, making them forget this universe.

YŌJANA: (1) Throwing away the cart upwards. (2) Catching hold of Trināvarta and pulling him down. (3) Opening the mouth, through the act of "yawning" - these are the 3 Divine Leelas enacted by our Lord.

The meaning of this Kārika as given by Shri NIRBHAYARAM BHAT:-(1) Throwing away the cart upwards. (2) Bringing down Trināvarta down. (3) Opening the mouth, in the course of yawning - the meaning of these

Divine Leelas have been enacted by our Lord for giving "Total Devotion" to His Sātwik, Rājasik and Tāmasik Devotees, although the same pattern of these three Gunās or attributes have not been kept in enacting His three Divine Leelas, as given in the "NIBHANDA" by Shri Mahāprabhuji who has explained that the cart represented Tamās; Demon Trināvarta represented Rajas; and the pampering of our Lord by Yasōdha with the attitude of her own son and loving him is infatuation caused by Satwa. Hence, through these three events, the Sātwik, Rājasik and Tāmasik Devotees got blessed with pure Devotion to our Lord.

उत्क्षेपणमवक्षेपः प्रसारणमितीर्यते।

राजसानां तामसानां सात्विकानां च सङ्ग्रहे ॥ (३) ॥

KARIKA 3- Meaning: "For the purpose of blessing the Sātwik, Rājasik and the Tāmasik Devotees with "Total and Pure Devotion", our Lord enacted His three Divine Leelas of throwing upwards, pulling downwards and opening the mouth through yawning. These three kinds of events are being explained."

PRAKĀSH: Our Lord saw, that the devotion and love got by the people of Vraja like mother Yasōdha and others, after witnessing the death of Pūtana, remained as before and there was no increase in their intensity of love to our Lord. The Lord knew, very well, that these persons cannot progress further on the path of Total Devotion only with this little love and attachment to our Lord. In fact, three months were over after the killing of Pūtana and the Lord saw in them deterioration of their attitude of Devotion and love and He decided to remove this deterioration, by enacting such extraordinary Divine Leelas, so that the people will get more attached and loving to Him. Having decided thus, with a view to bring enthusiasm and more

love in their mind, with a view to make His Devotees' minds more appropriate and deserving to get His Pure Devotion and love, with a view to make their mind forget all worldly and material issues/problems, and with a view to establish, in their mind, "special" attachment and love for our Lord, our Lord, who was a child (Bālakrishna) enacted His Divine Leela of throwing down, the demon Trināvartha - and this also caused pain to His Devotees. Why? The Devotees got very worried and unhappy, because of their special attachment and love for our Lord, that, perhaps our Lord would have got some pain or suffering at the hands of Trināvartha! The Divine Leela of throwing up, with His feet, the cart, made the Devotees, in a worldly way, get special attachment and love for our Lord. The Divine Leela of opening His mouth, while yawning, made His Devotees get very special Devotion to our Lord - by our Lord removing the blemish, which lurked in the hearts of His devotees - that our Lord cannot do everything - they now got the faith that the Lord is capable of doing everything i.e. doing, undoing and doing differently - all this is possible for our Lord - hence the Devotees were blessed with pure and Total Devotion to our Lord, after witnessing all these three Divine Leelas.

Our Shri Mahāprabhuji has explained in His "NIRŌDHA LAKSHANAM" that mother Yasōdha and Nandagopa and others got great pain and sorrow, in Gōkulam, after witnessing the above Divine Leelas, through their fear for the Lord. Shri Mahāprabhuji explains that this sorrow is also of the nature of pure Devotion to our Lord. And this is the main reason for which our Lord enacted these Leelas in Vraja.

LEKH: Explaining the meaning of the word "sleeping" (SUPTA), - a person is considered as "sleeping"

when one is not able to understand the purport of what is being explained or said viz. a foolish person. Mother Yasōdha was in such a state, at this time, and hence, with a view to make Yasōdha, alert and more loving to our Lord, our Lord inspired her to take Him outside the house. With a view to obey the prompting of our Lord to take Him, outside, Yasōdha, who was busy attending to her guests, had to be persuaded to forget her busy activity of this world i.e. she had to forget this world. Hence, our Lord enacted His Divine Leelas of bringing down Trināvartha and others. Through these Leelas, Yasōdha forgot all her worldly duties and she got so much love and attachment, that she began to feel great pain and sorrow, that our Lord would have got great pain and difficulty in throwing down Trināvartha. Through this pain and sorrow, our Lord blessed Yasōda with pure and Total Devotion to Him.

मुप्तं चित्तमथोल्लास्य त्याजयित्वा च लौकिकान्।

स्वासक्तिसिद्धये प्रीत्या दुःखं च कृतवान् क्वचित् ॥ (४) ॥

KARIKA 4 Meaning: "After the death of Pūtana, with a view to inspire and enthuse the sleeping hearts of His Devotees, and make them happy, and to enable them to forget and give up the affairs of this world, our Lord Shri Krishna, with a view to make them love Him more and get attached to Him, gave them, sometimes, out of His boundless love, some pain also."

यशो हि सर्वगं चेत् स्यात् स्वासक्त्यैव च तद् भवेत्।

यशोदानन्दयोरत्र निःप्रपञ्चो विधीयते ॥ (५) ॥

KARIKA 5 Meaning: "Those people who sing the auspicious and the sacred Divine Leelas of our Lord, they attain great glory and fame. Our Lord Shri Krishna, made both mother Yasōdha and Nandagopa, to completely

forget this universe and blessed them with Pure and Total Devotion, in the form of love and attachment to Him."

TIPPANI: When everyone comes to know about the glorious and famous Divine Leelas of our Lord, then only our Lord's glory and greatness will be sung universally, by everyone. These Divine Leelas, through which our Lord made both Yasōdha and Nandagopa forget this entire universe and blessed them, with pure and total Devotion to Him, spread all over this universe and due to this, everyone began to sing the glory and greatness of our Lord.

Our Lord destroyed all the pain and sorrow of His Devotees and made them get love and attachment to Him. Through this also, our Lord's glory and greatness spread far and wide. Everyone began to say, "See now! How our Lord Krishna has mitigated the sorrow and pain of His Devotees and has caused deep attachment and love to Him?" In this manner, our Lord's fame grew more and more. **The Lord gives sorrow and pain to His Devotees, so that He can manifest Himself and destroy those pain and sorrow and also bless His Devotees with pure and total Devotion to Him and deep love and attachment.**

PRAKĀSH: Why did the Lord give difficulties and sorrow to His Devotees, so that they can get attached to Him? The Lord gives sorrow to His Devotees so that He can enact Divine Leelas, which will cause infatuation and illusion in the minds of Demons and these Divine Leelas will be remembered for all times to come, by the succeeding generations of Devotees, in this world, and through this, these Devotees also will get deeply and lovingly attached to our Lord. This knowledge will arise only, when our Lord's glory and greatness is sung by all

and at all times. Thinking like this, our Lord by giving pain and sorrow, and then later by destroying these pain and sorrow, through His Divine Leelas - the Lord blesses, not only with the destruction of these pain and sorrow, but also confers the Highest spiritual benefit of Total and pure Devotion to Him coupled with loving attachment. That is why, even today, our Lord's glory and greatness is sung in this world - for the good and well-being of this world.

LEKH: Sorrow arises when there is attachment. The Devotees in Vraja were very much attached to our Lord and due to this they felt the sorrow and pain for our Lord. The Lord made Nandagopa and Yasōdha, forget this universe and blessed them with His Devotion and made this Devotion in their hearts, strong and everlasting.

आनुषङ्गिमन्येषां गोपानां सर्वदेहिनाम्।

गोपीनामिति तत्राद्ये यशोदाया वितन्यते ॥ (६)॥

KĀRIKA 6 Meaning: "The attitude of the Gopas, Gopīs and others towards this universe (i.e. their forgetting this universe) has been explained as complementary and supplementary in it's nature - in comparison to the important aspect of mother Yasōdha's attachment to our Lord, which is being explained in detail."

श्रीसुबोधिनी : पूर्वाध्याय आश्चर्योत्पादनेन प्रपञ्चविस्मृति कारयित्वा विशेषाकारेण यशोदायाः स्वासक्तिं वक्तुं मतान्तरे प्रपञ्चविस्मृतिमात्रस्यैव पुरुषार्थत्वात् तदासक्तिं न वक्ष्यतीत्याशङ्क्य राजा पृच्छति येनयेनेतित्रयेण।

SRI SUBODHINI: King Parīkshit was convinced that mother Yasōdha had got deep love and attachment to our Lord, by forgetting this entire universe, after witnessing the wonderful Divine Leelas of our Lord and this has been explained by Shri Sukadeva in the 5th chapter. But

he wanted Shri Sukadeva to explain this further, in a more detailed and special manner, as some sages are of the opinion that "forgetting this universe" is itself a "spiritual goal of man" (PURUSHĀRTHA). He had a doubt on this, as he was eager to listen about this in a more detailed way. Hence, in the next three verses, he asks for the clarification of his doubt.

[LĒKH: "The shattering of the cart" - This Divine Leela of our Lord made mother Yasōdha only to forget this universe. Nothing else.]

सर्वं चरित्रं हितकृद् गुणकृच्च ततोधिकम्।

तत्रापि स्नेहजनकं तद् वक्तव्यमिति स्थितिः ॥ (७) ॥

KĀRIKA 7 Meaning: "Our Lord's various Divine Leelas always confer great benefits, nay, they confer the highest gift of Divine qualities in the Devotees. But, those Divine Leelas which can confer pure love and attachment to our Lord, are greater than the first two benefits cited above. Hence, it is but necessary and appropriate that, we should always dwell on those Divine Leelas of our Lord, which can increase this pure love and attachment to our Lord."

[The meaning given by Shri NIRBHAYARAM BHAT for this Kārika: The word "conferring benefits" (HITAKRUT) means that, the joy which one gets on hearing the Divine Leelas of our Lord, as it is the result of "hearing" - is considered as "ordinary".

Explaining the next word "conferring Divine qualities" (GUNAKRUT), it is said, that, through this word, what is indicated is the "destruction of all types of blemish" and the conferring of the Divine qualities of Satwa (Harmony), Purity etc. Hence, this type of "benefit" is considered as of higher value than the first benefit

of conferring "Joy" (Ānanda). Now, even higher than the "conferring of Divine qualities", is the Divine Leelas of our Lord (such as the shattering of the cart), which confers the special benefits of "pure and loving attachment and devotion" to our Lord. Hence, this Divine Leela should be specifically told, in detail, as this Divine Leela will confer highest benefit of pure and loving devotion to our Lord.]

॥ श्रीराजोवाच ॥

येनयेनावतारेण भगवान् हरिरीश्वरः।

करोति कर्णरस्यानि चरितानि च नः प्रभो ॥१॥

VERSE 1 Meaning: "King Parikshit said, "Oh Lord! Our Lord Shri Hari's, who is the Supreme God (Īshwara and Bhagawān) various Divine Leelas performed during His several incarnations, all of these Divine Leelas, are very sweet to hear, through our ears - as they are full of Rasa or Relish."

श्रीसुबोधिनी : आदौ सर्वमेव चरित्रं भगवतः सर्वोत्तममित्याह.

येनयेन मत्स्यकूर्मादिमध्ये यानि यानि चरितानि करोति तानि नः कर्णरस्यानीत्सिम्बन्धः. कृष्णावतारचरित्र एव कस्यचित् प्रीतिपक्षे तद्गतो भेदो द्वेषापरपर्यायः सिध्येदिति तन्निवृत्त्यर्थमेतद् वक्तव्यं येनैवावतारेण करोतीति. अवतारपरत्वे लौकिकबुद्धिर्भगवति भविष्यतीति तत्रानादरश्च वक्तव्यः, तदाह वीप्सया. वस्तुतस्तु भगवान् करोति. कृतौ प्रयोजनं हरिरिति. तथाविर्भाव उपपत्तिरीश्वर इति. इदानीन्तनानामस्माकं तथाभाग्याभावाद् दर्शनाभावेऽपि भवदादिप्रसादात् कर्णरस्यानि भवन्ति. लोक उपनिबन्धनाभावशङ्कापि नास्तीत्याह चरितानीति. उपनिबद्धं कृत्यं चरित्रं, चकारात् महतां मुखादकस्मादप्युक्तम्. न इति श्रोतॄणां सर्वेषाम्. प्रभो इतिसम्बोधनमन्तः-करणज्ञानार्थमन्यथाकथने दण्डकरणे सामर्थ्यार्थं च ॥१॥

SRI SUBODHINI: King Parikshit, had at the first instance itself, told that, all the Divine Leelas of our Lord

are supremely beautiful and best. Whatever Divine Leelas our Lord enacts, all of them are equally sweet for the ears of the Devotees and they confer Relish or Rasa (Ānandam). Hence our Lord's Divine Leelas and Bliss are related to each other. If someone does not want to listen to the various Divine Leelas of our Lord, enacted by Him, during His incarnations as Shri Krishna, then we should conclude that this is caused by a divided intellect, which can be also termed as bordering on "hatred", although there is no cause or reason for hatred or a concocted intellect, after hearing or knowing about the various manifestations of our Lord. It is possible to construe, from the words used in this verse viz. "Through whichever incarnations" that all the Divine Leelas were enacted by the 'incarnations' only and not by our Beloved Lord. Shri Mahāprabhuji, with a view to prevent this "worldly" attitude, to our Lord's manifestation, says that, "in reality, only our Lord does every one of the Divine Leelas". In other words, the "manifestaion" belongs to our Lord only and is taken by Him. Why does our Lord, manifest Himself in this manner and enact His various Divine Leelas? This is very beautifully, explained by Shri Mahāprabhuji, by referring to the mentioning of the Holy Name of our Lord as "HARI" by Shri Sukadeva - that our Lord "HARI" always mitigates the pain and sorrow of His Devotees. Hence, with a view to mitigate the pain and sorrow of His suffering devotees, our Lord manifests Himself from time to time. Shri Sukadeva has also mentioned the word "Īshwara" - Shri Mahāprabhuji explains that this word means that, as our Lord is all-powerful and capable of everything, He is capable of manifesting Himself in any form which He desires to take. "At this moment, we are not lucky to have our Lord's manifestation and His Vision - but, even then, due to the

grace of Mahātmās (great and noble souls) like you, Oh Sukadeva! We are able to listen to our Lord, through our ears". The Divine Leelas of our Lord have been written down also in various forms of literature and this is referred to, in this verse, as "Divine stories" (CHARITĀNI) and we should consider and respect them, as explaining the various Divine Leelas of our Lord only. The word "And" (cha) used in this verse, denotes also, to the divine Leelas of our Lord which noble and devout Mahātmās, say, sometimes, accidentally, hearing of which confers great bliss and joy to us. In this verse, king Parīkshit has called Shri Sukadeva as "Oh Lord" (HEY PRABHŌ) - to denote that Shri Sukadeva was a wise and capable Seer and Devotee of our Lord and is also aware of the inner mind and attitude of the king and also of others. "If there is any blemish or defect in me, Oh Lord! or I am telling something wrongly, then, you can give me punishment also."

If someone hears the Divine Leelas of our Lord, through proper understanding of it's inner-attitude/meaning/purport (BHĀVA) then, hearing this with great love, these Divine Leelas will confer, in the heart of these sincere Devotees, all the Divine qualities and attributes. Even if these divine Leelas are heard, without having the right devotional attitude or clear understanding of their purport/message, these Divine Leelas through their own efficacy, will destroy all the blemish and defects of the hearers and blesses them, with the Divine attributes in their heart. A question, about such meritorious Divine Leelas of our Lord, is being asked in the next verse.

यच्छृण्वतोपैत्यरतिवितृष्णा सत्त्वं च शुध्यत्यचिरेण पुंसः।
भक्तिर्हरौ तत्पुरुषे च सख्यं तदेव हारं वद मन्यसे चेत् ॥२॥

VERSE 2 Meaning: "The blemish and defect of (1) Not having love and attachment to the listening of the Divine Leelas of our Lord. (2) Having morbid desire and attachment to this world, caused by "Ego" and "Meum" (MAMATA) - these two defects/blemish, get destroyed, on hearing the Divine Leelas of our Lord. Their inner-mind also becomes pure and sacred. Unalloyed Devotion to our Lord and loving friendship with His Devotees takes place. "Please explain to me our Lord's Divine Leelas- those which you consider as beautiful and enchanting to one's mind. Please also explain to me our Lord's Divine Leelas, which you choose to be appropriate (for a person like me - about to die after 7 days) in such an enchanting way, that my mind gets lovingly attached to them."

श्रीसुबोधिनी : यद्यपि साभिप्राये ज्ञाते सर्वमेव चरित्रमेतादृशगुणजनकं भवति तथाप्यापाततोपि यच्चरित्रं सर्वदोषनिवृत्तिपूर्वकं सर्वगुणदायकं भवति तद् वक्तव्यमित्याह यच्छृण्वत इति.

यच्चरित्रं शृण्वतः पुरुषस्य भगवच्चरित्रविषयिणी चारतिः सापैति; माहात्म्ये स्वोपकारे च ज्ञाते तथात्वम्. विशेषेण संसारविषयिणी तृष्णा चापैति संसारस्य बाधकत्वे ज्ञाते. गुणदोषाभावारूपावेतौ साधारणौ दोषाभावरूपौ वा. गुणानाह सत्त्वं च शुध्यति. अचिरेण शीघ्रमेव पुंसः स्वतन्त्रस्य सत्त्वमन्तःकरणं शुध्यति. कामक्रोधादिवासनारहितं भवति. ज्ञानात्मनः संसारातीतचरित्रे श्रुते, यथा भगवतो मुखारविन्दे त्रैलोक्यवर्णनम्. किञ्च भक्तिर्हरौ यथोलूखलबन्धने, तत्पुरुषे भगवत्सेवके सख्यं यथा यमलार्जुनभञ्जने, चकारात् तत्सेवकसेवकेषु तदेव हारं मनोहारि यथा भवति तथा वदेति प्रार्थना. चेद् मन्यस इति, तादृशं फलमस्य सिध्यत्विति यदि तव कृपा, यथाधिकारेण बोधने मनोहारि भवति. एवं पञ्चविधं चरित्रं पृष्टं, तद् वक्ष्यति क्रमेण तृणावर्तवधादि. आश्चर्यरूपस्तृणावर्तवध इत्यरतिर्गच्छति, तृष्णा च संसारेण गच्छति, भगवति सर्वसत्त्वात्. अन्तःकरणं देहेन्द्रियादिकमपि शुध्यति भगवतो नामधैर्यादिश्रवणेन. उलूखलबन्धने भक्तिर्यमलार्जुनभङ्गे सख्यमिति॥२॥

SRI SUBODHINI: Even if someone does not have love to hear our Lord's Divine Leelas, if he were to listen to our Lord's Divine Leelas, he is bound to develop love to hear our Lord's Divine Leelas. By listening to the Divine Leelas of our Lord, the Devotee gets two types of clear-cut understanding. (1) The glory of our Lord. (2) The bounty, help and blessings, which the Lord has showered on oneself. These two types of understanding, leads one to develop pure love for listening to our Lord's Divine Leelas. The "Arati" (lack of love) to listening to the Divine Leelas of our Lord, gets destroyed. He comes to appreciate, that this worldly life is essentially full of suffering and this "worldly attitude and attachment" prevent one from getting pure love and devotion to our Lord. Through this knowledge, the worldly person loses his attachment to the "endless thirst for desire- fulfillment" in a special manner. Thus, both the blemish/defect as explained earlier get destroyed. In other words, on listening to the Divine Leelas of our Lord, the blemish of "lack of love to listen to the Divine Leelas of our Lord" gets destroyed and the devotee gets "love" to hear more and more about the Divine Leelas of our Lord. In this way, the "hearing" destroyed the blemish of "lack of love" and develop "love" to our Lord. In other words, "lack of love" and "attachment to worldly desire" - both of these were the blemish and defects. On hearing the Divine Leelas of our Lord, both these defects were destroyed. The various Divine qualities, which arise in one's heart, on hearing our Lord's Divine Leelas are being explained. Very soon, the hearer's mind gets purified. In other words, blemish and defects like desire, anger and others, are removed from the inner-mind.

Now the effect and result of hearing the supernatural Divine Leelas of our Lord, who is the supreme Paramātmā (symbol of spiritual wisdom) are being explained. The explanation of seeing all the three worlds, in the mouth of our Lord - on hearing this Divine Leela (i.e. the Lord opening His mouth, while yawning), the inner-mind gets purified of anger, desire and other defects. By listening to the Divine Leelas of our Lord, being bound with the mortar, one gets pure and total Devotion to our Lord. Through listening to the Divine Leela of our Lord, uprooting the two trees (Yamala, Arjuna - celestial gods in the form of two trees), as part of His Divine Leela, one gets the friendship with the devotees of our Lord. Shri Mahāprabhuji explaining the inner-meaning of the word "cha" (and) used by Shri Sukadeva, has stated that, the hearers of our Lord's Divine Leelas, will also get the benefit of friendship and an attitude of service, to the servants and others connected with the Devotees of our Lord. King Parīkshit, is requesting in a prayerful attitude, that Shri Sukadeva, if he considers it as appropriate, may explain the Divine Leelas of our Lord, in an attractive and enchanting way (i.e. that which captivates the mind). On listening to the Divine Leelas of our Lord, from Shri Sukadeva, according to the deserving nature and Devotion of the listeners, there will be spiritual benefits and the Divine Leelas of our Lord, told in a mind-captivating way, will definitely confer the Divine Grace of Bliss or Ānanda. The king asks, in this manner, for the description of the five kinds of Divine Leelas of our Lord. (1) The most wonderful Divine Leela of the killing of Demon Trinavarta - on hearing this Divine Leela of our Lord, he, who does not have love for listening to the Divine Leelas of our Lord, will, on listening to this story, have his

"non-interest" completely destroyed and he will be blessed with the relish and joy (attachment) to the listening of our Lord's Divine Leelas. (2) On hearing about the Divine Leela of our Lord, opening His mouth, while yawning, the worldly desires of the devotee gets destroyed as our Lord is the repository of everything and one attains everything, when He is attained. Hence, there is no necessity to seek the acquisitions of individual/particular material/pleasure as our Lord, has in Him, everything, as He has become everything -this Divine wisdom dawns in the mind of the devotee and He overcomes all his desires, once and for all. (3) On chanting our Lord's Holy names and on listening to His Divine Leela of stealing butter etc., a devotee's inner-mind, body and all the senses get purified. (4) On listening to the Divine Leela of our Lord's being bound with the mortar, one gets pure Devotion to our Lord. (5) On listening to our Lord's breaking open the two trees of Yamala and Arjuna, a devotee gets friendship with the Devotees of our Lord. King Parīkshit is now requesting Shri Sukadeva, in the next verse, to tell him about an ordinary (i.e. human) Leela of our Lord, which He did first, before the description is given on the Five Leelas asked for.

अथान्यदपि कृष्णस्य तोकचरितमद्भुतम्।

मानुषं लोकमासाद्य तज्जातिमनुरुन्धतः ॥३॥

VERSE 3 Meaning: "In the beginning, if our Lord has enacted any other wonderful Divine Leela, please tell me about the same - as part of His childhood Leela, done in the human way, after being born as a human child."

श्रीसुबोधिनी : एतत्पञ्चविधात् पूर्वमपरमेकं कृष्णासक्तिजनकं साधारण्येन वक्तव्यमित्याहाथान्यदपीति.

अथेति भिन्नप्रक्रमे, आदावेव वक्तव्यम्, अनन्तरं शीघ्रमेव वक्तव्यम्. अन्यदपि यथा बाल्ये पूतनावधः तथा(न्यद!)पि बाल्ये यच्चरित्रं, कृष्णस्येति अवतारान्तरबाल्यचरित्रव्युदासः. बाल्ये चरित्रसम्भवार्थं वा भगवतो नाम. तोकाचरितं तोकेनाचरितं, तोक उत्थानासमर्थः. तदप्यद्भुतमलौकिकं, लोके हेतुकल्पनारहितं, तत्रापि लौकिकभावेन कृतमित्याह मानुषं लोकमासाद्येति, मनुष्यलोकं भूमिं मानुषभावं चासाद्य स्वीकृत्य. तज्जातिं शिशोर्जातिलीलामनुरुन्धतो जातिलीलामनतिक्रम्य; यथा गोपालशिशोः. तादृशं पूतनावधतुल्यमेकं वक्तव्यमिति प्रार्थना ॥३॥

SRI SUBODHINI: Explaining the meaning of the word "Now" (ATHA), Shri Sukadeva, was asked by king Parikshit, to quickly tell him about this question's answer, before going in detail, answering the Five questions asked earlier, as this question is different from them. The answer for the 5 questions may be given later. The word "different" (ANYAT) denotes, that this question is different from the 5 questions asked earlier. Shri Mahāprabhuji clarifying this further, says that the king, through this different question, had requested Shri Sukadeva to tell him, if there was any other Divine Leela enacted by our Lord, similar to the death of Pūtana, in Vraja? In other words, the king was not asking for the Divine Leelas of our Lord, during His other incarnations. To bring out the capacity of our Lord to enact extraordinary and wonderful Divine Leelas, even when He was a child, in the verse, our Lord's name has been given as "Shri Krishna". Bringing out our Lord's extraordinary and Divine Potency and capacity, it is said, that our Lord Shri Krishna enacted all these mind-captivating Divine Leelas, when he was so small and tender and could not even get up! All the more it is wonderful, causing surprise and astonishment, as these extraordinary Divine Leelas cannot even be imagined as

possible for a very small child such as our Lord was at that time! Now, it is most wonderful, more extraordinary than anything else, that our Lord took a human form and akin to the children of His age, whilst playing like anyone else, He enacted these Divine Leelas. The prayer now made to Shri Sukadeva is to tell another similar story such as the destruction of Pūtana.

Shri Sukadeva, understanding the purport of king Parīkshit's question, answers, with the Divine Leela of our Lord, smashing the cart, through the 14 verses, now being dealt with. 14 verses are used with a view to explain that this Divine Leela will make the 10 senses and the 4 parts of the inner-mind viz. (1) Mind (2) Intellect (3) Inner-mind or recorded memory and (4) Ego, very happy. In other words, listening to this Divine Leela will lead to the rise of pure Devotion to our Lord, in the 10 senses and the four parts of the inner-mind.

॥ श्री शुक उवाच ॥

कदाचिदौत्थानिककौतुकाप्लवे जन्मर्क्षयोगे समवेतयोषिताम्।
वादित्रगीतद्विजमन्त्रवाचकैश्चकार सूनोरभिषेचनं सती ॥४॥

VERSE 4 Meaning: "Shri Sukadeva said, "At one time, when the day was the day of the star, in which our Lord was born (Rōhini star), on that day, as Four months were over, after the birth of our Lord, the Samskāra (purification ceremony) of "taking out the child for the first time" for our Lord was done. Mother Yāsōdha, began to sing songs, along with other ladies, who had come to participate in this ceremony, who also played various musical instruments. The Lord was given a ceremonial bath, while the Brāhmins chanted auspicious verses for the welfare of our Lord."

श्रीसुबोधिनी : शुक्स्तादृशमेव शकटभङ्गलक्षणं चरित्रमाह
कदाचिदितिचतुर्दशभिः सर्वेन्द्रियाणामन्तःकरणस्य च प्रीतिजनकम्,
आदावुत्सवमाह कदाचिदिति.

औत्थानिकं कर्म निष्क्रमणात्मकं "चतुर्थे मासि निष्क्रम" इति.
तस्मिन्नेव दिवसे रोहिणीनक्षत्रम्. औत्थानिकं कर्म कृत्वा तत्र कौतुकाविष्टे
चित्ते जात उत्सवेन तत् कर्म कर्तव्यमिति विचिन्त्य तस्मिन् दिवसे जन्मर्क्षस्यापि
योगे सति समवेतानां योषितां सर्वस्त्रीणां मध्ये तूर्यादिवादित्रैर्नानाविधगीतैः
स्त्रीकर्तृकैः पुरुषकर्तृकैश्च द्विजानां ब्राह्मणानां मन्त्रवाचकैः सह सूनोः
पुत्रस्याभिषेचनं कलशस्थापनपूर्वकं ब्राह्मणैः क्रियमाणं मन्त्रवत्प्रोक्षणरूपं
चकार. मङ्गलस्नानादिकं तु पूर्वमेव कृतमस्ति, प्रोक्षणसंस्कारेभ्युदयो भवति.
यतः सा सती पतिव्रता, पत्युस्तथेच्छेति. अन्यत्रोत्सवकरणाभावार्थं वा ॥४॥

SRI SUBODHINI: The "taking the child out" ceremony was observed after the completion of Four months, since our Lord was born. The birth star of Rōhini was on this day. Through the performance of this ceremony, one gets enthusiasm, Bliss and joy in one's mind - and hence it was decided to perform this ceremony, in a grand manner with love, as the day was the birth-star of our Lord. Mother Yasōdha began to give a ceremonial bath to our Lord, during which the Gopīs and Gopas began to sing, along with mother Yasodha and all of them played also musical instruments such as Turi and others. The Brāhmins participated, chanting auspicious verses for the welfare of our Lord. The Brāhmins, at first had established the "pots" (kalasa) containing sacred water (purified by Manthras). This sacred water was used to give the ceremonial bath to our Lord. This sacred water was later splashed on to our Lord, as this "splashing of sacred water" was done for the welfare and growth of our Lord. Mother Yasōdha has been referred to as "Sati" (virtuous) in this verse - to denote that mother Yasōdha was very

devoted to her husband (PATIVRATA); In fact Nandagopa had a great desire to do this ceremony in a grand and loving way and mother Yasōdha, understanding the desire of Nandagopa, made all the arrangements for performing this ceremony at her house only, and it was not done in any outside place.

[PRAKĀSH: Shri Purushōttamji explains this ceremony, usually performed, when "the child is taken out for the first time". Firstly the child is given an "auspicious" bath. Then the Lord is worshipped (whosoever is the deity of one's choice). Then, while chanting Vedic manthram, the child is dressed up. Then along with singing and playing of musical instruments, the child is taken either to a temple, or to the bank of the Ganges (if it is nearby) or any other river, or to a beautiful garden or to a relative's place. Then the child is given presents by friends and relatives. After this, the child is brought back to the house and then, through the chanting of "Punyāhavāchan" (purificatory verses), an "Aarati" is performed to the child and the Brāhmīns are also given their due offerings (DAKSHINA).

After explaining, in the fourth verse, the grand ceremony which was celebrated, now, with a view to make our Lord sleep, mother Yasōdha now began to make Him sleep in his bed.

नन्दस्य पत्नी कृतमञ्जनादिकं विप्रैः कृतस्वस्त्ययनं सुपूजितैः।
अन्नाज्यवासःस्त्रगभीष्टधेनुभिः सञ्जातनिद्राक्षमशीशयच्छनैः ॥५॥

VERSE 5 Meaning: "Mother Yasōdha now made our Lord, who was feeling sleepy, sleep gradually, - the Lord who had been given a bath and also blessed by the auspicious chantings of brāhmīns, who were worshipped with the gifts of food, ghee, clothes, garlands of flowers,

cows and all other materials, which they desired or wanted by them"

श्रीसुबोधिनी : एवं महोत्सवमुक्त्वा बालकविस्मरणार्थं बालकस्य पल्यङ्गे स्थापनमाह नन्दस्य पत्नीति.

नन्दस्य पत्नी नन्दकार्यमवश्यं करोति, अन्यथा तदभावे ज्ञातीनां चैनमस्य स्यात्. अतः कृतमज्जनादिकं भगवन्तं सञ्जातनिद्राक्षं शयनं कारितवतीति सम्बन्धः. आदौ स्त्रीणामाकारणं कृत्वा स्नानस्थानमलङ्कृत्य नानाविधगीतैस्तैलेन नानाविधसुगन्धद्रव्यैः स्नानं कारयित्वाभरणानि परिधाप्य कस्तूरीगोरोचनादितिलकं दत्त्वा धूपादिना चार्द्रतां दूरीकृत्य सर्वाभरणभूषितं विधाय तदनन्तरं **विप्रैः कृतस्वस्त्ययनं** कृतं रक्षाबन्धनादिकं यस्य तादृशं, तेभ्यो ब्राह्मणेभ्यो बहु दत्त्वा सन्तुष्टानामाशिषं गृहीत्वा श्रान्ताभिनयने कृते, **सञ्जातनिद्राक्षं** मन्यमाना शयनं कारितवती. अन्नमोदनः **आज्यं** घृतं **स्रङ्** माला **वासो** वस्त्राणि **अभीष्टं** प्रार्थितं **धेनवश्च**, तैः सर्वैरेव पूजिता ब्राह्मणाः. तेषां ब्राह्मणानां ज्ञानशक्तिसङ्कोचार्थं सञ्जातनिद्राक्षता, अन्यथाशिषो न प्रयुञ्जीरन्. **शनैरिति** यथा निद्राभङ्गो न भवति तथा हस्तलाघवेन. ब्राह्मणानां प्रीतिश्रुतुर्विधा भवति- आदौ साज्यभोजनेन, पश्चाद् वस्त्रैः, उभाभ्यां स्वयं पूर्णा भूत्वैहिके यावदपेक्षितं तत् प्रार्थयन्ति, ततो वैदिककर्मसिद्ध्यर्थं धेनवश्च. एवं चतुर्भिः पूजिताः लौकिकख्यापनार्थं मालया च पूजिता अन्तःकरणपूर्वकं स्वस्त्ययनं कुर्वन्ति. तेषां यथा परमार्थसर्वदृष्टिस्तरोहिता भवति तथा सम्यङ् निद्रा ॥५॥

SRI SUBODHINI: Mother Yasōdha, being the wife of Nandagopa, would definitely undertake to do those actions, which are conducive for the spread of fame of Nandagopa and also with a view, not to displease the relatives, who had come to attend this function. With a view to honour and look after the relatives and friends, and with a view to take time out to look after them, mother Yasōdha took bath early, gradually put to sleep, our Lord, who was feeling sleepy - so that our Lord is not

disturbed from enjoying a good sleep. Now a description is given here, for all the various works done by Yasōdha, before putting our Lord to sleep. Firstly, she invited the Gopīs to sing auspicious songs, and received and honoured them, in all ways. She made the place for our Lord's bath very beautiful; the ladies who had been invited, now began to sing and mother Yasōdha gave a ceremonial bath, with oil and other fragrant substances to our Lord. She then dressed up our Lord, with various types of dresses and ornaments, adorned Him with a Tilak of Kasturi and Gōrōchana (fragrant substances), and waved "Dhoopam" to our Lord, so that the wetness in the body of our Lord, is removed. Then, our beautifully-decked Lord was blessed by the Brāhmins, through the chanting of sacred Manthrams and Swastivāchan and they did the "protection" ceremony (RAKSHĀBANDHAN) for our Lord, through chanting of the appropriate verses. Mother Yasodha, now, fed the Brāhmins, with delicious food, mixed with ghee, gave them clothes, through which the Brāhmins, were all pleased in the "worldly way". Now, with a view to fulfill the scriptural requirements of doing the Vedic actions properly, cows were gifted to these Brāhmins, and they were also honoured with garlands of flowers, and due to these actions the fame of both mother Yasōdha and Nandagopa spread far and wide. The Brāhmins, get usually satisfied through four ways. Firstly, delicious and Sātwik food, then dress; After this they are given enough wealth and they are also given the gift of cows, so that the fulfillment of all their Vedic rituals takes place. The Brāhmins, after due satisfaction of their inner-self, being garlanded with flowers, give their blessings. Here also, all these Brāhmins became pleased with these 4 types of worship and the honour bestowed on them. Our

Lord, no sooner all these ceremonies were completed, showed His intention to go to sleep.

Our Shri Mahāprabhuji, brings out the secret of our Lord being "feeling sleepy" (NIDRĀSEELA) - that He took away the power of wisdom, through closing His eyes, of the Brāhmins and these Brahmins, as they lost this spiritual wisdom, now, did not regard our Lord as Divine at all, as they regarded Him, only as the son of mother Yasōdha. That is why they gave profuse blessings to our Lord!

As our Lord began to sleep, everyone's attention was diverted, by our Lord, outside and this is being described in the next verse.

औत्थानिकौत्सुक्यमना मनस्विनी

समागतान् पूजयती व्रजौकसः।

नैवाशृणोद् वै रुदितं सुतस्य

सा रुदन् स्तनार्थी चरणानुदक्षिपत् ॥६॥

VERSE 6 Meaning: "During this "taking out the child - ceremony" Yasōdhāji who was a very proud mother, was deeply engrossed and engaged in receiving and looking after the people of Vraja, who had come to attend this ceremony. Hence, she was not able to listen to the crying of our Lord, as He desired breast-feeding. Our Lord, weeping, raised both His legs."

श्रीसुबोधिनी : एवं कृते प्रसङ्गात् सर्वेषामेव बहिर्मुखता जातेत्याहौत्थानिकौत्सुक्यमना इति.

ब्राह्मणार्थे निमीलने कृते भगवतो ज्ञानशक्तेर्निमीलितत्वान्नैकिकप्राबल्यम्. अथापि प्रपञ्चात् पूर्वाध्यायाभ्यां निरोधस्योक्तत्वान्नात्यन्तं लौकिके यशोदाया बुद्धिः किन्तु भगवत्सम्बन्धिलौकिके, तदाहौत्थानिके कर्मणि शोभार्थं यदौत्सुक्यमुत्सुकता लौकिकाभिनिवेशस्तत्रैव मनो यस्या इति. भगवत्सम्बन्धस्य

गौणत्वात् प्रवाहस्य बलिष्ठत्वाद् भगवदंशमपि परित्यज्य लौकिक-
 सम्भावनार्थमभिमानवती च जातेत्याह **मनस्विनी**ति. एवं बाह्याभ्यन्तरभेदेन
 तस्या बहिर्मुखत्वं जातम्. स्वकार्यमपि कृतवतीत्याह **समागतान् पूजयतीति**,
 ये लौकिकव्यवहारेण सम्यगागतास्तान् पूजयती (पूजयन्ती).
 मालाकुङ्कुमोपहारैर्बालाः पुरुषाः स्त्रियश्च सर्वे पूजिता इति पुल्लिङ्गनिर्देशः. ते
 चेत् सन्तो भवेयुः सर्वथा भगवदीयास्तथापि न दोषः स्यादिति तद्व्यावृत्त्यर्थमाह
व्रजौकस इति, व्रज एव तामस ओकः स्थानं येषामिति तामसभूयिष्ठ एव
 स्थिता न तां पदवीमारोढुमर्हन्ति. भगवांस्तु निरोधार्थमेव समागत इति
 लौकिकप्रकारेणैव प्रपञ्चविस्मरणपूर्वकं स्वासक्तिं करिष्यन् रोदनं कृतवान्
 मदीया अप्येवं बहिर्मुखा जायन्त इति च ज्ञापयितुम्. कल्पान्तरे ज्ञानशक्तिरोभावे
 तस्मिन् शकटे दैत्यः कश्चिदाविष्टः स नेतुं समागत इति तन्निवृत्त्यर्थं रोदनं
 शकटाक्षेपश्चेत्याहुः अत एव ब्रह्माण्डपुराणे “शकटासुरखण्डन” इति भगवन्नाम.
 अत्र तु शकटमात्रं तद्धर्माभिनिवेशो वा, साधारणधर्माणां परित्यागासम्भवात्.
 एवं सर्वभावेन बहिर्मुखत्वे भगवता प्रबोध्यमानापि प्रकारं न गृहीतवतीत्याह
नैवाशृणोदिति, एवकारेण श्रवणसम्भावनापि निवारिता. ननु श्रुत्वैव
 कार्यव्यग्रोपेक्षां कृतवतीति कथं न कल्प्यते तत्राह **वै** निश्चयेन. अन्यथा
 चित्तमर्धमप्यत्रागतं भवेत् तदाधिकरोदनेनापि समागच्छेत्, अतस्तन्निषेध एव.
सुतस्य रुदितं श्रुतं न विलम्बं सम्पादयति. तत्रापि **सा** महता कष्टेन
 प्राप्तपुत्राः. अश्रवणे वा हेतुः, पूर्वोक्तन्यायेन बहिर्मुखेति. तदा भगवान्
 रोदनभात्रेण कार्यासिद्धिं ज्ञात्वा **रुदन्नेव स्तनार्थी** सन् **चरणावूर्ध्वमुदक्षिपत्**,
 यथा बालकाश्चरणावूर्ध्वघर्षणेन प्रसारयन्ति. वाक्यापेक्षया कृतेः प्रबलत्वात्
 तथाकरणम्. अनेन भगवान् मनसैव निरोधं कथं न कृतवानिति परिहृतं,
 केवलक्रियायां क्रियाबुद्धिः स्यात्, शकटभङ्गेऽप्यक्लिष्टकारित्वं न स्यात्, एवं
 कृते त्वानुषङ्गिकं जातमिति न क्लिष्टम्. पूर्वं रोदनं यशोदाया
 बहिर्मुखत्वज्ञापनायान्यथा मनसैव कथं न कुर्यात्? अयं च निरोधः स्वार्थः,
 अन्यथा पञ्चानां परार्थानामग्रे वक्ष्यमाणत्वात् पञ्चपर्वाविद्या तेनैव नाशयत
 इति व्यर्थमेतत् स्यात्. तच्च स्वप्रयोजनं **स्तनार्थित्वं**; स्वार्थमुत्पन्नस्य
 स्वविनियोगावश्यकत्वज्ञापनाय स्तनमेवापेक्षते न तु पानम्. तदग्रे वक्ष्यति
 स्वयमेव “नाहं भक्षितवानि”ति मृत्प्रसङ्गे. अतः पूतनास्तनपानसमये यावन्तो

बालास्तद्भक्षिता अत्र समागतास्तेषामन्नाथमवश्यं स्तनापेक्षा. दुष्टत्वं
पूतनासम्बन्धिक्रोधेनैव नाशितं, तान् स्वसमानत्वेन सम्पादयितुं
स्वभोग्यगोपिकादर्शनदोषाभावार्थं तानेव तासु समारोपयितुं ज्ञानं चोपदेष्टुं
प्रथमं स्वकीयमेव सर्वथा निर्दुष्टं तेभ्यो ददाति. ते च बहवः पीडिता
भवन्ति, अतः स्तनेर्थित्वम्. भक्त्यैव तेषां निस्तारो जात इति ख्यापयितुं
चरणयोर्व्यापार उक्तः. अवतारविषयिणी भक्तिरतिपुष्टेति ज्ञापयितुं द्विवचनम् ॥६॥

SRI SUBODHINI: Our Lord, had, closed His eyes with a view to make the power of spiritual knowledge of the Brāhmins, disappear, so that they will not know that, this small child is indeed the Supreme Lord Himself. Due to this, everyone who had come to attend this ceremony also lost their power of spiritual knowledge. Thus, the "worldly" and "material" factors and reasons became more prominent in comparison to the "Divine" and "spiritual" factors, and everybody's mind, now, got attached to the various activities of this world. Even then, mother Yasōdha's mind was deeply attached to our Lord, arising out of Pure Devotion to Him, due to the enactment of the Divine Leelas by our Lord in the earlier two chapters. Ordinarily mother Yasōdha's mind should not have been attached to the worldly affairs. But mother Yasōdha, now got fully engaged herself, in various "worldly" activities as these were connected with our Lord. She was very proud and enthusiastic, as she knew, that she was doing everything worldly, for the sake of our Lord, as this ceremony was being celebrated for the sake of progress and prosperity of our Lord. Due to this, the works related with our Lord, directly, became supplementary and the various worldly activities attained the pre-dominant place. Shri Sukadeva has called, mother Yasōdha, in this verse, as "mentally proud" (MANASWINI) - to denote that, at this time, she was very much engrossed in

completing her worldly activities, and also "proud" of them - meaning - very committed to the same. However, all the special activities, connected with our Lord were forgotten by everyone. Mother Yasōdha got herself, very busy with enthusiasm, in giving proper reception and attention/service to the guests who had come - children, male and female guests being looked after with sandalpaste, flowers and other offerings. Thus, due to her attachment in attending to the worldly activities, mother Yasōdha's, both inner and outer minds got attached to the things outside viz. material and worldly activities. If the people of Vraja, for whom mother Yasōdha was devoting so much time and enthusiasm, by way of receiving and looking after their needs, were indeed the ideal Devotees or great saints, then, there would have been no blemish attached to her engrossing herself in such outside worldly activities. But these people from Vraja, were Tāmasik by nature, as they were staying in the Tāmasik Vraja and, hence, did not deserve so much of service and attention from mother Yasōdha - to that extent that she forgot our Lord Himself! On seeing mother Yasōdha's "outward worldly" attachments, our Lord, whose sole motive for His incarnation, was to make this entire universe forget all their worldly attachments/desires and give Pure Devotion to our Lord (NIRŌDHA), now decided, that He should make mother Yasōdha, turn Her full attention to Himself only, and that too via the "worldly" method/way! So He began to weep. Shri Mahāprabhuji, explaining the inner meaning of this weeping, says, that the Lord wept in such a manner, that it conveyed the following meaning. "Aha! My beloved Devotees also, have become attached to the outward and worldly ways!" The second reason for His weeping was to make mother Yasōdha and others get attached to Him.

Shri Mahāprabhuji says that this particular Divine Leela of our Lord, had indeed, happened at a different Aeon (YUGA), as during this period, when our Lord had caused, through the closing of His eyes, the disappearance of the power of knowledge, then, a demon, who was present there, entered into this cart, under which our Lord was sleeping. This demon had come to take away our Lord. In that Aeon (YUGA), as our Lord had killed this demon, who had entered into the cart, our Lord's name became "The destroyer of the demon in the cart" (SAKATĀSURA BHANJHAN). Now, at Vraja, the period which was going on, was Sāraswat Yuga or Kalpa and there was no demon, who had entered into this cart. Our Lord, destroyed the attachment of mother Yasōdha and others to the various objects/materials of this world i.e. He caused the destruction of the "demoniac essence" present in the various materials being used in Vraja, as the one who gets attached to a particular matter, is usually unable, in the ordinary sense, to get rid of this attachment. In this manner, mother Yasōdha was now, in every way, attached to the outward nature/materials/activities, even after being "woken" up by our Lord (through His weeping). She did not "wake" up to the call of our Lord, out of her attachment to the external things; neither was she able to understand, our Lord's subtle way of "waking" her up! "It is for waking me up, my beloved child has wept" - this, mother Yasōdha could not understand. It is not that she did not hear the weeping of our Lord, but, due to her attachment to the outwardly activities, she was not in a position to hear the weeping of our Lord at all! Hence Shri Mahāprabhuji has used the word "in this manner"

(YĒVAM). Shri Mahāprabhuji, explaining the word "that is why" (Vai), says that although mother Yasōdha,

heard the sound of weeping of our Lord, due to her intense pre-occupation with her household chores, she might not have given due attention to the weeping of our Lord - No one should get a doubt like this - that in spite of hearing our Lord's weeping, mother Yasōdha did not pay any attention to our Lord. This will be a wrong conclusion. That is why, in the verse, the word "that is why" (Vai) is used to denote, that Mother Yasōdha, was so much intensely engrossed in her works, that she did not hear the sound of weeping of our Lord at all! If she had, indeed, heard this sound, she would have definitely responded, at least, with her half-attention, to our Lord's weeping. In fact, if she had heard this sound and if the Lord had also cried bitterly, then she would have given her entire attention. But mother Yasōdha, did not hear the weeping of our Lord. No one's mother will delay her coming to the help of her child, whatever may be her nature, who is weeping for her help. Mother Yasōdha, had, after much time and difficulty, had given birth to a child, almost in her old age, and she would have only rushed to this child, if she had heard his cry for help. Hence, it can be safely said, that mother Yasōdha did not hear the weeping of our Lord at all, as she had now, got, outworldly interested, due to her attraction to "the demoniac" nature of external/material objects/activities. When our Lord understood, that, mother Yasōdha's attention was not taken away, from her worldly pre-occupation, even after his weeping, He began to swirl His legs very fast, as He decided to convey His message through action and not through words, as His weeping had no effect on her. This action of our Lord, also mitigates the doubt, as to why our Lord did not cause "NIRŌDHA" only through His mind only. If our Lord had shattered the cart through

His legs, without weeping first, the boys and others of Vraja would have thought, that the Lord had to put an enormous amount of effort to shatter the cart. Our Lord, now acted, just like a normal human infant (i.e. with a view to hide His Divinity) swirling the legs, on being approached by his mother, on hearing his weeping. Our Lord Shri Krishna, also, called the mothers, through His act of crying. When they did not come, then He began to swirl His legs. On His swirling His legs, accidentally, the cart got kicked upwards and smashed. The Lord made it appear, as an innocent/natural act, without any pre-planning or intention, so that, the Gopas will realize that the Lord had, indeed, lifted and smashed the cart, without making any special effort! As if the cart got smashed by itself, due to the raising/swirling of the Feet of our Lord! In fact, our Lord, had cried, only with a view to make mother Yasōdha, realize that she was, now, attached to the worldly external things/activities. (instead of to our Lord only). He could have easily made her attention revert to His self through His Mind only i.e. through a thought from Him only. Our Lord, had caused the 'Nirōdha' in the mind of mother Yasōdha, only with a view to fulfil His actions. If it was not so, then He would have enacted His Divine Leelas, which He is going to enact later for removing the Five-fold ignorance of His devotees and for enabling them to get Pure Devotion (NIRŌDHA) to our Lord, now itself. Without enacting all the later Divine Leelas, our Lord, confined Himself to weeping and swirling of His legs only - this itself shows, that our Lord had performed this Divine Leela, which caused Pure Devotion (NIRŌDHA) in the mind of mother Yasōdha, only for the fulfillment of His particular desire and will. That is why Shri Sukadeva, has used the words "desirous

of mother's 'breast' and has not referred to our Lord's desire to drink mother's milk. Why? Shri Mahāprabhuji explains this by saying that the milk from Yasōdha's breasts was intended only for our Lord and to no one else. Hence he desired for the breast of His mother. Now, when our lord was not interested to drink milk, why did he become desirous of mother's breast? Removing this doubt, our Shri Mahāprabhuji, explains that, during His Divine Leela of "eating mud", our Lord, although was seen by everyone, as actually eating "mud", in reality, this "mud" was being consumed by the "boys" who were situated in his inner-self, although, through the mouth of our Lord. In the same way, with a view to mitigate the hunger of the boys stationed inside himself, our Lord expressed his desire to have the breast of Mother Yasōdha. Our Lord had destroyed, all the blemish and defects, belonging to these "boys", situated inside himself, through his getting upset and angry on the demoness Pūtama. Now, with a view, to make all these "boys" also like Himself, to make them get purity of heart and sight, to make them deserve to see the auspicious Gopīs, and to establish them in the Gopīs, and with a view to give them instructions on "Spiritual Wisdom", Our Lord, now feeds these boys, with the milk, which was, in fact, intended for Him only. The "boys" were indeed, very thirsty, and hence our Lord desired to have the feeding himself, so that, these boys can get rid of their thirst and hunger. These "boys" were redeemed through their devotion to our Lord only - to denote this only our Lord had enacted His leela of raising and swirling His legs! This Divine Leela can be performed only during our Lord's manifestation as an incarnation. Our Shri Mahāprabhuji has stated, that the devotion got during an incarnation is the highest form or

devotion, got through the Grace of our Lord, as being "two" (dual) (LĒKH: why? In the non-incarnation state, our Lords' feet are everywhere and countless- Only during an incarnation he enacts the Divine Leela, as "being and looking human" with two feet)

What happened, when our Lord had raised and swirled His legs is being explained, in the next verse.

अधःशयानस्य शिशोरनोल्पकप्रवालमृद्वङ्घ्रिहतंहतं व्यवर्तत।
विध्वस्तनानारसकुप्यभाजनं व्यत्यस्तचक्राक्षविभिन्नकूबरम् ॥७॥

VERSE 7 Meaning: "After this, the cart took a somersault, through the touch of our Lords' feet, which resembled the tender new leaf, red in colour, of a mango tree, although our Lord who was a very small infant was sleeping under the cart. The various vessels and pots, containing several materials, got now broken along with the wheels and other parts of the cart"

श्रीसुबोधिनी : एवं कृते यद् जातं तदाहाधःशयानस्येति.

अधस्तादावलम्बे शकटस्य पृष्ठभागाधः पल्यङ्के शयितो भगवान् छायाथर्मम्. यदि निरोधो नाङ्गीक्रियते तर्हि भवत्कृता छायापि मास्त्विति ज्ञापयितुं शकटाक्षेप इति ज्ञापयत्यधःशयानस्येति. शिशोरित्युत्थानासमर्थस्य. तथाबुद्धिः सम्पादितेति नान्यथाकरणम्. भगवतो भिन्नतया सम्बन्धित्वेन निरूपणं चरणस्यैव माहात्म्यज्ञापनार्थम्. अनः शकटम्. अल्पकप्रवालमृद्वङ्घ्रिहतं सद् व्यवर्तत विपरीततया पतितं, तद्रतानां कार्याणां नाशस्त्वग्रे वक्ष्यते, सकार्यस्यानसो भङ्गो जातः. पूतनायां तु भगवत ओष्ठद्वयसम्बन्धो हस्तद्वयसम्बन्धश्च जात इति तदपेक्षयाधिकमाहात्म्यज्ञापनार्थमल्पसम्बन्धो वक्तव्यः. अत एव विचारक्रमेणैतानि चरित्राणि गृहीतानि, तदुक्तं द्वितीयस्कन्धविवरणे. अत्यन्तमल्पावल्पकौ प्रवालापेक्षयापि मृदू, अल्पको वा प्रवालो नूतनाग्रपत्रमत्यारक्तं तदपेक्षयापि मृदु भगवच्चरणारविन्दं तथैवारक्तमूर्ध्वरिखायुक्तं च. तादृशाङ्घ्रिभ्यामङ्घ्रिणा वा हतमल्पं ताडितं सत् चलनेप्ययोग्यं

विपरीततया पतितम्. मारणसमये चरणस्य महत्त्वं जातं भविष्यतीति-
 शङ्काव्युदासाय प्रवालतुल्यतया वर्णितम्. मृदुत्वमात्रे दृष्टान्तो मा
 भवत्वित्याकृतावपि समानमिति वक्तुमल्पकता निरूपिता. तदपेक्षयापि
 मृदुत्वकथनं शकटादेः प्रत्युत सुखजनकमिति ज्ञापयितुं “पदा शकटोपवृत्त”
 इति विचार एकमेव पदं गृहीतमत्र तु ‘चरणावि’त्युक्तम्. समासे सन्दिग्धत्वात्
 करणतैकस्यैव युक्तेत्यङ्घ्रिणा हतमिति समासः. अतोवस्थासाधनवैपरीत्यं
 कार्ये निरूपितम्. भाराक्रान्तमनो वालयितुं न शक्यमिति ख्यापयितुं
 विशेषणद्वयमाह बाह्याभ्यन्तरभेदेन विध्वंस्तेति, विशेषेण ध्वस्तान्यधः पतितानि
 नानाविधरसयुक्तानि घृतमधुगुडदधिनवनीतादियुक्तानि कुप्यभाजनानि चर्मणा
 निर्मितानि रसस्थापनार्थम्. कुप्यानि तस्मिन् देशे प्रसिद्धानि, अनेन तेषां
 स्थापनमपि भगवतो न सम्मतं, सर्वनिधेर्भगवत एव विद्यमानत्वात्. भाजनपदेन
 तान्येव व्यवहारपात्राणीति ज्ञापितम्. एवं शकटस्थितानां सर्वेषामधःपात उक्तः;
 न हि भगवदुपरि रसान्तरं स्थातुं शक्नोति. अतो भक्तेरल्पांशेनापि ते सर्वे
 निराकृताः. भिन्नरसवान् भगवदुपरि स्थितः स्वरूपतोपि नष्ट इत्याह
 व्यत्यस्तचक्राक्षविभिन्नकूबरमिति— व्यत्यस्ते इतस्ततः पतिते चक्रे, तन्मध्ये
 स्थितोक्षोपि लोहमय इतस्ततः पतितो यस्य, विशेषेण भिन्नं कूबरमग्रिमभागो
 लम्बो यस्य, व्यत्यस्तचक्राक्षं च तद् विभिन्नकूबरं च. संसारकालचक्र
 उभयसङ्ग्रहकश्चाहङ्कारो विशेषेणात्यन्तमस्तं गतो भवति. भक्त्येकदेशेनापि
 क्रियाशक्तेर्महत्त्वात् तथात्वमुचितमेव. कूबरमुच्चस्थानमप्यस्तीति कूबरं तद्
 विशेषेण कालात्मकेन भिन्नं भवत्येव, स्वभावत उच्चा अपि भगवद्विरुद्धधर्मा
 भक्त्यंशेन नश्यन्तीति. अनेन भगवांस्तद्गृहमेव दूरीकृतवानित्युक्तम् ॥७॥

SRI SUBODHINI: Mother Yasōdha, with a view to prevent heat of the sunlight from falling on our Lord, had placed our Lord on a bed, and made him to sleep, under the shadow of the cart. She had then gone away to attend to her works. Our Lord had desired to accept the pure devotion of mother Yasōdha, as our Lord was very dear to her, as her own pampered favorite child. But she was now interested in the external objects and her mind had become "Outwardly". Shri Krishna, by smashing the cart,

wanted mother Yasōdha to realize, that our Lord did not want even her "shadow" if she was only interested in things which are "Outwardly" and material (In other words, Lord desires exclusive and total devotion to Him)

The word "Infant" (SISŌHO) is used, in this verse, to denote our Lord, who was so small, that he didn't have the capacity to get up even a little - but our Lord, who is the cause of everything in this universe, was indeed capable of everything- but now he was enjoying a state, in which, he had no capacity even to get up a little! To say this in this manner, will be a misnomer indeed! Answering this, it is said, that our Lord, who is the real "Doer" of everything and who is omnipotent, could have got up, if He had desired and willed so, to make the cart fall upside down! But our Lord had made all the minds and attitudes of Vraja, in such a way, that everyone, at all times were of the view, that our Lord was only a small human child. Hence, our Lord, with a view to go by the feeling of the people of Vraja, did not act against his present state of being an "Infant" and He did not, thus, get up to smash the cart, violating His status as an "Infant"! He made the cart "upside down" through a touch of His Feet, thus signifying only the relationship of His feet which touched the cart, which was, in any way, different from Himself. Our Lord, now exhibited the glory and greatness of His feet, through the enactment of this Divine Leela.

Shri Sukadeva, explaining the beauty of our Lords' feet has said, that our Lords' feet, was more tender (Alpaka) than the newly formed red coloured leaves of a mango tree (Usually these tender leaves are red in colour and very smooth and soft). His Holy Feet also, exhibited, now, the "Straight line" which he always has in His feet, along with the redness. Either through one of His feet or

both, the cart, which was very heavy, and cannot even be moved a little, was kicked, and it came upside down- this extraordinary feat also proved, that at the time of this "Kick" the Holy Feet of our Lord were really strong and powerful. This destruction of the vessels and pots containing, several items and materials will be described in the second part of this verse. The Glory of this Divine Leela viz. the breaking of the cart is considered, as more significant than our Lords' Glory of killing Pūtana. Why? When our Lord, destroyed Pūtana, He had employed both the hands and lips and with these He had blessed Pūtana, with their touch. But here, the cart was touched by the most tender foot of our Lord, which was not only tender, but also very small. As His foot was tender and small, the cart did not feel any pain, at the time of our Lord's touch, but it felt great happiness. In the 6th verse, our Lord's Holy Feet have been given in the "dual" manner, meaning that, both His feet were involved. In this verse, the words used can mean both "with His two feet" or "through one foot". In the 9th verse, the same "feet" has been used in the singular manner (PADĒNA) - that our Lord had smashed the cart with one foot only. Keeping all these three references in mind, our Shri Mahāprabhuji has stated, that our Lord, although He raised and swirled both His legs, had, indeed, touched the cart only with one foot - and the heavy cart was made upside down only by a slight touch of His one foot. In this Divine Leela of smashing the cart, both the Lord's age (being an infant) and the instrument used (viz. very tender foot, with the colour of the red tender leaf of a mango tree) are considered, as incapable of achieving this stupendous task, as the cart was very heavy, laden with various materials. In fact, none could even move this cart a little. By giving

two distinctive features, the heaviness of this cart, both inside and outside, has been described. (1) Between the two wheels of the cart, was stored, an enormous amount of materials such as ghee, honey, molasses, curd and newly-taken butter stored in bags of leather - all these fell down, when the cart was smashed upside down. Our Lord did not like the storage of such an amount of materials on the cart. Why? "I am, the Lord of every sort of wealth, is present among you now. What is, then, the necessity to gather and store, so many different type of materials, which are impermanent in nature? Secondly, "the Highest Relish (Rasa) which one can experience is Myself and you have all put Me under the cart and have stored all the other materials having impermanent and fleeting Relish (Rasa) on the upper portion of the cart"! Because of this, our Lord caused everything stored on the cart to fall on the ground. Our Shri Mahāprabhuji is saying that, no other relish or Rasa or material can stay over our Lord as superior to Him. (2) The second feature is explained in this way. The outside of the cart was without any Rasa or Relish - but this outside part of the cart was also, now, seen higher than our Lord, covering Him, underneath itself. Hence, our Lord had to destroy this external form of the cart also, by making each of it's parts separate e.g. one wheel fell on one side and the other wheel fell on a different side and everything of this cart was broken and shattered to small bits. Our Shri Mahāprabhuji, explaining the spiritual secret of this Divine Leela of our Lord, says, that, as there were two wheels on the cart, in the same way the cart of life symbolizing the samsara, has two time-honoured wheels viz. Birth and Death, which have been accepted by the ego of one's personality. Only on the destruction of this

ego, the wheel of samsara, in the form of birth and death, will get destroyed. The destruction of ego takes pace through the path of Devotion to our Lord

(BHAKTI) viz. hearing (SRAVAN) about the glory and Divine Leelas of our Lord - like, here, the cart got destroyed through the touch of our Lord's one foot - the feet which is part of our Lord's Grace, considered as of paramount importance in this path of Devotion. It is but appropriate to note, that, even a little of the Devotional love for our Lord and the resultant "Devotional Acts" are capable of mitigating and removing the blemish of ego and other evil propensities in one's mind. The upper portion of the cart was situated up - and even though it was situated on the upper level, as it was against the wishes of our Lord and was stationed over our Lord, it got destroyed through, a part of Pure Devotion to god - i.e. through a mere touch of our Lord. Hence, it is said, that our Lord destroyed the entire "house" of blemish - in the form of this cart. [PRAKĀSH: Through His destroying the cart, our Lord destroyed the very "house" - i.e. the world of ignorance i.e. He destroyed the worldly nature - samsāra - of everyone in Vraja.]

As the "worldly" aspect, was now destroyed, everyone's attention, was now seen coming back to our Lord. But all their attention, at first, went to the upturned and shattered cart and this is explained in the next verse.

दृष्ट्वा यशोदाप्रमुखा व्रजस्त्रिय औत्थानिके कर्मणि याः समागताः।
नन्दादयश्चाद्भुतदर्शनाकुलाः कथं स्वयं वै शकटं विपर्यगात् ॥८॥

VERSE 8 Meaning: "Mother Yasōdha and other women-folk of Vraja, who had gathered in Nanda's house, to celebrate the "taking out the child" ceremony, as also Nandagopa and other Gopas, on seeing this wonderful

sight of the smashed cart, became very anxious and asked; How did the cart get upside down by itself?"

श्रीसुबोधिनी : तदा लौकिकनाशात् तन्नाशद्वारा तत्कर्तरि भगवत्यभिनिविष्टा इति वक्तुं प्रथमतस्सर्वेषां तन्नाशचित्तत्वमाह दृष्ट्वेति.

दूरे पतितमन एव दृष्ट्वा न तु भगवन्तं तत्सम्बन्धं वा. स्त्रीषु यशोदा मुख्या पुरुषेषु नन्दः. गोपिकानां ज्ञानं भविष्यतीति तद्व्यावृत्त्यर्थमाह ब्रजस्त्रिय इति. तथापि "मुख्ये कार्यसम्प्रत्यय" इति न्यायेन गोपिका एव ब्रजस्त्रियो भविष्यन्तीत्याशङ्क्याहौत्थानिके कर्मणि याः समागता इति. यशोदायाः साधारण्ये प्रवेशान्मुख्या अपि साधारण एवाभिनिविष्टा, नन्दादयोप्यौत्थानिकं कर्मेति कृत्वा गृह एव स्थिताः. अन्यतोपि समागता अन्ये चकारेणोक्ताः. स्त्रीणामपेक्षयाद्भुतदर्शनेनाकुला जाताः किं जातं किं भविष्यतीति शकटपाते सर्वे हेतुं विचारयन्तीत्याह कथमिति. स्वयमेव बलीवर्दाद्याघातव्यतिरेकेणैव वै निश्चयेन स्वयमेव शकटं विपर्यगात् विपर्ययं प्राप्तवद् विपरीततया परितश्च भिन्नतया शकलतश्चागाद् कथं तावद्दूरे पतितमित्यर्थः ॥८॥

SRI SUBODHINI: Yasōdha and the other women-folk of Vraja, instead of looking for our Lord, at first saw only the fallen and smashed cart at a distance. Among the Gopīs, mother Yasōdha was prominent and among the Gopas, Nandagopa was. Shri Mahāprabhuji has described the meaning of the word "women-folk of Vraja" (VRAJASTRIYA) at the women-folk who had been invited to attend this function and not to the Gopikas. These "women-folk of Vraja" were not Gopikas. They were the guests of Nandagopa, who had come to participate in the ceremony. Why? The Gopikas would definitely have the inner spiritual knowledge of the Divine Leela of our Lord. Giving the meaning of the word "and" (cha), our Shri Mahāprabhuji has described that, the Gopas, who had come from outside (distant places) also now saw this wonderful incident, and became more anxious than the women-folk. All of them began to ask, "Hey, what has

happened? What will happen now? On seeing the fall and smashing of the cart, they wondered as to how the cart fell by itself? There were no bulls attached to this cart, who can make the cart fall apart. Hence, all the more, they now got utterly surprised, as to how this incident had occurred?

Those people, who never had faith in the "impossible" nature of our Lord's Divine Leelas (i.e. who lack faith in our Lord's capacity to do the "impossible" or do everything), could not believe or have faith in our Lord, even after being told about our Lord's Divine Leela. This is described, in the next verse.

ऊचुरव्यवसितमतीन् गोपान् गोपीश्च बालकाः।

रुदतानेन पादेन क्षिप्तमेतन्न संशयः ॥९॥

VERSE 9 Meaning: The boys who were standing there, at that time, told these Gopas and others, who were busy wondering, as to what had really happened and as to who had smashed the cart, that our Lord Shri Krishna, while weeping, had made the cart fall, through one of His feet. They also told, that there is no necessity to have a doubt on this."

श्रीसुबोधिनी : भगवत्यत्यन्तमसम्भावना तेनान्योक्तेषु निमित्ते तेषां विश्वासो न जात इत्याह द्वाभ्यामूचुरिति.

ननु विपरीतभावनायुक्तेभ्यो न वक्तव्यमिति सिद्धान्तात् कथमुक्तवन्त इत्याशङ्क्याह **बालका** इति, ज्ञानवन्तोपि विवेकरहिताः परस्वभावाधिकारादिकं न विचारितवन्तः. तर्हि कथं ज्ञानवत्त्वमित्याशङ्क्य तेषां श्रोतॄणां विपरीतज्ञानं स्वभावदोषश्च नास्तीत्याह **व्यवसितमतीन् गोपान् गोपीश्चेति**, न व्यवसिता निश्चयं प्राप्ता मतिर्येषाम्. उपायान्वेषणपरा एव न तु विपरीततया किञ्चिन्निश्चितवन्तस्तथा सति न वक्तव्याः स्युः. **गोपा गोप्य** इति स्वभावतो दोषाभावो गोरक्षणधर्मपातिव्रत्यधर्मश्चोक्तः. चकारात् तादृशा एव ब्राह्मणाः.

अन्येपि. उपायान्वेषणेपृष्टेनापि वक्तव्यमित्यनेन बालकेन रुदतैतदनः पादेन क्षिप्तं नास्त्यत्र संशयः न हि दृष्टेनुपपन्नं नाम व्याघातात्, दृष्टानुसारिण्येव कल्पना च कर्तव्याः, अतःसंशयाभाव इति बालाभिप्रायः. रोदनं निमित्तमिति नास्यापि दोषः. कर्तृकरणयोरसम्भावनया नाङ्गीकृतवन्तः ॥९॥

SRI SUBODHINI: Shri Mahaprabhuji explaining the purport of the words "Boys" (BĀLAKAHA), says that we should never make those people listen to the Divine Leelas of our Lord, who entertain, in their minds, a sense of hatred and lack of faith in our Lord. This is the rule and injunction prescribed in the scriptures. Then why was this told? Shri Sukadeva has answered this, by using the word "BĀLAKA" - denoting that these "boys" had the spiritual knowledge about our Lord's Divine Leela, but they lacked the power of discrimination (VIVĒKA) and due to this, they did not have the knowledge about the "deserving" nature of the Gopas and Gopīs. How do we conclude that these "boys" had the knowledge about our Lord's Divine Leela although they lacked the spiritual quality of discrimination (VIVĒKA)? Answering this, Shri Mahāprabhuji explains that the 'boys' did have the understanding that, the Gopas and Gopīs, to whom they were about to inform, about our Lord's action, did not suffer from the blemish of hatred or lack of faith in our Lord. They were only confused as to how the cart could fall and get smashed? They could not decide or decipher as to what had really happened, and they were engaged only in finding out the cause for this event, and no one had any negative thought or lack of faith in our Lord, and if they had this "blemish", they would not have deserved to hear, from the boys, about the Divine Leela of our Lord. There Gopas and Gopīs, by their very nature were sinless and blemish free. The duty of the Gopas was to protect the

cows and others and the duty of the Gopīs, was to look after their husbands and family and being exclusively devoted to their husbands (PATIVRATA). By giving the meaning of the word "and" (cha), it is explained that the noble Brāhmīns were also sinless as they protect Dharma or righteousness. In this manner, many others also do likewise. From this, we have to understand that, these "boys" were indeed, persons of spiritual knowledge, and due to this knowledge only, they decided to tell, the real reason for this event, although they were not asked at all by the people of Vraja. Hence these boys told all of them, that this infant, while weeping, through His foot, threw away the cart, for a considerable distance. "There is no doubt at all on this as we have seen this happening with our own eyes" None should doubt, what is seen with one's eyes, as we are supposed to understand events only on the basis of this seeing through one's eyes. Was our Lord, then, in the minds of these boys, responsible for throwing away this huge cart, with one of His feet? The boys thought, that the cause for falling of the cart, was the weeping of our Lord! Why? The Lord was an infant and His foot was very tender and small. Then how the Lord could have done this? Although, the boys did not approve of this "impossible" nature of this event, (although they saw with their own eyes the throwing away of the cart when the Lord touched the cart with one of His feet), the Gopas and Gopīs also did not get faith or belief on this.

In the next verse, it is said, that the Gopas did not get faith in the words of the boys, as they could not logically connect and conclude that this could have been caused by our Lord, who was only an infant. (i.e. Even what is seen should not be believed, if it goes against logic and reason). Hence, Shri Sukadeva is saying "The Gopas,

now, did not believe although told by the boys" in the next verse.

न ते श्रद्धिरे गोपा बालभाषितमप्युत।

अप्रमेयं बलं तस्य बालकस्य न ते विदुः ॥१०॥

VERSE 10 Meaning: "The Gopas did not believe in the words of these boys, as these Gopas were not aware about the immeasurable power and strength of our Lord, who was in the form of an infant."

श्रीसुबोधिनी : प्रत्यक्षमेतत्; प्रत्यक्षमूलकं च वाक्यं तर्कविरुद्धं नाङ्गीकर्तव्यमिति. तदाह न ते श्रद्धिरे गोपा इति.

गोप्यस्तु मध्यस्था जाताः. त इति बहिर्मुखाः. ज्ञानं तु जातं, अत्यन्तासत्यप्यर्थं शब्दाद् ज्ञानोत्पत्तिसम्भवात्, अतो ज्ञातवन्तो न तु श्रद्धिरे, यतो गोपा अलौकिकज्ञानरहिताः. हेत्वन्तरमप्याह बालभाषितमप्युतेति, बाला भ्रमाददृष्टमपि वदन्ति, भूतादिना तथा कृते क्षिप्तोपि पादन्यथासिद्धः करणत्वेन ज्ञात इति. बालास्तु भगवत्परा भगवत्सामर्थ्यं भूताद्यभावं च दृष्टवन्तः. अन्यैस्तु तद्दर्शनाभावात् स्वप्रतीतिसिद्धमेवाङ्गीक्रियत इति. अश्रद्धायां हेतुमाहाप्रमेयमिति, बालकस्य बलं न ते विदुः. यद्यपि बलं न प्रत्यक्षं तथापि कार्यणानुमीयते, स्वस्मिन् कार्यकरणभावस्य प्रत्यक्षसिद्धत्वात्. यद्ययं बलिष्ठः स्यात् स्वयमप्यन्तत उत्तिष्ठेत् कार्यान्तरं वा कुर्याद् रोदनं च न कुर्यात्, अतो नैयाय(यि)कवदिदानीन्तनमीमांसकवद् वा भ्रान्ता बलं न विदुरित्यर्थः. तत्र हेतुरप्रमेयमिति, न तेषां दोषो नापि तर्कस्य किन्तु तस्य बालकस्य बलमेवाप्रमेयं प्रमातुमयोग्यं "मलौकिकास्तु ये भावा न तांस्तर्केण योजयेद"ति तु न तेषां बुद्धिः. अलौकिकत्वनिश्चयाभावात् सन्देहस्त्वनेन जातः. जिज्ञासोत्पादिका तु पूतना, वसुदेववाक्यपूतने च सन्देहोत्पादिके. यद्यपि बालका अलौकिकं जानन्तीत्यपि न जानन्ति तथापि मुख्येनैव चरितार्थत्वादेकमेवोक्तम् ॥१०॥

SRI SUBODHINI: The Gopas did not believe the words of these boys. Shri Mahāprabhuji, referring to the use of the word "They" (THE) in this verse, says, that the

Gopas were interested in the outwardly matters (i.e. attached to the worldly activities/desires). On hearing the words from these boys, the Gopas understood that this "infant" (our Lord) had made this cart fly away to a great distance, through the touch of His feet, and that is why this cart was being seen fully dismembered. Many people came to believe even untruthful things, on hearing about them. But now, this event and the boys saying about the event, were both, truthful. They came to know of this event. But they did not believe it to be so, as they could never believe in such an incredible event of an infant boy throwing away a huge cart with his feet! They had the blemish of attributing the "impossible" attitude to our Lord i.e. they never believed that our Lord can do everything. Why? The Gopas did not have the spiritual wisdom, which is Divine in nature and they also thought, that this child was an infant only, and the boys who told them, about this "near impossible" event were also small boys and might have told just about this, although they might not have seen such an event at all! Most probably, the Gopas now thought, that this cart would have been made to fall by some manes, ghouls or ghosts and, without understanding this, the boys might have, construed, that the cart was thrown away, by the feet of our Lord only. Our Shri Mahāprabhuji is telling that the Gopas thought in this manner, because, they never comprehended the "real" nature of the boys, who told them about the Divine Leela of our Lord. These "boys" were very devoted to our Lord and had witnessed the Glory and Power of our Lord and also the absence of all these ghosts, manes, ghouls etc. in the enactment of this Divine Leela of our Lord. In fact others, such as the Gopas, as they did not actually witness our Lord's action of throwing

away the cart, concluded that, what they have not seen (but only heard from these "boys") will not be true, and they accepted the events only as they saw. Why did this "non-interest" occur to these Gopas? Shri Sukadeva has replied, that our Lord's Power was immeasurable (which an ordinary soul, attached to its "Jivabhāva" (being a body) can never understand). Although "Power" as such can never be seen through one's eyes, one can always surmise about it, through having the experience of seeing such an expression of power, in an action/event. One can easily appreciate the reason and the result of any event on seeing such an expression of power - through logic, experience and reasoning. If this 'infant' was so powerful, then He could have got up by Himself and could have done also all the other things (which happened later). He need not have first cried only. Reasoning and thinking in this way, these Gopas, like the followers of the philosophical systems of logic and rituals, got confused and could never understand or appreciate the omnipotency of our Lord, which is immeasurable. An ordinary soul, deeply attached to this world, is denied the blessings of understanding this omnipotency of our Lord. Now we cannot blame the Gopas nor the logic and reasoning of their minds, which made them think in this manner. But our Lord's Power is immeasurable and He is omnipotent. That is why, it is stipulated in the scriptures, that "logic and reason should not be used to decide on the crucial issues of divine and supernatural spiritual nature." Now, the Gopas did not have the necessary intellectual capacity to understand this scriptural stipulation. This "infant" is an supernatural child and His Divine Leelas are also "supernatural" (ALOUKIK). As these Gopas did not have this determined faith or understanding, they now, doubted the

words of the boys. After witnessing the death of Pūtana, they got, at least, the eagerness to understand about this Divine Leela of our Lord. (Was the cart made to fall by this "infant" ? they got the desire to know this). Moreover Vasudeva had also told them, that, Gōkulam will be witnessing a lot of dangerous events. Through all these thoughts, they got into two types of anxieties or worry and also they did not understand that these "boys" had understood the "supernatural" nature of our Lord. Hence, Shri Sukadeva has told in this verse that the Gopas did not believe in the words of these boys.

After this, mother Yasōdha, got busied herself in her worldly and household activities, without ever bothering to understand or appreciate the event which had happened at that time. In the next 7 verses, this is explained.

रुदन्तं सुतमादाय यशोदा ग्रहशङ्किता।

कृतस्वस्त्ययनं विप्रैः सूक्तैः स्तनमपाययत् ॥११॥

VERSE 11 Meaning: "My beloved, Shri Krishna is crying due to the evil influence of an evil planet" - Mother Yasōdha, having this doubtful heart, now took into her arms, our Lord, who was still crying, got our Lord protected with the auspicious chantings and other manthras through wise Brāhmins for peace for the boy. Through this, having got satisfied that all the "evil effects" of her child have been mitigated, mother Yasōdha now breast-fed our Lord."

श्रीसुबोधिनी : ततोत्यन्तमविचार्य लौकिक एव प्रवृत्त इत्याह रुदन्तमित्यादिसप्तभिः.

चतुष्टयमत्र कर्तव्यमुत्पातोयमिति रोदनप्रतीकारो, ग्रहकृतोपद्रवस्य बालकानिष्टस्य निवृत्तिः, शकटस्थापनं, शकटसम्बन्धुत्पातपरिहारश्च. वस्तुस्तु द्वयमेव कर्तव्यं रोदनप्रतीकारः शकटस्थापनं च. तथा सति लौकिकबुद्धिर्दृढा

भविष्यतीति तन्निवृत्त्यर्थं भगवदिच्छयोत्पन्नभ्रमस्य वर्णनं भगवच्चरित्रत्वाय. तत्रादौ भगवद्विषयकं द्वयमाह तेषामज्ञानस्थापनार्थं— भग्नेपि शकटे रोदनं, ग्रहसम्भावनायामपि सुतत्वाद् ग्रहणम्. यशोदेति लौकिकबुद्धिनिपुणेति ग्रहशङ्कासम्भावना कश्चिद् बालग्रहादिस्तत्र प्रविष्टो रोदनं कारयतीति सम्भावना. अतः शीघ्रं स्तनं न दत्तवती किन्त्वभिज्ञैर्बाह्यणैः कृतं स्वस्त्ययनं यस्य रक्षाबन्धनाभिमन्त्रादिकं स्वस्त्ययनं सुष्ठूक्तं येषां वचनं प्रमाणमतस्ते रक्षां कृत्वा तद्गतदोषादर्शनात् सुष्ठूक्तवन्तः, ततः स्तनमपाययत् ॥११॥

SRI SUBODHINI: Mother Yasōdha, now got busied herself in performing her worldly duties in four ways. (1) As our Lord's "crying" was (she thought so) also a "danger" and hence, she has to do something to counter this "danger" (i.e. "I have to see that our Lord's crying is stopped"). (2) If there are any "evil influences" created by the "evil planets" - then "I should do something to mitigate this". (3) I have to keep the repaired cart in it's proper place. (4) Remove, in the future, any possible danger related to this cart.

In reality, she needed to do only two things viz. (1) Make the Lord stop from crying and (2) establish the cart like before.

By attending to the above, four works, her "worldly attached intellect" will become more determined and powerful. To eradicate/eliminate this "worldly attachment of the intellect" the Lord enacted two different Divine Leelas connected with Him. Our Lord desired that mother Yasōdha should be kept only at the level of this "spiritual ignorance" i.e. He wanted her to think of Him, only as an innocent child, fully dependent on her. (Let her never think that our Lord had indeed thrown away the cart by Himself). Hence, our Lord, continued to cry, even after the cart was fully smashed. As children can weep, due to

the bad influence of evil planets, Yasōdha, now thinking in this manner, lifted her child to herself - like any other ordinary human mother, will do. Shri Mahāprabhuji, referring to the use of the word "Yasōdha" by name, in this verse, explains that, mother Yasōdha was, indeed a very efficient person in "worldly activities" and hence she got the doubt about the bad influence of an evil planet on her son. She, now thought that "some evil planet has entered into my child". It is this evil spirit (which usually catches hold of small children) "which has made my boy cry". Due to this, she did not breast-feed him quickly. She busied herself, in the first instance, to remove the evil influence, if any, caused by the evil planets, through the Blessings of wise Brāhmins by way of Rakshābandhan, chanting for welfare of this boy and other auspicious rituals. Then, on seeing that there was no evil influence any more, she breast-fed our Lord.

In the 11th verse, a task connected with our Lord, was referred to. Now in 6 verses, two tasks, in connection with this "cart episode" will be dealt with. Through the six Divine qualities of our Lord, all the blemish and evil influences, will be removed.

पूर्ववत् स्थापितं गोपैर्बलिभिः सपरिच्छदम्।

विप्रा हुत्वार्ययाञ्चक्रुर्दध्यक्षतुकुशाम्बुभिः ॥१२॥

VERSE 12 Meaning: "Strong Gopas, now engaged themselves in repairing the cart with proper instruments, and got the cart restored to it's former state. The Brāhmins now worshipped this cart, with curd, sacred rice, kusa grass and holy water, after performing fire-worship (Havan)."

श्रीसुबोधिनी : एवं भगवति द्वयमुक्त्वा शकटे द्वयमाह षड्भिर्भगवदुगैरेवानिष्टनिवृत्तेः पूर्ववदिति.

यथा तस्यानसः संस्थानं पूर्वमासीद् यथा वा कुप्यस्थितिस्तदाह पूर्ववदेव गोपैः स्थापितमिति. बलिभिरिति तस्य महत्त्वमुक्तम्. परिच्छदादिसहितं तस्य परितो भागा एव परिच्छदाः. अथवा पूजार्थं परिच्छदं वा सम्पादिवन्तः. तादृशं शकटमेव शकटाधिष्ठात्रीं देवतां तत्रावाह्य विप्रास्तदभिज्ञाः विशेषेण रिक्तपूरणसमर्थाः प्रथमतो निष्ठनिवृत्त्यर्थं सामान्यतो होमं कृत्वा ज्येन व्याहृतिभिः सर्वत्र निवृत्ते सामान्यहोमः पश्चात् तच्छकटमर्चयाञ्चक्रुर्दधिभिर्मिश्रिता अक्षतास्तस्य परितः स्थापिताः कुङ्कुमाक्षता इव कुशसहितानि प्रोक्षणजलानि च. ब्राह्मणैः क्रियमाणं समन्त्रकमेव भवति ॥१२॥

SRI SUBODHINI: "Like before" - these words have been used in this verse, to denote that the Gopas repaired this damaged cart and also stored on it all the different materials, which were stored earlier. This was got done through the Gopas, who were not ordinary, but very strong, as the cart was big and of heavy weight and it was not possible for the ordinary Gopas to complete this task. That is why Shri Sukadeva, has referred to them, in this verse as "strong" (BALIBHIHI). Not only one part of the cart was attended to, but the entire cart was repaired and lifted up and hence it had become very heavy. This is referred to by Shri Sukadeva, in this verse, with the words "with all the instrument and facilities". Our Shri Mahāprabhuji has given another meaning for these words used in this verse. He says that perhaps, Shri Sukadeva meant, that all the Gopas and Gopis had, brought with them various materials which will be used in the worship. On this huge cart, the presiding deity of the cart was invoked by the Brāhmins. The word "learned Brāhmins" (VIPRA) is explained to mean those Brāhmins, who were fully knowledgeable in the performance of various rituals and ceremonies, and who can also mitigate all deficiencies. Hence, very erudite and wise Brahmins were asked

to do this purificatory ceremony. In the first instance, these Brāhmins performed worship of fire, in the ordinary way, with a view to remove all the evil influences and difficulties. Then they did the final Fire sacrifice of "Vyāhriti" through pouring ghee on to the Fire. Then after completing the worship of Fire, they began to worship the cart in the following manner. They applied, sacred rice mixed with curd, on all the four sides of this cart and adorned it with vermilion powder and prepared holy water, for splashing, along with sacred rice and kusa grass. Now chanting the holy verses (Manthrams), the Brāhmins, did the worship of this cart, as all the ceremonies, which are usually performed by the Brāhmins, are done through the chanting of the sacred verses.

In this manner, the blemish and evil influence of "evil planets" on our Lord and the "danger" from the cart were removed, through the above mentioned ceremonies. Both of these were done, as inspired by mother Yasōdha. Nandagopa did the ceremony of conferring "Peace" (SĀNTHI) by making our Lord and the cart, duly established at one place. This is being described in the next 4 verses.

येसूयानृतदम्भेर्ध्याहिंसामानविवर्जिताः।

न तेषां सत्यशीलानामाशिषो विफलाः कृताः ॥१३॥

VERSE 13 Meaning: "Those Brāhmins, who are devoid of Envy, Untruth, Pride, Jealousy, Violence and Ego - their words of Blessings never go in waste, as they are always truthful."

श्रीसुबोधिनी : एवं सामान्यत उभयोः प्रतीकार उक्तः यशोदाप्रेरणयैवैतदुभयं जातं, नन्दस्तु विशेषाकारेण द्वयमेकत्र स्थापयित्वा शान्तिं कृतवानित्याह येसूयानृतेति चतुर्भिः नन्दस्यादौ ब्राह्मणेषु

वैशिष्ट्यबुद्धिस्ततः शकटे समारोप्याभिषेकस्ततः स्वस्तिवाचनादिपूर्वकं होमो दानं च. एवं कृतस्य वैयर्थ्याभावसाधनं च पञ्चमे वक्ष्यति. तत्रादौ ब्राह्मणेषु महत्त्वबुद्धिर्जातेत्याह य इति.

ब्राह्मणे चेदलौकिकी बुद्धिस्तद्वाक्याद् भगवत्यप्यग्रे भविष्यतीति सूचितम्. ब्राह्मणाः स्वभावत उत्तमा अविकृतब्रह्मस्वरूपा, दोषषट्केन तु ते प्राकृता भवन्ति. भगवति तु षड् गुणा अधिकाः. निर्दुष्टे ब्राह्मणो धर्मी भगवांश्चैकस्तुल्यो वा. अतो यथा भगवद्विचारितं सत्यमेव भवति तथा ब्राह्मणोक्तमपि सत्यं भवति, कृतं तु सर्वेषां पूर्वाविरोधि. तत्र ब्राह्मणेषु षड् दोषास्तत्सामर्थ्यप्रतिबन्धकास्तद्रहितास्तु निर्दुष्टास्तान् दोषान् वर्जनार्थं गणयति. कामक्रोधलोभा दोषा अप्यवस्थाविषयभेदेनैव दोषा भवन्तीति ते न गणिताः. तत्कार्यभूता एव सर्वावस्थासु सर्वविषया ये दोषास्ते दोषा इति षड् गण्यन्ते. असूया मुख्यो दोषः, अदुष्टे दोषारोपणात्, अयं बाह्यविषयको दोषः. अनृतं वाचनिको मिथ्याभाषणरूपः. दम्भः परस्य स्वोत्कर्षख्यापकचेष्टादिः. "निमित्ताभावे तु नैमित्तिकाभावः" चेत् तदा दम्भः. ईर्ष्या परगुणानामसहनेन दोषचिन्तनं मानसम्. ततो हिंसा मारणं, तस्मिन्नपि सम्पन्ने मानोभिमानः. एवमेकेनैव त्रिदोषेण प्राणी नष्टो भवति किम्पुनर्द्वयेन? असूयानृते दम्भहिंसे ईर्ष्यामानौ- वाक्कायमनसामेत एव दोषाः. एतद्विवर्जिताश्चेत् तेषामाशिषो न विफलाः कृता भवन्ति, विफलकर्तारस्तु निवृत्ता इति. ननु प्रकृतिसम्बन्धो वर्तत इति कायवाङ्मनोदोषनिवृत्तावापि स्वभावदोषस्य विद्यमानत्वात् कथं निर्दुष्टतेत्याशङ्क्याह सत्यशीलानामिति, सत्यमेव शीलं स्वाभाविको धर्मो येषां; यद् भगवतः सत्यरूपमुक्तं तदेव तेषां स्वभावः सत्यव्रतादिः एतादृशा ब्राह्मणा ब्रह्मविदः. तेषामिति पुनरनुसन्धानं वाक्यसमये दोषाभाववत्त्वज्ञापनार्थम्. ॥१३॥

SRI SUBODHINI: Nandagopa had reverential attitude towards the Holy Brāhmins. This is explained in this verse. In the 14th verse the "anointing" of our Lord, after placing Him on the cart is being explained. In the 15th verse, the act of fire worship done, after blessing the child with the Vedic chanting for His welfare, is described. In

the 16th verse, the giving of various materials in charity is referred to. That all these noble acts will definitely lead to one's welfare (and never go in waste) is referred to in the 17th verse.

In this verse, Nandagopa's reverential and devotional attitude to the Holy Brāhmins is indicated. If one gives supernatural and devotional respect to these Holy Brāhmins, then, through their Holy and sacred words, one is found to get supernatural and devotional respect/intellect in our Lord also. By nature, an ideal Brāhmin is considered as the "best" (UTTAM) and they are blemish-free in their character and conduct. Hence, they are equated to the Supreme Brāhman. But if the same Brāhmins are seen with 6 bad qualities like untruth etc., then they become ordinary persons. In our Lord, we do not see any of the 6 bad qualities or blemish - In fact our Lord has the 6 very glorious Divine qualities in Him. A blemish-free Brāhmin and a righteous Brāhmin are one and the same. In other words a sinless and blemish-free Brāhmin is considered as equal to our Lord. Due to this reason, as every work or task thought of by our Lord, becomes truthful, in the same way, the words of such Holy Brāhmins also become true. Action becomes truthful only, when it is blemishless from the very beginning. [In his Tippani, Shri Gosāinji explains this further. Both the tasks performed by our Lord and a Holy Brāhmin are truthful indeed. But the "task" of a Brahmin, becomes truthful only, when the "work or task" is in accordance with the words of the Brāhmin. If the "task" is different from that of the "task" conveyed through the words, then there is no truth in this type of performance of "tasks". Hence, the truth of the words are only referred to here - as the various ceremonies done by these Brāhmins to

remove the evil influence of various planets were made, in a way, untruthful (unnecessary) as there was no evil influence of any evil planet on our Lord at all.]

There are 6 bad qualities which vitiate a true Brāhmin's power and strength. If these defects do not exist in a Brahmin, then, he is considered as "sinless and blemishless" and no one can stop a Brāhmin from exercising His Power. These 6 bad qualities are now numbered and named, so that they can be eliminated from one's life. Lust, anger and attachment to wealth are considered as "blemish" due to the division of "status" and "the matter" - Hence, there were not counted in these 6 blemishes or defects, as the effect of these non-Divine evil propensities are present at all times/situations and in all materials. Hence, all the above three viz. lust, anger and attachment to wealth, are indeed sins or blemishes. There are expanded into 6 blemishes or defects. The important ones are,

(1) **ASŪYA (Jealousy)**: Attributing blemish and defect even on the virtues and Divine qualities of another. This sin or blemish pertains to external objects. (2) **ANRITA (Untruth)**: Telling untruth - a blemish of the word. (3) **DAMBHA (Pride)**: With a view to show oneself as superior to another, even if there is no reason for the same. Action follow the vain thoughts of "superiority" of oneself. (4) **ĪRSHYA (Envy)**: Unable to hear about other's good qualities and virtues, a person tries to run down the good person by putting efforts to seek any blemish in his character. This is a mental blemish or defect. (3) **HIMSA (Violence)**: Persecuting or killing others. One gets "proud" by doing violent actions. (4) **ABHIMĀN (Ego)**: Ego is a blemish.

In this manner, the three-fold blemish of jealousy, violence and pride, destroy a soul and when these two, three-fold blemish is there (6 in number) the destruction of the soul is certain. 'Jealousy' and 'Untruth' constitute the "pride" of the word (Vāni), violence belongs to the body; Envy and "Ego" constitute the blemish of the mind. If these blemish and defects are not in a Brahmin, then their words of benediction and blessings never go in waste. When, by nature, all these blemish and defects exist in all men, how can we ever hope to get rid of these defects? Answering this, it is said, that the conduct and character of a true Brāhmin is "conduct of truth" (SATYASILĀNĀM) i.e. they practice the virtue of Truth at all times and they are able to overcome all these evil defects due to their attachment to and practice of truth. As our Lord has been described as the symbol of "Truth", the characteristic of a true Brāhmin is being wedded to the vow of Truth. Such Brāhmins are considered as "knowers of Truth or Brahman" - and hence, by their very nature they do not have the blemish referred to as above.

The Brāhmins were so much virtuous, that even if 'dangers' were to occur, through the power of their words, these dangers will be averted. Through understanding in this way, they made our Lord, sit on the cart, and began to do the anointing ceremony, which is described in the next verse.

इति बालकमानीय सामर्ग्यजुरुपाकृतैः।

जलैः पवित्रौषधिभिरभिषिच्य द्विजोत्तमैः ॥१४॥

वाचयित्वा स्वस्त्ययनं नन्दगोपः समाहितः।

हुत्वा चाग्निं द्विजातिभ्यः प्रादादन्नं महागुणम् ॥१५॥

VERSE 14 and 15 Meaning: "Nandagopa, now

brought our Lord from mother Yasōdha and in a disciplined manner, did the anointing ceremony of our Lord, through Holy Brāhmins, pouring water, which was mixed with sacred herbs and purified by the chanting of the Sāma, Rig and Yajur Vedas. Then these Holy Brāhmins chanted the verses of benediction for our Lord's welfare, and did the worship of Fire. After this the Brāhmins were given due honour with delectable food and other materials."

श्रीसुबोधिनी : अत उत्पातेषु सत्स्वपि तेषां वाक्यान्निवृत्ता भविष्यन्तीति ज्ञात्वा बालकं शकटे समारोप्याभिषेकं कारितवानित्याहेतीति.

स्वयं यशोदा हस्ताद् गृहीत्वा तत्र शकटनिकटे समानीय वेदत्रयविद्ब्राह्मणैः सामर्ग्यजुस्त्रिविधैरपि मन्त्रैरुपाकृतैरूप समीप आसमन्तात् कृतैर्मन्त्रैरलौकिकत्वेनोत्पादितजलैः, पवित्रा औषधयो येषु शतावर्यादयस्तादृशैः पवित्रैरनुपहतैर्जलैरभिषिच्य स्नानं कारयित्वा मार्जयित्वा च ॥१४॥

ततो भगवन्तमलङ्कृत्य स्वस्तिपुण्याहवाचनादिकं कारयित्वा स्वयं नन्दगोप उपविश्य स्वयमपि समाहितः सावधानो भूत्वा ब्राह्मणसन्निधाने होमं कृत्वा ब्राह्मणाग्नावपि होमं कृतवांस्तदाह द्विजातिभ्यः प्रादादन्नमिति, महागुणं बहुव्यञ्जनसहितं भोजितवानित्यर्थः ॥१५॥

SRI SUBODHINI: Nandagopa took our Lord from the hands of mother Yasōdha and brought Him, near to the cart. Then, through the chanting of the three Vedas by Holy Brāhmins, the water, which was mixed with sacred herbs, was now purified with the "extraordinary Divine" chanting of the Holy scriptures, and this water, which would confer great benefits, was now used to anoint our Lord. Our Lord was then dressed up with fineries and various ornaments. Then Nandagopa sat there, in a disciplined way, in the immediate presence of the Holy Brāhmins, and did the worship of fire. Afterwards Nandagopa fed these Holy Brāhmins with all types of

delectable food. Clarifying this, our Shri Mahāprabhuji says that, in the same way, Nandagopa did the pouring of the sacred oblations, when he performed the worship of Fire (which was physical and situated outside), he poured the finest of oblations into the fire of the Brāhmins' stomach - i.e. He fed them very well with the most delicious food items.

After that, Nandagopa gave beautiful cows and a lot of money to these Holy Brāhmins. This is described in the following verses.

गावः सर्वगुणोपेता वासःस्रक् रुक्ममालिनीः।

आत्मजाभ्युदयार्थाय प्रादात् ते चान्वयुञ्जत ॥१६॥

विप्रा मन्त्रविदो युक्तास्तैर्याः प्रोक्तास्तथाशिषः।

ता निष्फला भविष्यन्ति न कदाचिदपि स्फुटम् ॥१७॥

VERSES 16 and 17 Meaning: "After completing all the ceremonies, Nandagopa, gave to the Brāhmins, countless cows, which were beautiful, full of milk-giving capacity, healthy, bedecked with cloth, flower and golden garlands, with a prayer for the welfare and prosperity of his son, as his offerings (DAKSHINA). After receiving these, the Holy Brāhmins gave their blessings by chanting benedictory verses. They were all Holy Brāhmins, who knew the inner-secret of these sacred verses (Manthram) and they chanted the blessings, through sacred benedictory scriptural verses, in such a way, that these blessings will never go in waste or become ineffective. This is the truth."

श्रीसुबोधिनी : तदा दक्षिणा गावः सर्वगुणोपेता बहुदोग्ध्रः सुन्दर्यः साध्यश्च. गवामलङ्कारार्थं वासः स्रक्माला रुक्ममया सुवर्णमय्यो मालाश्च; सर्वालङ्करणयुक्त गावो दत्ता इत्यर्थः. प्रयोजनमाहात्मजाभ्युदयार्थायेति,

आत्मजस्य भगवतोभ्युदयोभिवृद्धिः स एव तस्यार्थः प्रयोजनम्, अयमर्थशब्दोर्थान्तरव्युदासार्थः. ते चान्वययुञ्जत अनु पश्चात् प्राप्त्यनन्तर-माशिषोयुञ्जत योजितवन्तः, न केवलमुक्तवन्तः ॥१६॥

ननु कथमेवं ज्ञायते तत्राह विप्रा इति.

प्रथमतो विप्रा विशेषेण पूरका निर्दुष्टस्तदैव तेषां विशेषपूरकत्वं भवति, तत्रापि मन्त्रविद ऋषयस्तत्रापि युक्ताः सत्कर्मकर्तारः. एवं गुणत्रययुक्तैर्या आशिषः प्रोक्तास्ताः कदाचिदपि निष्पफला न भविष्यन्ति, स्फुटं सत्यम्, अतस्तैर्योजनं युक्तमेव ॥१७॥

SRI SUBODHINI: Then, Nandagopa gave to the Holy Brāhmins, cows full of milk, beautiful and harmonious in nature, bedecked with cloth, flowers and garlands of gold, as his offerings. Why did He give these? It was given for the prosperity and growth of his son - our Lord. There was no other motive or result with which Nandagopa had given these, as his offerings, except the welfare of our Lord. Our Shri Mahāprabhuji says that these Holy Brāhmins, not only gave blessings, through their mouth but all these blessings became true in the case of our Lord. How and why? These Holy Brāhmins, who gave the blessings were not ordinary Brāhmins. They were really spiritually wise - or VIPRA - denoting that they could get things/actions done, in a special way, through their Divine capacity i.e. they could achieve the desired results, through their own power of Manthras and powers! Now, they were just not Holy Brāhmins only, but were also Sages and Seers, who knew, the inner meaning and potency of the Divine chants. Over and above these, they were all, also, men of action - i.e. undertaking to do virtuous deeds, which can confer spiritual benefits of everlasting value. In this way, all these Holy Brahmins were "thrice-qualified" and "blessed" - and their words of

blessings and benediction will never go in waste or become ineffective. Hence this is a truthful statement. Thus "Benediction and blessings" were got established and were made certain to happen, in this manner.

श्रीसुबोधिनी : एवमेकं चरित्रं यशोदानन्दयोः भगवत्परतासाधकं निरूप्य पृष्ठानां पञ्चानां मध्ये प्रथमस्योत्तरत्वेनोपाख्यानमारभत एकदेत्यष्टादशभिः।

SRI SUBODHINI: After describing one of the Divine Leelas of our Lord, which would enable both mother Yasōdha and Nandagopa get unalloyed and Total Devotion to our Lord. Shri Sukadeva, in answering one of the 5 questions, asked by the king, now begins to tell, in the next 18 verses, another of the Divine Leelas of our Lord.

एकदा रोहमारूढं लालयन्ती सुतं सती।
गरिमाणं शिशोर्वोढुं न सेहे गिरिकूटवत् ॥१८॥
भूमौ निधाय तं गोपी विस्मिता भारपीडिता।
महापुरुषमादध्यौ जगतामास कर्मसु ॥१९॥

VERSE 18 and 19 Meaning: "At one time, mother Yasōdha began to pamper our Lord who was sitting in her lap. Suddenly our Lord became very heavy equivalent to many mountains, which mother Yasōdha was not able to bear at all.

Utterly surprised, mother Yasōdha, weighed down by this unusual heaviness of our Lord, removed our Lord from her lap and placed Him on the ground. She now began to meditate and pray to the Lord of the universe, and got busied herself in her usual housefold chores."

वाचिकं कायिकं चोक्तं मानसं तूच्यतेधुना।
अन्यथाज्ञानतः सर्वं करोतीति भविष्यति ॥ (१)॥

लौकिकेनापि भावेन यावत् कृष्णैकतानता।

तावन्नूतनकृत्यानि न करोति हरिः स्वयम् ॥ (२)॥

वर्षेण तु परावृत्तिधर्माणां भवतीति हि।

अतो वर्षान्तरे कृत्यं तृणावर्तगतं कृतम् ॥ (३)॥

देहबुद्धिर्भगवति निवृत्ता चेन्निवर्तते।

तत्पराणां देहमतिः सजातीया विशेषतः ॥ (४)॥

पूतनावधमारभ्य कंसो जानाति गोकुले।

हरिरस्ति जगद्वन्द्यो मम हन्तेति सर्वथा ॥ (५)॥

तमानेतुं तृणावर्तं ततः प्रेषितवान् स्वयम्।

त्रयो ह्यत्यन्तबलिनः सर्वकार्यविचक्षणाः ॥ (६)॥

तृणावर्तो बकः केशी तत्राप्याद्यो महान् स्मृतः।

तृणवत् सकलं विश्वमावर्तयति सर्वथा ॥ (७)॥

तृणावर्तस्ततः प्रोक्तस्तमादौ प्राहिणोत् ततः ॥ (७ ½)॥

KĀRIKAS 1 to 7 1/2 Meaning: "During the Divine Leela of destruction of Pūtana, invocation for our Lord's protection was done, through incantations of sacred verses (manthrams) and also, through the physical device of the waving of the tail of the cows etc. Through this, mother Yasōdha's Total Devotion to our Lord, through her words, was fully ensured. During the enactment of the Divine Leela of our Lord, which destroyed the cart, mother Yasōdha's and Nandagopa's total devotion to our Lord, through their bodies, was ensured - through the utterance of benedictory verses (through the wise Brāhmins) for the protection of our Lord. Now, the total Devotion to our Lord through their "mind" is being described - this will be achieved through the destruction of the Demon Trināvarta. Why? During this Leela of our Lord, whatever pain and sorrow was felt for the sake of our Lord, by both

mother Yasōdha and Nandagopa, made them attain Total Devotion to our Lord -as the pain was felt in their heart for the sake of our Lord, and all their thoughts got riveted on to our Lord - for His safety and security. (i.e. there was no concern for their own safety). All these Divine Leelas, our Lord enacted, by Himself, after creating, in their minds, a different kind of knowledge."

[**TIPPANI:** Shri Gosāinji, explaining the meaning of the words "a different kind of knowledge" says that our Lord had hidden the knowledge of His own Divine Reality, from the minds of Yasōdha and others. He gave them, instead, the worldly knowledge, that He was only a human child of theirs'. Due to this, when the destruction of Pūtana took place, Yasōdha and others, protected our Lord, as they would do to any other human child, through the waving of cows' tails etc. During the danger posed by the destruction of the cart, peace and protection for our Lord, was invoked, through the chanting of benedictory verses. If our Lord had not given them this "worldly" and "naturally human" knowledge, about Himself (i.e. the Lord being an ordinary human child only, like other children) then, they would not have undertaken the ceremonies of waving the tail of the cow and chanting of benedictory verses of welfare - for protecting our Lord.]

Due to this, our Lord by giving this "worldly" knowledge, i.e. by hiding His reality, behind an ordinary human facade, made all these Divine Leelas possible, through mother Yasōdha and others. All these Divine Leelas are deemed to be so very wonderful in this world and in the scriptures - as it is impossible to have natural love and attachment in one child, on the part of everyone - i.e. for our Lord - as it is considered to be almost impossible! But, here, the love and attachment, for our Lord, arose, and this was made possible only by our Lord,

and this is His own Divine Leela. Hence, in this Divine Leela, our Lord's wonderful and supernatural nature is revealed.

Contrary to this, if this Divine Leela of our Lord, is not deemed as causing total Devotion to Lord, through the "mind" of mother Yasōdha and others (i.e. by making their "minds" get attached to Him), then everyone will, naturally, understand, that, Nandagopa and Yasōdha were doing all these actions, due to their in-born and natural ignorance only. That, this should not happen - hence our Lord's "becoming very heavy" - indicating His Divine Truth of being everything - is described as His Divine Leela. Our Lord also didn't sit on the lap of His mother, as inspired by time (Kāla) i.e. this incident was not accidental for our Lord, as it happens, in the case of ordinary children.

Our Lord Shri Krishna destroyed the cart, when He was 4 months' old. Demon Trināvarta was destroyed when our Lord was two years old. Up to now (i.e. from 4 months to 2 years) why did our Lord not enact any of His Leelas? To remove this doubt, the second Kārika begins with the words "through an worldly attitude and knowledge".

[LEKH: When one's attachment to our Lord is based on a "worldly" attitude/knowledge, our Lord does not enact any new Divine Leelas (revealing His Divine Reality).]

We have to understand that our Lord, did not enact any other supernatural Divine Leelas, during this period, as mother Yasōdha and others, always regarded our Lord, only as an ordinary human child.

Through the second Kārika, the reason for our Lord enacting His new Divine Leela, in the second year, has

been described. In one year, the body gets renewed and one more cycle of one's life, as a year, gets started, as if the time is coming back, for another beginning. With a view to make people realize that our Lord is not only "the human body" (which He had now taken for the purpose of His incarnation) the reference has been made to His "weight" (GURUTWA).

If the Devotees clearly realize that our Lord is not a "human body" - that he is the everlasting Divine Reality - then, they will loose their ignorance of identifying their spiritual self with their own body - that they will also give up the idea, that they are only just 'human bodies' i.e. their attachment to the bodies will be removed. This knowledge and realization about our Lord's real Divine nature will automatically make the Devotee also realize His own Divine nature, as an eternal part of the Divine Lord.

A devotee gets rid of his blemish and defects, when He has an innocent "blemish-free" attitude of Devotion to our Lord i.e. He does not see any "blemish or defect" in our Lord. Devotion to our Lord, realizing His Divine nature, destroys the ignorance of the Devotee in the form of his attachment to the body.

That our Lord does not have a "body" (as the human beings think or see) has been fully substantiated in all the 18 types of knowledge/scriptures viz. (1) Purānās. (2) Logic (Nyāya). (3) The Vedic portions dealing with rituals and spiritual practices (MIMĀMSA). (4) Dharmasāstrs (codes of conduct). (5) Rig Veda. (6) Sāma Veda. (7) Yajur Veda. (8) Atharwa Veda. (9 to 14) The 6 Vedāngas. (15 to 18) The 4 Upavedas - in this manner there are 18 types of scriptural knowledge.

That our Lord was not a "body" only, has been proved by our Lord, enacting His Divine Leela, of being at the same time, both of having "weight" and being very "light". Only our Lord can do this.

When Kamsa understood about the destruction of Putana, He also realized that Lord Hari, who is worshipped by the entire universe, and who will take away his life, is now in Gokulam.

Kamsa had three powerful Demons with him, who were capable of achieving all types of actions/results and Kamsa had sent all of them to bring our Lord from Gokulam.

In this Kārika, the names of the three demons are described and also the name of the demon, who was the most powerful, among them is also referred to.

The three are (1) Trināvarta. (2) Baka. (3) Kēsi. These were the demons and among them, Trināvarta was very strong and dangerous. His special strength enabled him to treat this entire universe at all times, equivalent to a blade of grass, and He was able to swirl this entire universe, like a blade of grass, being caught in a whirlpool. Hence, his name was "Trināvarta" (Trina = grass; varta = swirling). Because of his enormous strength only, Kamsa sent him first to Gokulam.

श्रीसुबोधिनी : भगवान् सर्वज्ञः, तृणावर्तं मथुरातः प्रचलितं ज्ञात्वा गुरुपदार्थं न नयतीति स्वयमेव गुरुर्जातः. तत्र यशोदाया गुरुत्वज्ञानं भवत्विति तस्यास्ततो व्युदासार्थं च तस्या अङ्ग उपविष्टः स्तनं पिबन्नेव गुरुर्जातस्तद् भगवतः सहजं गुरुत्वं तदानामाविर्भूतं, तद् गुरुत्वं यशोदा ज्ञानवतीत्याहैकदेति।

कालविशेषस्तत्राज्ञातोऽनिमित्तश्च. रोहमङ्गमारुढमारुह्योपविष्टं स्वयमेव लालयन्ती कुन्तलानि प्रसारयन्ती मुखचुम्बनादिना भगवतो हासं जनयन्ती जाता. सुते हि तत् कर्तव्यम्. सतीति तस्यास्तथाभाग्ये हेतुभूतो धर्म उक्तः.

लौकिकभावेनैव स्नेहादि करोतीति तन्निवृत्त्यर्थं गुरौ जाते शिशोर्गरिमाणं वोढुं न सेहे न शक्ता. गिरिकूटवद् गिरिसमूहमिव, यथा भूमिरप्येकत्र पर्वतकोटीनां समुदायं न सहते, इयमप्यदितिराधिदैविकरूपपि न सेह इति वक्तुं दृष्टान्तः. अन्यथाऽयुक्तो दृष्टान्तो नोक्तः स्यात्. क्रमेण भगवान् गुरुर्जात इति न तस्या भङ्गः ॥१८॥

अत एव यावच्छक्यं गृहीत्वाऽशक्ये भूमौ स्थापितवतीत्याह भूमौ निधायेति.

तं भगवन्तम्. भूमौ स्थापने हेतुभूतस्याविवेकस्य निधानमाह गोपीति, यद्यपि महती तथापि गोपभार्या. स्थापनानन्तरं भारं स्मृत्वा विस्मिता. ननु पुत्रगुरुत्वं मातुः सुखदं भवतीति कथं विस्मय इति चेत् तत्राह भारपीडितेति, भारेण, पीडिता, अलौकिकोयं भारः पीडाजनकत्वाद्, अतो विस्मिता, अग्रे भीतापि भविष्यतीति, क्रमेण माहात्म्यज्ञानात्. तदा किं कर्तव्यमिति विचार्योत्पातशङ्कया महापुरुषं पुरुषोत्तमं दध्यौ ध्यातवती. सर्वानिष्टनिवृत्त्यर्थं महापुरुष एवायमिति वा ध्यातवती. जगतां ब्रह्माण्डकोटीनामपि मध्ये स्वामिनम्, अयं सर्वजगतां महापुरुष इति. सतीतिपदाद् गुरुत्वेन पुरुषान्तरं ज्ञात्वा व्रतक्षतिभयभीतेव परमपुरुषं सर्वेषामेव भर्तारं ज्ञातवती. आसमन्ताद् दध्याविति भवत्ययं न वेति ध्यानं प्रतीत्यर्थम्. ततो भगवन्तं ज्ञात्वा तस्य परिचर्यार्थं स्नानादिकर्मसु आस, तत्तत्कार्याणि कर्तुमारब्धवतीत्यर्थः. अन्यथा क्षणवियोगे प्राणा एव गच्छेयुः. समागतस्तु मोहयिष्यतीति न काप्यनुपपत्तिः. लालनफलमानुषङ्गिकं ज्ञानमिति च. अज्ञानाद् वा जगतो भर्तारं भगवन्तं ध्यात्वा गृहकर्मसु गतेति. उभयोराद्यः साधीयान् ॥१९॥

SRI SUBODHINI: As our Lord was Omniscient (knowing everything), He knew, very well, while remaining in Gökulam, that the demon Trināvarta has already begun his journey from Mathura, being sent by Kamsa, with a view to take away our Lord. "Let me now become full of "weight" (due to which Trināvarta cannot carry our Lord for a long distance and for a long time) - thus our Lord assumed a lot of weight and heaviness - thus

expressing His exalted Divine potency. Shri Mahāprabhuji says, about our Lord sitting on the lap of mother Yāsōdha, that our Lord, now got the desire, that mother Yāsōdha should be made to move away to a different place - hence, even while feeding Himself lyng on the lap of mother Yāsōdha, He assumed "weight and heaviness". His natural state of being "heavy and exalted" - He now assumed the same. Now, mother Yāsōdha felt the "weight and heaviness", of our Lord. But at what moment, she felt this "heaviness", and due to what reason, it happened, mother Yāsōdha could not understand - hence, in this verse, Shri Sukadeva has used the word "at some time" (ĒKADA) - thus Shri Sukadeva also has not indicated to a particular time or day.

Now, mother Yāsōdha began to pamper our Lord, who was sitting on her lap - like making His hair properly, kissing Him of His sweet face and generally making our Lord, laugh and smile with Her loving actions - which are usually done to one's children. Shri Sukadeva has given a special appellation by referring to mother Yāsōdha as "very chaste" (SATI) - explaining the real meaning of this reference, our Shri Mahāprabhuji says that mother Yāsōdha was, indeed, very lucky that, she was now pampering and loving the Lord of the universe, the Parabhraman, in various human ways, having got Him seated on her lap, and was also so very overjoyed, filled up with Divine Bliss, due to the laughter and smile of our Lord, arising out of Her loving hugs and kisses - all these, which are very rare, even for the greatest Jnānis and sages to attain to - mother Yāsōdha secured this exalted Divine Bliss of having the Lord of the universe, as her son, only due to her "Pativrata Dharma" or being "very chaste". The Lord thought within Himself "Mother Yāsōdha is loving

me intensely; But she is loving me as an ordinary mother, treating Me, as an ordinary human being; in other words, she loves Me, thinking that I am only her ordinary human child". With a view to remove her "worldly" attitude, towards our Lord, our Lord now performed this Divine Leela of becoming "very heavy". Mother Yasōdha, was not able to bear the "heaviness" of our Lord, now, in the same way, mother Earth's inability to bear the load of a crore of huge mountains! Mother Yasōdha, although being the manifestation of the Divine mother of the gods viz. Aditi, and also being the symbol of a Divine manifestation - now was not able to bear the heaviness of our Lord. Hence, the comparison is given of the example of mother earth, otherwise this example of mother earth would not have been given. Our Lord, now exhibited His heaviness, in a gradual manner, so that, mother Yasōdha's physical frame is fully protected, and she does not come to any harm.

Mother Yasōdha, of course, bore this extra "weight" till she was able to bear, but when she could not bear this anymore, she placed our Lord on the ground, taking Him away from her lap.

Why did mother Yasōdha, do this act of putting away our Lord on the ground, which seems to be contradictory to her actions of love e.g. pampering our Lord etc.? This action also seems to be an unintelligent one. Shri Sukadeva replies to this query, through the use of the word "Gopi" in this verse. Although mother Yasōdha had, indeed, great qualities of head and heart, Shri Sukadeva says, that she was also the wife of a Gopa (Nandagopa) and being such, had also a streak of indiscrimination (AVIVĒKA), which is common to these simple cowherds in Vraja. Hence, unable to bear the "weight" of our Lord,

she just removed our Lord, from her lap, and placed Him on the ground. She got the surprise of our Lord being heavy only, after putting Him on the ground. Usually, mothers become happy when they feel that their children are getting heavier (i.e. they are growing well). Why, then, she became surprised and bewildered? Answering this, Shri Sukadeva has explained, that Yasōdha was, indeed, really troubled by the extraordinary "heaviness" of our Lord, as this "heaviness" was not the kind of weight which a normal human child is supposed to have! This "heaviness" was, indeed, very extraordinary. Hence, she could not deduce as to what type of supernatural "heaviness" was this? Due to this extraordinary nature of "heaviness", she got also, perhaps, afraid. As she got the realization of our Lord's glory, in a gradual way, she now began to think as to what exactly, she should do now? As she was very anxious that no danger should, again, fall on her beloved child, with a view to avoid any danger and to mitigate the influence of any evil force, she began to pray and meditate on the Supreme Lord. She might have also thought that, this child of hers', is the Supreme Lord and hence, she prayed to him only. In fact our Lord, who was in the form of a small child now, is the real Master and Lord of all the crores of universes, which exist and He is also the Supreme Lord of this entire universe. She thought that, this extraordinary weight, was, maybe due to the existence of another force or person in this child's body and in this case, she was afraid of touching this child - as she may lose her "chastity" due to the touching of another person - so she thought and got more afraid. But, positively, dismissing the above unfounded negative thoughts and fears, she thought this child, indeed, was the protector of this universe and the Supreme Lord Himself.

Why? Because Shri Sukadeva has referred to mother Yasōdha as "Sati" (very chaste). She, now, began to meditate with a view to comprehend whether this child of her's was the Supreme Lord of the universe? She realized that, indeed, this child of her's was the Supreme Lord Himself and with a view to serve Him, our Lord, she, now got busied herself, in the various chores of her household, like taking bath etc. If she had undertaken all these activities, which were aimed to serve our Lord, she would have felt the pain of separation from our Lord (VIYŌGA). For those, with Pure Devotion (NIRŌDHA) to our Lord, even, one second's separation from our Lord will be equivalent to one's death itself. If our Lord were to come near to her, then Yasodha will get, once again infatuated with her "worldly" attitude of treating our Lord, as her son only, as her attitude of Pure Devotion to our Lord, as the Supreme Lord of the universe, will be replaced with this 'worldly' attitude of natural love to one's child. Shri Mahāprabhuji says, that there is absolutely nothing incongruous, even if this were to happen. It is but human attachment and knowledge, considered as inferior in nature, when the child is pampered and loved. Otherwise, due to ignorance, about the real nature of her own child, mother Yasōdha, made a prayer to the Supreme Lord of the universe and then began to busy herself in attending to the chores of her house. Of the two meanings given here, the first one seems to be more appropriate.

On mother Yasōdha, leaving that place, the demon Trināvarta entered.

दैत्यो नाम्ना तृणावर्तः कंसभृत्यः प्रणोदितः।

चक्रावातस्वरूपेण जहारासीनमर्भकम् ॥२०॥

VERSE 20 Meaning: "A demon named Trināvarta, who was a servant of Kamsa and having been sent by him, came now in the form of powerful whirlwind and lifted our Lord, who was seated on the ground".

एवं मातारि निर्गतायां तृणावर्तः समागत इत्याह दैत्य इति.

जात्यैव क्रूर उक्तो नाम्नैव तृणावर्त इति माहात्म्यमप्रतीकारे हेतुः. कंसभृत्य इत्यवश्यानिष्टकर्तृत्वज्ञापकम्. प्रणोदित इति तेनैव कंसेन प्रकर्षेण प्रेरितः. एवं चतुर्भिर्धर्मैस्तस्य महत्त्वमुक्तं तन्निराकरणे भगवन्माहात्म्यज्ञापनार्थम्. दैत्यत्वेन देवविरोधित्वं नाम्ना महाबलत्वं भृत्यत्वेन स्वधर्मो वचनं ततोप्यावश्यकम्. सत्त्वरजस्तमोगुणानां प्रत्येकसमुदायभेदेन विरोधित्वं चोक्तं, तं तृणवद् भगवान् निराकरिष्यतीति. चतुर्विधपुरुषार्थबाधकत्वेनोक्तस्तादृशः सर्ववञ्चनार्थं कृत्रिमवेषं कृत्वा जहारेत्याह चक्रवातस्वरूपेणेति. चक्रस्वरूपो वातश्चक्रवातः, चक्रवाते स्वरूपं यस्य, परितश्चक्रवातं कृत्वा वायुरायातीति भ्रममुत्पाद्य तत्सङ्ग एव लघुदेह उपविष्टं भगवन्तं निधिमिव जहार. ननु महत्त्वात् कथं जहारेत्याशङ्क्याहार्भकमिति. वेगवशान्महाबलः स्वोपास्यभगवद्बलाद् भगवन्तं जहार, सहजबले उत्थातुमेव न शक्यात्. अत एव भगवानक्लिष्टकर्मा ॥२०॥

तस्य तृणावर्तस्योपासितमायारूपस्य भगवन्माहात्म्यमाह पञ्चभिः, अविद्यारूपस्तेषामिति.

SRI SUBODHINI: In this verse, Trināvarta's four main characteristics are explained. (1) He is a demon - hence cruel by nature. (2) By name itself i.e. Trināvarta - He is capable, like a whirlwind (tornado) to uproot and throw away this entire universe, (treating the universe like a small blade of grass). Nothing can be done to ward off this danger. (3) He was the servant of Kamsa - hence, giving pain and sorrow and destruction of others came natural to him. (4) He was sent, specially, by Kamsa - As Kamsa had an evil nature, Trināvarta also is bound to have this evil and bad nature.

All this has been explained with a view to inform us that our Lord will now destroy this demon, so easily - that the celestial gods also will comprehend the Divine glory of our Lord. Our Shri Mahāprabhuji has explained this specifically. Trināvarta was a demon - hence he was a natural enemy of the celestial gods. Through his name only, his "special" strength and powers are indicated. Being the servant of Kamsa, Trināvarta was very keen to obey his master i.e. to take away our Lord to Kamsa. He considered this as his duty towards his master. Kamsa had sent him with specific instructions, hence, all the more, it was necessary for Trināvarta to fulfill the commands of his master. The enmity of Trināvarta has been explained clearly, citing the above reasons and the qualities of Satwa, Rajas and Tamas, which have been described. Now, our Lord will destroy this demon, like the destruction of a very small part of a blade of grass, as this demon was capable of putting obstacles for the fulfillment of all the Four main goals of life of the devotees. In this manner, the demon Trināvarta, putting on the form of an artificial Tornado, with a view to cheat everyone, took away our Lord. What was the artificial form, he now took? This is explained by Shri Mahāprabhuji in three ways. (1) He took the form of wind which looked like a circle. (2) He was hiding within this round (like a wheel) ball of whirlwind (Tornado). (3) Appearing as a Tornado, with very forceful wind-power.

In this manner, this demon took all the above different forms and created illusion in the minds of the people of Vraja. He now came down and took away our Lord, like a thief takes away the treasure by force. Our Lord is the Supreme Lord of this universe. How come, then, he was able to take away our Lord? As our Lord was in the form

of an innocent child, and the demon was a very forceful wind and powerful, the demon's deity viz. the Power of illusion (MĀYĀROOPĀ) helped him to take away our Lord. Trināvarta, of course, could not have taken away our Lord, through his own power and strength. In fact, if our Lord had exhibited a very small part of His Divine Power, then also, Trināvarta would not have been able to take away our Lord. Hence our Lord is termed, as one whose actions are incomprehensible. (i.e. no one can understand the ways of our Lord).

Trināvarta, who worshipped his deity in the form of Power of illusion, is now being described in the next 5 verses, as "ignorance" (AVIDHYA) or Maya, is of 5 kinds. Our Lord indeed was the force behind the creation of this power for Trināvarta, in the form of a deity - of the nature of illusion - hence Trināvarta represented the 5 varieties of the Power of illusion.

गोकुलं सर्वमावृण्वन् मुष्णंश्चक्षूंषि रेणुभिः।

पूरयन् सुमहाघोरं शब्देन प्रदिशो दिशः ॥२१॥

VERSE 21 Meaning: "The entire Vraja was now covered with lots and lots of dust, raised by the force of the Tornado. The eyes of all the persons were now fully covered with a thick layer of dust. This tornado made a huge sound, shattering the ears of everyone and the four quarters, veritably shook with this roaring sound. Having caused all these happenings, the demon Trināvarta lifted our Lord and took Him away".

अयोग्यता दर्शने हि हरेश्चादर्शनं ततः ॥१॥

सर्वाज्ञानं ततः स्वस्मिन् यशोदास्नेह एव च।

गोपीकानां तथा स्नेहः पञ्चपर्वाणि लौकिकात् ॥२॥

KĀRIKA 1 and 1½ Meaning: "In this Kārika, the inner meaning of the 21st verse is being explained. The people of Vraja, now become incapable of having the Holy vision of our Lord. Hence this is the first step in the process of ones "spiritual ignorance" (AVIDHĪYA). In the 22nd verse, the exhibition of the second step of "spiritual ignorance" took place, due to which none could have the Holy vision of our Lord. The 23rd verse revealed the third step of "spiritual ignorance", through which none could see, even the objects outside of them (i.e. they got the ignorance of not knowing the true nature of the objects) and this caused them, the inability to see themselves also (i.e. not being able to understand their own true nature also). The 24th verse, reveals the fourth step of "spiritual ignorance" through which mother Yasōdha got attachment and love to our Lord. The 25th verse reveals the fifth step of "spiritual ignorance" through which, the Gopīs got attachment and love for our Lord. In this manner, in 5 different ways, Trināvarta, through his actions established the factor of "spiritual ignorances" in Gōkulam.

Usually, "spiritual ignorance" makes one turn away from our Lord. Here the contrary took place viz. the "spiritual ignorance" caused the Gopis and mother Yasōdha turn to our Lord, with more love and attachment. This is indeed very appropriate and admirable. [TIPPANI: The love and attachment of Gopīs and Yasōdha, have been termed as caused by "spiritual ignorance" - as their love was "worldly" and "natural" - as per the human nature and behavior. Hence this type of love can happen only due to "spiritual ignorance" and there is nothing incongruous about this - as this "Love" was directed to our lord who is the real Goal of a human life.]

श्रीसुबोधिनी : प्रथमतोऽज्ञानं तत्कृतं वक्तव्यम्. ज्ञानेशत्रयं - वेद्यांश इन्द्रियांशोन्तः करणांशश्चेति त्रयाणामपि तत्कृतदोषसम्बन्धमाह. स हि न तूष्णीं जहार किन्तु **गोकुलं सर्वमावृण्वन्नन्धकारेण** वेष्टयन्. तमोगुणकार्यमेतत्. रजोगुणकार्यमाह **मुष्णान् चक्षूषि रेणुभिरिति**, सर्वेषां दृष्टिः पांसुभिः कृत्वा हता देवतात्वात्. सा दृष्टिस्तेन च गृहिता, स पश्यति ते न पश्यन्तीति, न तु केवलं तिरोहिता. अन्तःकरणे वैयग्रं चोत्पादयतीत्याह **पूरयन्निति. सुमहाघोरं** यथा भवति तथा **शब्देन दश दिशः** पूरयन् यथा कुसूले धान्यं निबन्धेनापि पूर्यत एवं यथा सर्वदिक्षु भयमुत्पद्येत तथा शब्दं पूरितवान्. आधिदैविकादित्रयस्यापि भयमुत्पादयितुं पदत्रयं **सुमहाघोरमिति. प्रदिश** इति प्रकृष्टा दिशो देवसम्बन्धिन्यः अनेन देवपक्षपातिनामेव भयं न दैत्यपक्षपातिनामित्युक्तम् ॥२१॥

SRI SUBODHINI: Firstly, the spreading of "ignorance or non-understanding" which the demon Trināvarta, caused, no sooner he entered Vraja, is being explained. "Knowledge" has three parts. (1) The aspect to be known. (2) The knowledge through the senses. (3) The aspect of doership or the aspect of "doing" (KARANA) - all these three were affected by the 'blemish' exhibited in the actions of demon Trināvarta. This is explained. Trināvarta did not take away our Lord, silently. He enveloped the entire Gōkulam, like a tornado and made the atmosphere enveloped in utter and thick darkness. Through this darkness, he took away our Lord - this is the action of the quality of ignorance (darkness) (TAMŌGUNA). 'Raja' means "dust". Now, the demon Trināvarta made all the eyes filled up with this raised dust. The "sight" is a divine deity and Trināvarta was able to fully nullify the power of the deity of "sight". But as he had taken away the deity of "sight" with himself, the demon was able to see our Lord and was able to take Him away. But the people of Vraja were not able to see anything at all. Not only the

"sight" was taken away, but the demon filled up all the sides with a huge thundering sound, and the people of Vraja had shattered ears through this very huge sound. This sound created in them awesome fear of this huge tornado, in their inner-mind. Shri Mahāprabhuji giving the explanation of the three words "SU". "MAHA", "GHŌRAM", in the verse, says that, Shri Sukadeva meant to say, that this demon caused all the three types of fear - those caused by the Divine gods, those caused by spiritual forces and those caused by physical forces. Giving the meaning of the word "PRA" in the word "All sides" (PRĀDISAHA), our Shri Mahāprabhuji says, that all the four sides (quarters) are divinely connected and hence, Trināvarta caused fear only in the minds of those, who were devoted to our Lord and this did not cause any fear in the mind of those, who were on the side of the demons.

In the next verse, how Yasōdha was not able to see our Lord is being explained.

मुहूर्तमभवद् गोष्ठं रजसा तमसावृतम्।

सुतं यशोदा नापश्यत् स्वयं न्यस्तवती यतः ॥२२॥

VERSE 22 Meaning: "Gōkulam now got enveloped, for a considerable time, with the dust raised by the demon and the darkness resulting from it - like the darkness of Tamōguna (spiritual ignorance). Mother Yasōdha, now, could not see our Lord, in the place, where she had placed Him."

श्रीसुबोधिनी : ततो भगवददर्शनमाह मुहूर्तमिति।

बहिःस्थितानां गोकुलदर्शनमपि न जातम्. बहिर्मुखानां भगवद्दर्शनं कथं भविष्यतीति वदन् दृष्टान्तपूर्वकमाह-मुहूर्तं घटिकाद्वयं गोष्ठं सर्वमेव गोकुलं रजसा पांसुना तमसा तमोरूपेण रजोजनिततमसा वावृतमासीत्. ततोन्तःस्थितं

भगवन्तं यशोदापि नापश्यत्, सुतबुद्धिश्चजाता. ननु भगवद्दर्शनं सर्वेषामेव दुर्लभं किमाश्चर्यं यशोदा नापश्यदिति तत्राह स्वयं न्यस्तवती यतः यतः स्वयमेव तत्र न्यस्तवती स्थापितवती; स्वस्थापितं स्वयं द्रष्टुमुचितमेव तथाप्यदर्शनमाश्चर्यम्. यत इति सप्तम्यर्थे वा, स्वयं न्यस्तवतीति भ्रमाभावः ॥२२॥

SRI SUBODHINI: In this verse, by citing an example, it has been explained, that even those persons, who were situated outside Gökulam, could not see Gökulam, due to the envelopment of Gökulam by the dust and the darkness. Then, when this is the case, how can those see our Lord, whose attention is always on "outside" and "worldly" activities (i.e. those persons who never had any attachment or love for our Lord). Explaining the state of Gökulam, at this time, it is said, that this entire place was covered with thick dust and darkness (as dark, as that of spiritual ignorance (TAMAS). Due to this, Yasōdha was not able to see the Lord. in the place, she had placed Him earlier. Of course, the Holy Vision of our Lord is rare for everyone; hence there is no surprise, that Yasōdha also was not able to see our Lord. Answering this, Shri Sukadeva says that, mother Yasōdha got into a state of utter surprise, as she was not able to see our Lord, in the place, she had placed Him. Where did the Lord go? It is but natural to get "surprise" when one is not able to see a thing at the place, where one had put or placed the object before! Yasōdha had no illusion either. She was very sure that she had kept our Lord in a particular place and now she was not able to see Him there!

नापश्यत् कश्चनात्मानं परं चापि विमोहितः।

तृणावर्ताविसृष्टाभिः शर्कराभिरुपद्रुतः ॥२३॥

VERSE 23 Meaning: "The people of Gökulam were,

now, not able to see each other, as they were very much afraid and disillusioned, due to the rain of stones and dust perpetrated by Trināvarta."

श्रीसुबोधिनी : यथा भगवति विदिते सर्वं विदितं भवत्येवं भगवत्यविदिते सर्वमेवाविदितं जातमित्याह नापश्यदिति.

In the Vedas it is described that, one comes to know everything else when one comes to know our Lord. In the same manner, ignorance about everything else prevails when one is ignorant about our Lord. This is described in this verse.

श्रीसुबोधिनी : कोप्यात्मानं स्वदेहं परं परदेहं च नापश्यत्, चकाराद् घटपटादिकं च. शब्दादिनापि प्रतीतिर्न जातेत्याह विमोहित इति, विशेषेण मोहितः. किञ्चाज्ञानकार्यमपि प्राप्तवानित्याह तृणावर्तेन विशेषेण सृष्टाभिः शर्कराभिर्विशेषेणोपद्रुतः पीडितः. तामसपीडैवाज्ञानकार्यम् ॥२३॥

एवमज्ञानं सकार्यं निरूप्य तदपगमार्थं यशोदाया गोपिकानां च भगवति प्रेमातिशयमाह भिन्नवृत्तेन द्वाभ्याम्, तत्र गोपिकायां भगवति पुत्रत्वेन स्नेहातिशयमाहेतीति.

SRI SUBODHINI: None were able to see themselves or others. Shri Mahāprabhuji says that the meaning of the word "cha" (and) used by Shri Sukadeva in this verse, denotes, that not only they were not able to see themselves, they could not also see various other objects also. Even making sound was of no use, as no one could hear the other, as they were all afraid and disillusioned due to the rain of stones and dust, perpetrated by Trināvarta and ignorance caused by these events also added to their pain and sorrow. Hence, not only they could not see each other but they were not even capable of hearing any sound also.

Thus explaining the situation, caused by fear, ignorance and darkness, with a view to mitigate these defects,

caused by ignorance, the verses 24 and 25, explain the most wonderful love and attachment of mother Yasōdha and the Gopikas to our Lord.

Mother Yasōdha, got more intense love for our Lord, even more than usual love for one's own son - and this is explained in the verse 24.

इति खरपवनचक्रपांशुवर्षे सुतपदवीमबलाविलक्ष्य माता।
अतिकरुणमनुस्मरन्त्यशोचद् भुवि पतितामृतवत्सका यथा गौः॥२४॥

VERSE 24 Meaning: "In this manner, due to the rain of thick dust, raised by the tornado caused by Trināvarta, accompanied by very forceful and uncontrolled wind, mother Yasōdha was not able to see as to where, her son (our Lord) had been taken away; Now, due to her intense love, she fell on to the ground, like a cow falls on the ground after seeing her dead calf, due to her sorrow and remembrance of our Lord".

श्रीसुबोधिनी : एवं तृणावर्तकृत उपद्रवे जात इत्येतावति सति. खरः पवनो यस्य चक्रस्य स खरपवनचक्रस्तृणावर्तस्तस्य पांशुवृष्टिभिः कृत्वा वर्षासु मार्गानिव सुतपदवीं पुत्रमार्गमितस्ततः पर्यटन्त्यप्यविलक्ष्य ध्वजवज्राङ्कुशाम्भोजचिह्नैरपि चिह्नितां भूमिमदृष्ट्वा माता सर्वथा स्नेहाधिकरणं क्वचिद् भगवानात्मानं विहाय गत इति भगवतः कृपोत्पादनार्थमतिकरुणं यथा भवति तथानुस्मरन्त्यशोचदात्मानं शोचितवत्यकृतार्थाहमिति. ततो भगवद्विरहाद् भुवि पतिता जाता. क्रियाशक्तिर्लुप्ता, ज्ञानशक्तिरपि लुप्येति वदन् मूर्छिता जातेति दृष्टान्तेनाह मृतवत्सका यथा गौरिति. गौरज्ञानजन्तुस्तत्रापि वत्से गतेतिविवेकाभावान्मूर्छिता भवत्येव. अमृतवत्सकेति; मृतवत्सका तु मृतमाग्राय निवृत्तैव भवति, नष्टवत्सैव तथा भवति ॥२४॥

SRI SUBODHINI: Whatever happened later is explained in this verse. The wind was very powerful, with pointed heavy thrashings and the circling tornado raised by Trināvarta, literally, now rained dust in the entire

Gökulam and the pathways of Gökulam resembled those, affected by heavy torrential rains. No one could see anything on the ground, as the entire ground was covered with dust/stones. Due to this, mother Yasōdha with a view to find out as to the path, through which, our Lord might have gone away, now, began to look for His footprints, on the ground. But she was not able to see any of the Holy signs of our Lord's feet viz. Vajra, Ankusa, Lotus etc., Mother Yasōdha, who was the veritable symbol of love for our Lord, now got anxious and perturbed, as to whether the Lord had gone away from her, leaving her alone? She now began to remember our Lord, with intense sorrow and love, so that our Lord's Grace, will once again be bestowed on her. She became full of insufferable pain and sorrow. She began to suffer sorrow silently, inside herself, thinking that, she was very unlucky indeed, as she was not able to see any trace or sign of her beloved son. Due to this, her sense of separation and the resultant sorrow became more intense - and she fell on to the ground and lost her, due to her falling on the ground, power of undertaking any further action, as she became unconscious no sooner, she touched the ground. Falling, deprived her power for action and becoming unconscious deprived her power of knowledge. Her falling on to the ground and becoming unconscious is now compared to a cow, who is on the shores of death. A cow is an animal, without any discriminating power and she also becomes unconscious when her child is lost. Yasōdha did not lack discrimination (VIVĒKA) at all, and it was natural that she fell on the ground. Shri Mahāprabhuji says here, that if the word "a calf which is not dead" is used, then the meaning and purport will assume greater interest and value. How? Usually, a cow expresses her love, through

her tongue passing over her dead calf. But if a cow was to loose a calf alive, the cow does not get an opportunity to express and mitigate her sorrow. In the same way, mother Yasōdha also became very sorrowful on loosing our Lord, and not getting him back, and this sorrow can be mitigated only through, actually getting her son back. Hence, both the powers of knowledge and action of mother Yasōdha got destroyed.

Thus describing the state of Yasōdha, up to her becoming unconscious, in the 24th verse, the love and attachment of the Gopīs is described in the 25th verse.

रुदितमनुनिशम्य तत्र गोप्यो भृशमनुतप्तधियोश्रुपूर्णमुख्यः।

रुरुदुरनुपलभ्य नन्दसूनुं पवन उपारतपांशुवर्षवेगे ॥२५॥

VERSE 25 Meaning: "Even when the force of wind got abated and the atmosphere got cleared of the thick dust, the Gopīs, unable to see our Lord Shri Krishna, began to weep. On hearing this crying from all others also, they became more perturbed and anxious for our Lord, with their eyes full of continuous pouring of tears."

श्रीसुबोधिनी : एवं यशोदायाः परमस्नेहेन मूर्छापर्यन्तमवस्था निरूपिता, गोपिकानामाह रुदितमिति.

अनुनिशम्येति, गोप्यः स्वयमेव ज्ञानसम्पन्ना भगवति नीयमाने रोदनं कुर्वन्त्यः स्वरोदनं शृण्वन्त्योन्यरोदनमपि श्रुतवत्य इत्युनिशम्येत्युक्तम्. तत्र भगवद्गृहे, गोप्यो भगवदीयाः भृशमत्यर्थमनुतप्ता धीर्यासामस्माभिस्तत्र भगवन्तं गृहीत्वा कथं न स्थितमित्यनुतापयुक्ताः स्वबुद्धिदोषं स्मरन्त्यो भृशं तप्ता अश्रुपोञ्जनेप्यशक्ता अश्रुपूर्णमुख्यो जाताः, अश्रुभिः पूर्णं मुखं यासामिति. स्वयं तत्र गृहे गत्वा नन्दसूनुमनुपलभ्य रोदनेपि लौकिकदोषनिवृत्त्यर्थं प्रभुपुत्रमनुपलभ्य सर्वाः संहत्य रुरुदुः. एवं रोदने क्रियमाणे देवतान्तर्हिता. तस्यामन्तर्हितायां पवनोप्युपारतः पांशुवर्षस्य वेगो यस्य तादृशो जातस्तस्मिन् ॥२५॥

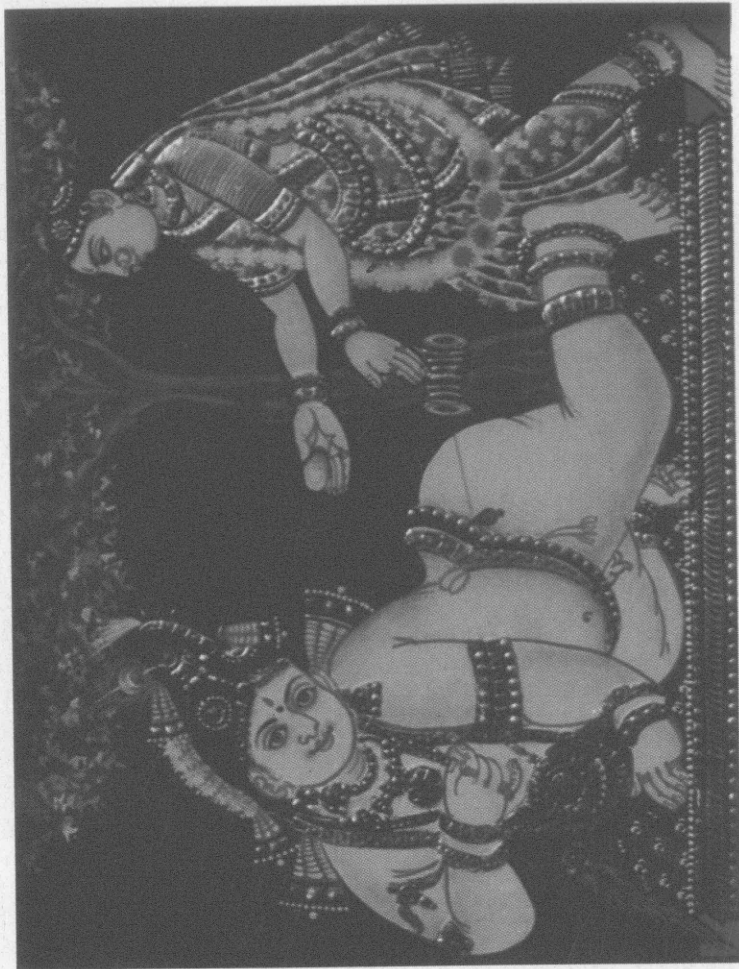
SRI SUBODHINI: Although, the Gopīs had the spiritual wisdom, they also began to weep, when our Lord was taken away by the demon Trināvarta. Not only they heard their own crying, but were also hearing the crying of all the other Gopīs. The Gopīs, who were now seen in the house of our Lord Shri Krishna, were really belonging to the inner-circle of our Lord, and were our Lord's own chosen ones (BHAGAVADĪYA). Hence, they became very anxious and troubled in their hearts and began to tell, that our Lord was taken away, due to their own mistake of non-attention. They now felt that, if they had kept our Lord with themselves, none would have dared to take Him away, in this manner. Thinking in this manner and feeling guilty about their non-attention, all the more, the Gopīs, got pained in their hearts, through which tears began to pour down from their eyes. When they did not see our Lord, in His home and even after a thorough search, they were unable to trace our Lord, all the Gopīs got together, and began to weep loudly, with a view to reduce the misery arising out of this mishap and loss which, they, thought, was caused by their own mistake. They wanted to do amends for their wrong action, through this act of weeping. Through this weeping, the celestial deity behind their eyes calmed down and got withdrawn and this led to the calming down of the forceful wind also. The dust also got settled due to this.

Thus both the force of the wind and the prevalence of dust, got settled down. Trināvarta also got peaceful and this is described in the next verse.

तृणावर्तः शान्तरयो वात्यारूपधरो हरन्।

कृष्णं नभोगतो गन्तुं नाशक्रोद् भूरिभारभृत् ॥२६॥

VERSE 26 Meaning: "When the force of Trināvarta,



MOTHER YASODHA AND SHRI KRISHNA

Photo :Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

who had taken the form of a swirling Tornado, got peaceful, he took away our Lord and went into the sky, but was unable to travel far, as he now felt, that he was carrying our Lord Shri Krishna, who was now more heavy than, what he could comfortably carry in the sky."

श्रीसुबोधिनी : तथा जाते तृणावर्तोपि शान्तवेगो जात इत्याह तृणावर्त इति.

प्राप्ते भगवति नयन एव सामर्थ्यस्य व्यापृतत्वात् पूर्वं वात्यायां रूपधरो भूत्वा हरन्नाकाशं गतः कृष्णं हरन् गन्तुं नाशक्नोत्, उच्चैर्गमन एव देवतावशाद् बलं जातं न तिर्यग्गमने. तत्र हेतुर्भूरिभारभृदिति, स्वसामर्थ्यापेक्षयाप्यधिकं भारं बिभ्रत् ॥२६॥

SRI SUBODHINI: Trināvarta, who had taken the form of a very forceful Tornado, now exhausted his strength when he carried our Lord up to a limit in the sky. He felt, that his strength and power were loosing. Even this little power, through which, he had carried our Lord into the sky had been given to him, only by his deity viz. the Lord of illusion. He did not have power and strength to go for further distances. Thus, he lost the power to carry our Lord for further distances as he had lifted, even from the beginning, our Lord, who was more heavy, and whom he could not carry any further,

In the next verse, the factor of the power of Trināvarta getting extinguished and his inability to carry our Lord, any further, is being described.

तमश्मानं मन्यमान आत्मनो गुरुमत्तया।

गले गृहीत उत्स्रष्टुं नाशक्नोदद्भुतार्थकम् ॥२७॥

VERSE 27 Meaning: "Realizing that the boy, (i.e. our Lord), he was carrying had more weight and was also so heavy, Trināvarta now thought that he cannot lift this boy any further - as he thought, that our Lord now was

as heavy as a huge stone! Trināvarta, who was now caught by this wonderful child, around his neck, became incapable of getting himself released from the hold of this child."

श्रीसुबोधिनी : ततोऽशक्तौ यत् कृतवांस्तदाह तमश्मानमिति।

तं भगवन्तं बालकं सूक्ष्मरूपमतिगरिष्ठमश्मानं हीरकं नीलमणिं वा मन्यमानो जातस्तत्र हेतुरात्मनो गुरुमत्तयेति. आत्मनोप्यतिबलिष्ठस्यापि गुरुमत्तयाशक्यगौरवेण कृत्वाश्मानं मन्यमानो जातः. तत उत्त्रक्ष्यामीति विचार्य भगवता गले गृहितस्सन्नुत्त्रष्टुमपि नाशक्नोत्. ननु हस्तौ मोचयित्वा कथं न त्यक्तवानित्याहाद्भुतार्भकमिति. अद्भुतोऽलौकिकः, त्याजने क्रियमाणे सम्बन्धो भवति. विपरीता हि भगवल्लीला - प्राप्तव्य इत्युक्ते न प्राप्नोति त्यज्यत इत्युक्ते न त्यक्तो भवति ॥२७॥

SRI SUBODHINI: Trināvarta now considered our Lord as equivalent to a heavy Diamond or Sapphire rock, as he now felt that our Lord was very heavy and he could not understand or appreciate this "heaviness" (glory) of our Lord, due to his corrupt intellect. It was beyond his understanding altogether. Hence, he thought that, our Lord was a very heavy stone, and began to think about the ways and means of getting released from this "heavy stone"! But our Lord had caught hold of his neck tightly and hence he was not able to get himself released from our Lord. Why did he not use his hands to get himself released by flinging away our Lord? Removing this doubt, Shri Sukadeva says, that this boy was not an ordinary child - as our Lord was a wonderful and supernatural child (ADBUTA AND ALOUKIK) - and hence His Divine Leelas are also supernatural. Shri Mahāprabhuji explains, very clearly, the true nature of our Lord. He says that, if someone says that he will realize and reach our Lord through his own spiritual efforts, then he will not get our

Lord at all; and if someone says that he will go far away from our Lord i.e. he will, through his own strength, flee away from our Lord, he also cannot do so, as no one can flee away from our Lord and get released from our Lord's reach, through his own effort.

What our Lord did afterwards, is explained in the next verse.

गलग्रहणनिश्चेष्टो दैत्यो निर्गतलोचनः।

अव्यक्तरावो न्यपतत् सहबालो व्यसुर्व्रजे ॥२८॥

VERSE 28 Meaning: "Trinavarta, as his neck was held tightly by our Lord, now became action-less, with protruding eyes, uttering incoherent words and life-less, fell on the ground of Gōkulam along with our Lord."

श्रीसुबोधिनी : तदा भगवान् यत् कृतवांस्तदाह गलग्रहणेति.

उच्चस्थाने बालकस्वभावख्यापक इव गलं गृह्णाति भगवान्. देहेन प्राणैः सह त्यक्तव्यः, तत्प्रियत्वस्यैव देहादौ समारोपणात्. तस्मिन् विद्यमाने भगवान् न त्यक्तो भवति. हस्ते गृहीत्वा त्यजन्निव तदा गलग्रहणेन निश्चेष्टो जात इति. तदा भगवान् दयया त्यक्ष्यतीत्याशङ्क्याह दैत्य इति, अत एवातिनिःपीडनेन निर्गते लोचने यस्य. शब्देनापि भयं जनयिष्यामिति विचार्य ततोपि पीडितोऽव्यक्तरावो जातः, न व्यक्तो रावः शब्दो यस्य. तदा विवशः सन् हृदयस्थितबालक एव व्रजमध्ये न्यपतत्. न हि गोकुलसर्वस्वं कश्चिदन्यत्र नेतुं शक्तः. नितरामपतदिति सर्वाङ्गे भूमिसम्बन्ध उक्तः ॥२८॥

SRI SUBODHINI: When Trināvarta had carried away our Lord into the sky, following the natural behaviour of a child, (i.e. a child puts both the hands on the neck of the person carrying him upwards) our Lord had tightly bound Himself, through His hands catching the neck of Trināvarta, so that He may not slip away and fall on the ground. Shri Mahāprabhuji explaining this, says that our Lord had rightly got hold of Trināvarta's neck,

because Trinavarta was attached himself to his body and life-force and as long as this demon is established in the mistaken conception, that he is only the body and the life-force (i.e. not the Divine Soul, which is a part of our Lord), till then, the Lord thought that He cannot leave him. No sooner the Lord got hold of his neck, Trināvarta became action-less. Our Lord is full of compassion. A question may arise now, as to whether the Lord will, release him, seeing his plight and action-free situation? Not at all. The Lord did not leave him. Why did He not exercise His natural Divine quality of compassion on this demon, who had, no power to even move his limbs? Answering this doubt and query, our Shri Mahāprabhuji says, that Trināvarta was a cruel demon. So our Lord did not exercise His Divine quality of compassion as he was a demon. Instead He began to put more pressure on the neck of Trināvarta, due to which, the eyes of the demon, got protruded outside. Trināvarta had also thought, that he will terrify our Lord, by making huge and dangerous sounds. But our Lord, being the indwelling Lord of everyone, including the demon Trināvarta, understood the design and idea of Trināvarta. The Lord now exerted more pressure on the neck of Trināvarta, due to which Trināvarta could not even shout loudly, let alone make a terrifying sound! He could not now speak even coherently. Thus becoming life-less (dead), he fell on the ground of Gōkulam along with our Lord, who was holding on to the demon. Shri Krishna, our Lord, is the wealth and "everything valuable" in Vraja and no one can dare take Him away from Gōkulam, to another place. The word "fell" (NYAPATAT) consists of two words viz. "NI" and "APATAT" meaning that this demon fell in a very special way on the ground of Gōkulam i.e. he fell in such a way

that his entire human body, with all parts came into contact with the Holy earth of Vraja.

Thus after the going away of the deity of the demons viz. the power of illusion (MĀYA ROOPA), the people of Vraja saw clearly the dead body of Trināvarta. This is described in the next verse.

**तमन्तरिक्षात् पतितं शिलायां विशीर्णसर्वावयवं करालम्।
पुरं यथा रुद्राशरेण विद्धं स्त्रियो रुदन्त्यो ददृशुः समेताः ॥२९॥**

VERSE 29 Meaning: "The demon Trināvarta, like the demon of the three cities hit by the arrow of Lord Siva, becoming life-less and dry, with the parts of body intact, looking very fearsome, fell from the sky on a hard rock. He was, thus, seen by the weeping women of Vraja. All of them now got together, no sooner, they saw this fallen body."

श्रीसुबोधिनी : तदा मायायां गतायां पतन् सर्वजनीनो जात इत्याह तमन्तरिक्षात् पतितमिति.

अन्तरिक्षाद् दूरादाकाशात् निरालम्बाच्छिलायां पतितं भगवदासक्ताः स्त्रियो ददृशुरिति सम्बन्धः. व्रजमध्ये महान् पाषाणो भवति यत्र स्थितो नन्दः सर्वमेव दोहमनुसन्धते. सा शिला ब्रह्मपुत्रीव स्थिता दैत्यघातिनी. अत एव विशीर्णाः सर्वेवयवा यस्य. मृतोपि सर्वेषां भयानकः किं पुनर्जीवन्नित्याह करालमिति, करालः क्रूरो भगवता मारणीयत्वे हेतुः. पुरं यथा रुद्राशरेण विद्धिमिति, सर्वोपद्रवकारीणि पुराणि तैल्लोका अतिपीडिता अतः सर्वदेवप्रार्थनया भगवांस्तं मारितवान् नो चेददृश्य एव भवेत्, न तु गच्छेत्. विकलस्यापि मारणे हेतू रुद्राशरेण स्वेनैव नारायणेन विद्धमिति, न हि दुष्टेषु वधक्रियया व्याप्तेषु दयोचिता. त्रिपुरं यथा शरेण विद्धमेव परिभ्रमत् पतति तथा पतितं रुदन्त्यो रोदनं विस्मृत्याश्चर्याद् ददृशुः, यथास्थानस्थिता अपि तदा समेताश्च जाताः ॥२९॥

SRI SUBODHINI: The Gopīs of Vraja, who were very attached to our Lord, now saw the demon Trināvarta, having fallen on the rock from the sky. There was a big rock kept in Gōkulam, sitting on which, Nandagopa used to supervise the various activities of Gōkulam, like milking of cows etc. This rock was stationery like the daughter of Lord Brahma [Lord Brahma's daughter was Ahilya, who was cursed by her sage-husband Gautam to become a rock, until redeemed by the touch of our Lord Sri Rāma's Holy feet.] Due to this fall on the hard rock, all the various parts of Trināvarta's body came apart and were shattered to smithereens. He was looking, very fearsome, even after his death and the people of Vraja suspected, whether he was acting, although he was dead! - and he may come alive suddenly and attack them! Our Lord had killed this cruel demon in the same manner as Lord Siva had killed the Lord of the three cities viz Tripurāsura through his arrow. In fact, our Lord Shri Nārāyana only had caused the death of this demon, through Lord Siva. If our Lord had not killed this demon Trināvarta, by Himself, the demon would have disappeared, using his power and would have given more pain and sorrow to the people of Vraja. Although Trināvarta had become absolutely defeated and action-free, our Lord decided, not to spare him, as the Lord thought, that exercising His quality of compassion on this very cruel and sinful demon, was, indeed, very wrong and inappropriate. Like the Tripurāsura, after being hit by the arrow from the bow of Lord Siva, had fallen down on the earth, after encircling in the sky, this demon Trināvarta also, fell due to our Lord catching hold of his neck. The weeping Gopīs saw this fallen demon. They now forgot to weep any more and having come together at one place, they now saw this fallen demon.

They gathered themselves, in one place, stopped their weeping and saw this scene, with wonder . What was later done is being described in the next verse.

आदाय मात्रे प्रतिहत्य विस्मिताः कृष्णं च तस्योपरि लम्बमानम्।
तं स्वस्तिमन्तं पुरुषादनीतं विहायसा मृत्युमुखात् प्रमुक्तम् ॥३०॥

VERSE 30 Meaning: "They got utterly surprised and desired to take away our Lord and hand Him over to mother Yasōdha. Our Lord, who had been taken away into the sky, and who was released from the jaws of death but now being safe and sound, was seen on the expansive chest of this demon."

श्रीसुबोधिनी : तथाभूता यत् कृतवत्यस्तदाहादायेति.

तस्योपरि लम्बमानं भगवन्तमादाय मात्रे प्रतिहत्य समर्प्य स्तनपानादिना स्वस्थं ज्ञात्वा विस्मिता जाताः परमाश्चर्यं प्राप्तवत्यः, राक्षसस्पर्शो सहजदोषजनकेपि दोषस्पर्शाभावात् अपहतपाप्मन एवैतत् सम्भवति; अपहतपाप्मत्वनिश्चयाभावाद् विस्मयः. किञ्च विस्मयान्तरेपि हेतुमाहुः कृष्णं च तस्योपरि लम्बमानमिति. वायुर्लघुः, कृष्णः पूर्वं गुरुरनुभूतो, लघुरधस्तात् पतितो विशीर्णो; भगवांस्तु तस्योपरिभागे तमस्पृष्टैव पत्रपाषाणाविव पाषाणे पतिते पत्रं तदुपरि लम्बमानं शनैः शनैरायाति तद्वत् मध्यत एवादायेति सम्बन्धः. अत आदायैव च विस्मिताः, प्रतिहत्य च विस्मिताः. चकारात् पतितं दैत्यमपि दृष्ट्वा विस्मिताः, भगवन्तमभीतं दृष्ट्वा वा. एवामान्तरालौकिकदोषाभावाद् विस्मयत्रयमुक्तं, बाह्यलौकिकदोषाभावाद् विस्मयत्रयमाह पुरुषादनीतं विहायसा मृत्युमुखात् प्रमुक्तमिति. पुरुषादा राक्षसाः, पुरुषमेवादन्तीति. तेन शरीरोपघातोवयवोपघातो वावश्यम्भावी. प्रमादाद् विगलितस्यापि तथेत्याह विहायसेति, आकाशमार्ग उच्चैस्त्यक्तोपि खेदं प्राप्नोति. न चानयोरन्यथापि सम्भवो यतो नियतमृत्युरूपावेतौ. तथापि सर्वथा सम्बन्धाभावे कदाचिदुर्वरितोपि भवेत् तदपि नास्तीत्याह मृत्युमुखात्. प्रमुक्तं, ल्यब्लोपे पञ्चमी, मृत्युमुखं प्राप्य स्वेच्छया प्रकर्षेण मृत्युं मारयित्वा स्वयं मुक्तं, मृत्युदैत्ये स्थितो मुखमाकाशे. एवं त्रिविधादपि मृत्योर्मुक्त इति

लौकिकाश्चर्याणि. एतादृशोपि स्वस्तिमान् कल्याणवान्, शोभा हर्षो वा केनाप्यंशेन न न्यून इति ॥३०॥

SRI SUBODHINI: The Gopīs removed our Lord, from the chest of the demon Trināvarta and handed Him over to Yasōdha. Yasōdha immediately breast-fed Him and attended to His other needs. On seeing all this, all the Gopīs thought, with a sigh of relief, that our Lord was, indeed, safe and secure. Due to this, they got surprised and wonder-struck, as to how our Lord was safe, in spite of the enormous danger to which He was exposed due to this incident? The touch of a demon is full of blemish and defect. Even then, how come our Lord was not in any way affected by this demon? Only the sinless ones are not affected by any blemish or defects. How come our Lord was not affected by all this in any way? Thinking like this, the Gopīs got wonder-struck. The Gopīs did not know that this "child" is blemish and sin-free at all times. Hence, having this ignorance and unable to understand the correct reasons, they got surprised and wonderstruck. Even after seeing our Lord Krishna, on the chest of the demon Trināvarta, they only got more wonderstruck and surprised, as Shri Krishna was lighter than the demon Trināvarta. The demon was seen on the ground and the "weighty" Shri Krishna was over him! Like a small leaf perched on a heavy rock, our Lord was seen, just on the chest of this demon, without being riveted or close to Him. Shri Krishna's touch with this demon was indeed, superficial. Our Shri Mahāprabhuji says that this was, indeed, a Divine Leela of our Lord, that, while coming down from the sky, although our Lord was of more weight and heavier, He arranged to fall in such a way, that, just before Trināvarta struck against the hard rock, the Gopīs had removed our Lord from the chest of Trināvarta. So

they saw the safe and sound Lord, in spite of going through this dangerous event of being taken away, by a demon, and this only made them get more wonderstruck. They also got more surprised after seeing mother Yasōdha. All the more the "surprise" factor got more pronounced after seeing the Lord, unscathed during this gruesome event. They were wonderstruck at the fearless nature of our Lord. In this way, due to the absence of the "inner deficiencies" which is considered as extraordinary, the Gopīs got awe and wonderstruck at this Divine Leela of our Lord. The Gopīs now thought that our Lord is not afraid, a bit, even when taken away into the sky by such a dangerous demon. "Our Lord is always brave and without any fear". Seeing and thinking like this, the Gopīs got wonder struck as to how such an extraordinary event can take place? Now we can consider the Gopīs getting surprised, due to the absence of "outside" blemish or defects. The fact that our Lord, who was a very small child was taken away, into the sky, by this demon was itself akin to the entry of our Lord into the jaws of certain death. Our Lord escaped from this also. The demon was used to eat human beings - thus representing sure death or maiming the human beings.

Moreover, if the demon was to throw away the Lord, from the sky, downwards towards the earth, it would have spelled danger to our Lord. Thus, both of these represented sure death for our Lord, and it was very difficult to escape from these dangers. Death could be avoided only if our Lord was not in the full control and capture of this demon. But this was not the case either, as the Lord was always with the demon. That is why, Shri Sukadeva has specified that our "Lord came away unscathed from the jaws of death". The "death" was represented by the

demon and the "jaws of the demon" was represented by the sky. Now, our Lord, as per His own desire, destroyed the "death" and got Himself released. In this way our Lord got Himself released from the three types of "death" - and this, from the point of view of this world, is indeed awesome and surprising. Thus our Lord, although faced the jaws of death, became safe and sound through His own will and desire and this He enacted as part of His Divine Leela. In this way, the Lord, also, ensured, that there was no reduction in His Grandeur and Bliss, in any way whatsoever.

In the above verses, the "wonder" expressed by the Gopīs has been described, through which, they forgot about this world and due to their attachment to our Lord, they attained the everlasting and the Supreme Bliss of our Lord. This is described in the following verse.

गोप्यश्च गोपाः किल नन्दमुख्या लब्धार्भकं प्रापुर्तीव मोदम् ॥३१॥

VERSE 31 Meaning: "The Gopīs and others in Gōkulam, including Nandagopa and all the other Gopas, became extremely joyful on getting back our Lord."

श्रीसुबोधिनी : एवं तासामाश्चर्याभिनिवेशमुक्त्वा प्रपञ्चे विस्मृते भगवदासक्त्या परमानन्दं च प्राप्तवत्य इत्याह गोप्यश्चेति.

गोप्यश्चकारदन्यस्त्रियोपि गोपा अप्यर्भकं लब्ध्वा प्रमोदं प्रापुः तेषां विस्मयस्यानुक्तत्वात् प्रपञ्चविस्मरणाभावे प्रकृष्टो मोदो न सम्भवतीति युक्त्यभावेपि प्रमाणस्य बलिष्ठत्वाज्जात एवेति किलेत्याह. उपपत्तिं चाह नन्द एव मुख्यो येषामिति. मुख्ये प्रपञ्चविस्मरणस्य सिद्धत्वात् परमानन्द उचितः. तदाहार्भकं बालकं लब्ध्वा, अवस्थापि परमानन्दजनिका. अतीव मोदं परमानन्दं प्रापुः ॥३१॥

SRI SUBODHINI: The Gopīs and the other women-folk of Vraja, now, attained great joy and Bliss. Although

in this verse, reference is made to the "Gopīs" only, we should understand that, all the Gopas also became very joyful after getting back, safely, our Lord. The Gopīs got great joy because they were awe and wonderstruck. The Gopas were not awe or wonderstruck at all. Hence how did they get the highest Bliss, when they had not forgotten this world through the constant remembrance of our Lord's Divine Leelas? Answering this, our Mahāprabhuji has said that, although one may not be able to seek out the reason for their Bliss - but the very fact that they also attained the highest Bliss is it's own proof! Moreover Shri Sukadeva has also referred to the Gopas becoming Blissful by referring to "Nandagopa being the Head of the Gopas". Hence, when Nandagopa got to forget this world, then the Gopas also forgot this world and through this, all of them got great attachment to our Lord, leading to their Bliss and Joy in our Lord. The situation also expressed great joy and bliss as our Lord was secure and safe, although He was literally saved from the jaws of death. Our Lord's safety can by itself ensure the attainment of great Bliss and joy - hence all of them attained limitless Bliss and joy.

समेत्य चैकत्र कृताशिषोमला विचारयामासुरुपायमत्र ॥३२॥

VERSE 32 Meaning: "Now, all the sinless and blemish free Gopas got together at one place with a view to Bless our Lord, with their benedictory words, and they began to think about the event, which has just passed by."

श्रीसुबोधिनी : अर्धमात्रमत्र पतितं यत्र सम्बन्धो निरूपितो कृतवन्तस्तं विमर्षमाहाहो इति द्वाभ्याम्.

समेत्य चैकत्र कृताशिषोमला विचारयामासुरुपायमत्र - एवमर्थः सखण्डो भवति ॥३२॥

SRI SUBODHINI: Only half of this verse is available, and hence the meaning of this half-verse only is

being given. Now Nandagopa and Yasōdha, including all the Gopas and Gopīs, got together in one place and began to think about the event, which had happened just now. The description of this "thinking" is being given in the next two verses.

अहो बतात्यद्भुतमेष रक्षसा बालो निवृत्तिं गमितोभ्यगात् पुनः।
हिंस्रः स्वपापेन विहिंसितः खलः साधुः समत्वेन भयाद् विमुच्यते ॥३३॥

VERSE 33 Meaning: "This child was taken away into the sky by the demon and He came back, safely, with sound health, to His own place on this earth. Oh! All these events and happenings are extraordinarily wonderful and there is no necessity to prove through, logic and reasoning any of the events which took place."

श्रीसुबोधिनी : भगवतो नयनमारभ्य स्वस्त्यागमनपर्यन्तं यत् किञ्चित् कृत्यं तत् सर्वमहो आश्चर्यं, नात्रोपपत्तिः काचित् सम्भवति. आश्चर्यमपि लोके प्रसिद्धं भवति यथा नटविद्यायां मायायां स्वप्ने च; ततोप्येतदधिकमित्याहात्यद्भुतमिति. मायायां प्रदर्शनमात्रमिति. जातं त्वद्भुतं यत् पुनः क्षणान्तरेन्यथा न भवति, ततोपि यत् कदाचिदपि न जातं क्वचिदपि तदत्यन्तमद्भुतम्. तत् स्वस्त्यात्यन्तमनिष्टमिति तत् स्मृत्वा बभूवेत्याहुः. एष इत्यक्षताव्याहतत्वं प्रत्यक्षेण प्रदर्शितम्. विपरीतहेतुः सुदृढो जात इत्याह रक्षसा क्रूरेण बालोतिसूक्ष्म इतो निवृत्तिं गमितो दूरे नीतोऽन्येन नीतः स्वयमागत इत्याश्चर्यं, बालत्वात्. तत्रापि रक्षसा, निवृत्तिपदेन क्रियानिष्पत्तिरपि सूचिता. एवं सति पुनरागमने कोपपत्तिरिति शङ्कायामाहुर्हिंस्र इति, हिंस्रो मारको राक्षसः स्वपापेनैव विहिंसितः. मृत्युस्तत्र तिष्ठत्येवान्यमारणार्थं स तु पापपुरःसरमेव प्रवर्तते. अतः पूर्वं बहूनां वधानां कृतत्वात् स्वाधारे पापमस्ति. अपापे विषये चेत् प्रयुक्तस्तमगृहीत्वा व्याघुट्यागच्छन् स्वाश्रयमेव गृह्णातीति हिंस्रः स्वपापेन विहिंसितो भवति. किञ्च मृत्युरत्यन्तं दुष्ट आश्रये न तिष्ठति, अतोपि हेतोस्तं भक्षितवानित्याह खल इति. खलः पिशुनः, न ततो दुष्टेऽस्ति जगति कश्चित्. विषये पापाभावमाहुः साधुः समत्वेन भयाद् विमुच्यते

इति. अपहतपाप्मरूपं ब्रह्मैव. तस्यापि बहूनि रूपाणि सन्ति, तत्रापि यत् समं रूपं तत् सर्वदोषरहितं भवति, "निर्दोषं हि समं ब्रह्मे"ति वाक्यात्. यः सर्वत्र समदृष्टिः स दोषाभावान्न हन्यते. यस्तु साधुः स समदृष्टिरेव भवति. अतोयं बालकोपि समदृष्टिः साधुर्भवितुमर्हति. अतः साधुरयं समत्वेन भयादुपस्थिताद् विशेषेण मुच्यते. एतावता कृत्रिमभगवत्त्वं ज्ञातमिति. एवं ज्ञाननिष्ठैर्निर्णयः कृतः ॥३३॥

SRI SUBODHINI: We come across, so many sights and events, in this world, which can make us "wonder" at these! Like the knowledge of Acting, Magic and those seen through the dreams or treated through the power of illusion. But what has happened now, in Vraja is the most wonderful of all events. When something is seen through the power of illusion, then the "seen object" is only "an appearance or seemingly real" - although, for some time, it does look wonderful. After sometime, the object settles down to it's former self. Usually it is considered as most wonderful, if something happens, which has never happened before anywhere. Now the reference in this verse is made to the tragic happenings, which made them feel anxious and unhappy viz. taking away of our Lord by Trināvarta. In the verse, the words "unhappy indeed" (Bata) are used to describe this unfortunate event. The Gopas thought, that this child was showing Himself as beyond all accidents/mishaps and fearless. Hence they could not understand the reality behind these events. Everything seem to be wonderful and very surprising to their understanding. How? The demon was cruel and had taken away this tender child very far. Although taken away, this child came back by Himself. Hence is it not wonderful to witness this "unnatural and supernatural" event? Especially when our Lord was only a very small child! Ordinary small children can never do such actions.

The demon, who took away our Lord, was also not an ordinary demon, and he had made the Lord quiet, through his strength,. Even after all this, this child came back on his own. How come this happened? What is the reason for this? Shri Sukadeva says in this verse, answering these questions, that Trināvarta was a "killer" and he was destroyed by his own sins only. This is clarified by our Shri Mahāprabhuji by saying that "death" (which takes away the lives of others) was present in Trināvarta, with a view to kill all the others and he used to undertake to kill those persons, who had committed sins. Before this event, Trināvarta had committed several and countless sins and thus he had gathered within himself countless sins, over a period of time. Now, as he, himself a great sinner, wanted to kill our Lord, who was free of any sin, then "death" will not attack the "sinless" person, but it will come back to kill the person who had nurtured it up to now. That is why, in the verse, the word "killer" (Ghātak) is used - denoting that one gets destroyed by one's own sins only. "Death" also does not remain with one, who is very sinful and cruel i.e. this person cannot destroy another, but in turn, gets destroyed by "death". Due to this reason, "death" ate the demon Trināvarta, although "death" was based and stationed in Trināvarta up to now. Shri Sukadeva has also called Trinavarta as "cruel" (Khalaha) - denoting that the most cruel person in 'his world is also "very low in character and non-compassionate (i.e. very cruel)". None can be more bad than a "cruel" person.

The person for whom "death" was sent (through Trināvarta) was sinless viz. our Lord. Hence our Lord has been called as "Sādhu" (noble - good - virtuous - saintly). A saint or a noble soul, has an equal vision for both

friends and foes and he is free of fear. In other words, none can cause him fear or terrify him. Brahman (the supreme spiritual principle) is always sinless. This supreme Truth i.e. Brahman has many forms. Among these many forms, the form which expresses "equanimity" is entirely sin and blemish-free, like it is said that "the Brahman which is the symbol of "equanimity" is, indeed sin and blemish-free" i.e. He has the equal vision for everyone. Being sinless, he can never be destroyed by anyone. A saintly person has this equal vision - for both friends and foes. This child also (i.e. our Lord) is having this equal vision (of equanimity) and having this equal vision, like a saint, is free of all fears and anxieties - i.e. all fears leave him, untouched. Those wise persons, in Vraja, who were grounded in spiritual wisdom, described, that the expression of the supernatural Divinity seen in this child, has been the result of spiritual efforts and not due to His own nature.

In the 33rd verse, after describing the opinion expressed by the persons established in spiritual wisdom (JNĀNA), now in the 34th verse, the opinion of those who were wedded to the path of action is being described.

किं नस्तपश्चीर्णमधोक्षजार्चनं पूर्तेष्टदत्तमुत भूतसौहृदम्।
यत् सम्प्रेतः पुनरेव बालको दिष्ट्या स्वबन्धून् प्रणयन्नुपस्थितः ॥३४॥

VERSE 34 Meaning: "Congratulations and best wishes to all of us - this child has come back, verily, from the jaws of death, with a view to glorify and make famous and immortal the names of His relatives and others in all the worlds, and all these has been achieved through the power of penance, service and adoration of our Lord, actions of public welfare (digging wells etc.), acts of charities and the mercy and compassion shown to all."

श्रीसुबोधिनी : कर्मनिष्ठानां निर्णयमाह किं नस्तपश्च्रीर्णमिति.

पूर्वजन्मन्यस्माभिः सर्वैरेव किञ्चित् तपश्च्रीर्णं येन तपसैतादृशो बालको निधिरूपोस्माकं स्थाने तिष्ठति. एवं राजसानां सिद्धान्तः सात्त्विकानामाहाधोक्षजार्चनमिति. न हि तपसालौकिकं प्राप्यते, अयं च बालको लोकोत्तरोतोयं विष्णुप्रसादादेव प्राप्यते. विष्णुश्च पूजितः प्रसन्नो भवति. तत्रापि साधारणरूपेण पूजितः साधारणमेव फलं प्रयच्छति, अस्माभिस्त्वलौकिकप्रकारेण पूजितस्तदाहाधोक्षजेति, अधोऽक्षजं ज्ञानं यस्मात्, शास्त्रदृष्ट्या शोधितैरर्चनं नेन्द्रियबलकार्यम्, तामसानां निर्णयमाह पूर्वेष्टदत्तमिति. पूर्वं खातादि, इष्टं यागादि, दत्तं तुलापुरुषदानादि; लौकिकप्रकारा एते. अतिबहिर्मुखानामेष निर्णयः. अन्तर्मुखानामाहोत भूतसौहृदमिति. सर्वेषु भूतेषु भगवानस्तीति तेषु दानमानादिभिः सौहृदं कर्तव्यम्. तत् केवलं ज्ञानमार्गे प्रविशति तद्व्यावृत्त्यर्थमुत्तेत्युक्तम्. भूतसौहृदमपि पूर्वोक्तेन सह लोकवत् सर्वाण्येव कर्माणि कुर्वन् लोकसौहृदमपि करोति तस्येदं फलमित्यन्तर्मुखानां कर्मिणां सिद्धान्तः. एवं कल्पनायां हेतुमाह यदिति, कर्मिणां लौकिकत्वादमङ्गलवचनं लोकोक्त्या न निन्दितम्. पुनरेव पूर्ववत्. बालकोपि दिष्ट्या स्वभागेनापि स्वगृहे स्वबन्धून् स्वस्य पित्रादिन् प्रकर्षेण नयन् सर्वलोकप्रसिद्धान् कुर्वन् उपस्थित इति यत् ॥३४॥

SRI SUBODHINI: Firstly the view of the persons who are wedded to the path of righteous actions (who are also Rājasik) is expressed. The Rājasik persons said, that they certainly had done some penance in their earlier lives, due to which this child, who is our invaluable treasure, is living in our midst, in our homes. The Sātwik people, wedded to the path of action (KARMA) say, that they had worshipped the Lord, who, redeeming the sins of everyone, due to which they have got the blessing and Grace of having this extraordinary Divine child in their midst. This type of "child" who is Divine and Extraordinary is not born, in their midst, just because they had done some penance. This can happen only when the

Lord, becoming happy, through His boundless Grace comes, into their midst, of His own will and desire. Lord Vishnu becomes happy and satisfied on being sincerely worshipped, and if this worship is done in an ordinary manner, He gives, accordingly, ordinary results. "We have certainly done, it appears, the worship of our Lord in an extraordinary way". That is why, Shri Sukadeva has referred to, in the verse to the worship of the Lord, who can never be realized or known through the knowledge of one's senses. "We have done the adoration and service of the most Supreme Purushōttama, the Lord of the universe". Ideal worship is done when, purified by following scrupulously, the scriptural injunctions, one worships our Lord Sri Hari, through the senses, which have become supernatural (i.e. cleaned off the blemish and defects of this materialistic world). In the ordinary way, the Lord is worshipped with the strength of the senses, which are usually worldly and materialistic in nature. But, in the real and ideal worship of our Lord, the strength of the senses is not relevant, as they do not really serve this purpose.

The Tāmasik people, wedded to the path of action (Karma) are of two kinds. (1) One that is attached to the outside world (i.e. those who do not believe in our Lord or His service (worship)). (2) Those who are with an introvert mind/tendencies (i.e. those who do not worship our Lord but do undertake to do service to people such as digging wells, charity, fire sacrifice etc.). But, realizing that the Lord is present in everyone, these persons, serve them, with compassion in their hearts. These acts of charity etc. are of the world, and are done by those, whose entire attention is outwardly. But those persons, who are more introvert, feel, that they should be friendly and loving to every creature in this universe, because our

Lord is the indweller in everyone. Hence they should serve them through charity and giving respect and, also through friendly behaviour with everyone. Hence, to show compassion to the entire universe is their principle. With a view to differentiate these persons from those, who follow the path of spiritual wisdom (JNĀNA), in the verse, the word "UTA" (in other words) has been used to denote, that all these characteristics have been explained only to describe the nature of these men of action of both the types - i.e. these persons while discharging all the outside acts of charity etc. also are compassionate to everyone - this compassion is the result of their doing the above virtuous and charitable actions.

Usually persons devoted to the path of action are "worldly" and their reference to our Lord in this verse, should not be construed as impertinent. They also felt, that it was their great luck indeed that, the Lord has taken birth in their homes, with a view to confer fame to their fathers and relatives. Hence the greetings done to themselves, to say as to how lucky they were to have the Lord back with them and that too, due to their own meritorious deeds done in the past!

After thus explaining the views of those devoted to the path of spiritual wisdom and of those persons wedded to the path of action (both outward and inward oriented), in the next verse the way and manner, with which, Nandagopa understood, as the true reason for all these dangers to our Lord, is described.

दृष्ट्वाद्भुतानि बहुशो नन्दगोपो बृहद्वने।

वसुदेववचो भूयो मानयामासः विस्मितः ॥३५॥

VERSE 35 Meaning: On witnessing such wonderful events in Brindavan, Nandagopa, now, regarded Vasudeva's words as truthful and also got very much astonished."

श्रीसुबोधिनी : एवं सर्वेषां निर्णय उक्तः. नन्दस्तूत्पातसम्भवे हेत्वन्तरं ज्ञातवान् नान्य इति विशेषमाह दृष्टेति.

बहुशोद्धूतानि दृष्ट्वा वसुदेववचो मानयामासेति सम्बन्धः. पूतनाशकटतृणावर्तस्त्रयः प्रसिद्धाः, अन्येष्वेवंविधाः शतशः, सर्वाण्येवाद्धूतानि रसान्तर्विस्मारकाणि. **नन्दगोप** इति सम्पूर्णं नाम ज्ञानक्रियासमन्वितमनाश्चर्यं हेतुः परमैश्वर्यपरिज्ञानात्. **बृहद्वन** एवैतज्जायत इति **भूयो वसुदेववचो मानयामास.** स हि ज्ञान एव महत्त्वं मन्यते न तु क्रियायां, भाव्यर्थस्यैव तादृशत्वात्. किमाश्चर्यं यद्यत्यलौकिकं स्यात् पूर्वं कैरपि न ज्ञायते ज्योतिःशास्त्रादौ न प्रसिद्धमिति तस्य ज्ञानमेव स्मृत्वा **विस्मितश्च** जातः ॥३५॥

SRI SUBODHINI: Nandagopa, on witnessing so many different wonderful events, now, came to have faith in the words of Vasudeva, as truthful. In these wonderful events, Putana, Sakatasura and Trināvarta were prominent. In fact, there were many others also involved in these events. The "Rasa" (Relish) which was expressed through these wonderful Divine Leelas of our Lord, made everyone forget all the other types of worldly "Rasa" (Relish) i.e. All of them forgot about other pleasures and joys as this "Rasa" of our Lord's Divine Leelas, was, very overwhelming and supernatural. By mentioning the name of "Nandagopa" Shri Sukadeva has indicated that, both the powers of Jnāna (wisdom) and Action (karma) were present in "Nandagopa" - our Lord's father. Through the power of Jnāna, Nandagopa was aware of the glory and universal lordship of our Lord. Hence, it is said, that Nandagopa was not surprised at all, on witnessing these events. As all these different, Divine Leelas were happening only in Sri Brindāvan, Nandagopa now, began to regard, the words of Vasudeva as truthful. Nandagopa, in his mind, had given primary importance to Jnāna (wisdom) only and he gave only secondary importance to "actions" (KRIYA). In fact, he thought within himself,

that, what is there to be surprised even for the Divine Leelas, which will occur in the future also, at the instance and initiative of our Lord, as Vasudeva had already hinted at them, due to his supernatural and Divine wisdom. None had an inkling of the events to come, before Vasudeva had hinted and told about them to Nandagopa. Nandagopa got astonished at the supernatural wisdom of Vasudeva (which were not even known to the astrologers).

भक्तिर्ज्ञानं तथा पूर्णं विस्मयश्च ततः परम्।

जातो लौकिकभावस्य दृढत्वादिति रूप्यते ॥ (१७)॥

KĀRIKA: "Nandagopa got very much astonished after he got full and total pure devotion to our Lord and spiritual wisdom - which enabled him to have a stable worldly attitude to our Lord. These are described, successively, in the 4 verses, being dealt with. The 36th verse deals with Devotion to our Lord, 37th verse deals with Jñāna or spiritual wisdom, 38th verse deals with the Divine realization of total spiritual wisdom (POORNA JNĀNA) and the 39th verse, described the state of astonishment and wonder.

श्रीसुबोधिनी : एवमेवमुपाख्यानं पञ्चानां मध्ये निरुपितं, द्वितीय-
माहैकदेति चतुर्भिः.

Through the 5 verses, one event was fully described and now, through, the next 4 verses, another event is being dealt with.

एकदार्भकमादाय स्वाङ्गमारोप्य भामिनी।

प्रस्रुतं पाययामास स्तनं स्नेहपरिप्लुता ॥३६॥

VERSE 36 Meaning: One day, Yasōdha, full of love and attachment to our Lord, having got our Lord seated in her lap, began to breastfeed Him."

श्रीसुबोधिनी : आदौ स्वतन्त्रा पूतना निवर्तिता ततः परतन्त्रोपि शकटस्ततः सर्वमारकः. हेत्वन्तरं च न प्रदर्शितं तथाप्यसम्भावनाया दृढत्वान्न दृढा भगवत्यासक्ति- भविष्यतीत्यसम्भावनानिवृत्त्यर्थं स्वस्मिन् भगवत्येव तादृशं रूपं प्रदर्शितवान् भगवान्. स्वधर्मनिष्ठधर्मपरिज्ञाने भक्तिरेव हेतुरिति प्रथमतो भक्तिमाह. एकदा गृहकार्यादिवैयग्राभावदशायां भगवदेक-प्रवणचित्तदशायां वा. अर्भकं बालकं कलवाक्यं वर्षाधिकम्. आदाय क्रीडन्तं बलात् स्वयं गृहीत्वा स्वस्याङ्गं समारोप्य सर्वोत्तममासनं दत्त्वा. भामिनी परमसौभाग्यवती, सर्वाभरणभूषितं च विधाय. भामिनी भामयुक्ता च, तेन भगिन्या अपि सौभाग्यं द्योतितम्. एवं परम्परासौभाग्यवती स्वतः कर्मवशाच्चोत्तमा. प्रकर्षेण स्तुतं स्नेहवशान्निर्गतं स्नेहेन च परिप्लुतान्तर्बहिर्व्याप्ता जातस्नेहकार्या च स्तनं पाययामास. 'प्रयतात्म'त्वं भामिनीपदेनोक्तम्. प्रशब्देन 'भक्त्युपहृत्'त्वमुक्तम्. स्नेहपरिप्लवाद् भक्त्यादानमुक्तम्. अन्ततःस्थितबालानामल्पतृप्तत्वात् स्वतोपानम्. अपेक्षया अपि विद्यमानत्वादन्यप्रेरणया पानम्. अत एव भगवतो न सर्वपानम्, अधिकपाने बालानामुपद्रवो भवतीति. प्रयोजककर्तृव्यापारनिवृत्त्यर्थं भक्तिप्रवणां कृत्वा स्वधर्मं दर्शितवान्. "ये यथा मां प्रपद्यन्त" इति न्यायेन भक्त्युद्गततद्धर्मं गृहीत्वा कृपया फलरूपं स्वधर्मज्ञानं सम्पादयति ॥३६॥

SRI SUBODHINI: Our Lord first destroyed Pūtana, who was freely roaming Vraja, killing young children. Secondly our Lord shattered the cart, who was stationary (i.e. under the control of others) and after these two events, our Lord destroyed Trināvarta, who was destroying everyone and everything. In the destruction of all these three entities, our Lord has not shown or exhibited any other reason for their destruction. If, even after seeing such wonderful Divine Leelas, one does not have faith in our Lord, (i.e. to think that all these are not possible for our Lord to do) that He is capable of making the "impossible" happen, then it is very difficult, indeed, to get attachment and deep love to our Lord. Lord's

Omnipotency (i.e. He is capable of achieving the "impossible"), our Lord began to show, in Himself, such Divine forms - so that this "blemish" can be eradicated through the enactment of His Divine Leelas. Only through pure Devotion to our Lord, one can get the spiritual wisdom about our Lord i.e. only Pure devotion can make one spiritually wise and attain the Highest wisdom of Para Brahman, which our Lord gives to His Devotees, out of His boundless compassion. Hence, in the first verse, this important aspect of pure devotion to our Lord is described.

One day, when mother Yasōdha became free of the chores of her home, and she was fully remembering our Lord, with her entire mind thinking about our Lord, then she took our Lord, who was playing and who was speaking sweetly, syllables and words, which were very sweet to hear, into her tender lap. Our Lord had just completed 1 year of age, mother Yasōdha is termed here as "Bhāmini" - to signify that Yasōdha was very lucky indeed and Sri Sukadeva has used these words to indicate her great luck and good fortune (of having our Lord, as her son). A lady is considered as very lucky and fortunate, when her husband acts as per her wishes and words, at all times. Nandagopa respected all the views and words of Yasōdha. Hence Yasōdha is termed here, as very lucky and fortunate. She had worn all types of ornaments and she had also, dear and loving sisters. She was thus very fortunate from the family point of view, and she was also very efficient in the performance of her duties. Due to her intense love for our Lord, milk began to pour out of her breasts. Thus, she was, literally drowned in her love for our Lord. As an expression of her love, she now, began to feed our Lord. The word "Bhāmini" used in this verse,

also indicates that, mother Yasōdha was one who had full control over her senses. The use of the word "Pra" also denotes that she was full of Pure Devotion (Bhakti) to our Lord and due to her overwhelming love and intense devotion to our Lord, she began to breastfeed our Lord. Now the children stationed inside our Lord were not fully satisfied with this feeding and our Lord was not, himself drinking this milk. But He had to feed Himself, so that, the children inside Him, will get fully satisfied. But He did not drink all the milk as this would lead to difficulties for the children, situated inside Him. Our Lord's real intention was to manifest His own Dharma of making mother Yasōdha, get immersed in Pure Devotion for our Lord and also to relieve her from breastfeeding Him. In the Gīta, it has been described by our Lord that "I behave and respond, in the same manner, to a Devotee who surrenders and worships/serves Me". The pure Devotion expressed by mother Yasōdha (in the form of her milk) is accepted by our Lord, and in return, out of His boundless Grace, He confers on His mother, the result of giving experience and knowledge of His Own Divine Self. In other words, with a view to remove the blemish that may arise due to mother Yasōdha thinking that it was really impossible for the Lord to enact, by Himself, such extraordinary Divine Leelas, (ASAMBHĀVANA DŌSHA), and with a view to make her attachment to Him, sincere and stable, our Lord Blesses mother Yasōdha with the Divine wisdom and knowledge about His true exalted Īshwara principle, as the supreme Lord of the universe. The Lord thought within Himself "I am the supreme Lord of this universe. I have the capacity and strength to achieve everything, which I will or desire for. Hence there is no necessity to get surprised or wonder-struck on witnessing

any of my Divine Leelas" - thus the Lord caused the rise of this spiritual wisdom in the mind of mother Yasōdha.

After finishing the act of breastfeeding, with a view to make mother Yasōdha, who was wonder-struck, get more loving and devoted to our Lord, mother Yasōdha now saw the "yawning" of our Lord - and what was shown to her by our Lord - is explained in the next verse.

पीतप्रायस्य जननी सा तस्य रुचिरस्मितम्।

मुखं लालयती राजन् जृम्भतो ददृशे त्विदम् ॥३७॥

VERSE 37 Meaning: "Oh king! Mother Yasōdha, with intense love, was enjoying the Bliss of our Lord's beautiful face with a sweet smile, after breast-feeding Him for a while. Now, when our Lord opened His mouth for a yawn, mother Yasōdha saw the entire universe in His mouth." (This is explained in the next verse).

श्रीसुबोधिनी : अतो दानाभिनिवेशं परित्यज्य कौतुकाभिनिविष्टा भगवद्धर्मपरा प्रदर्शितं धर्मं दृष्टवतीत्याह पीतप्रायस्येति.

सर्वात्मना भगवता न पीतमेव, आपाततः पीतं, तथाकरणे हेतुर्जननीति, जननबुद्धिः स्वेनैवोत्पादितेति भगवच्चरित्रम्. सा पूर्वोक्तभक्तियुक्ता, कार्यार्थभक्तेः पुनरनुसन्धानं कार्यदशायां सद्भावज्ञापनाय. तस्येति निरोधार्थमागतस्य. रुचिरं स्मितं यस्य मुखस्य; मोहसहितं स्नेहं जनयतीति परमसौन्दर्यभावयन्ती तादृशं मुखं लालयन्ती जाता. राजन्निति सम्बोधनं राजलीलायामस्यानुभवः सिद्ध इत्यग्रे वक्ष्यमाणस्यापूर्वत्वात् सावधानतया स्थातव्यमितिज्ञापनार्थम्. अग्रिवायू ज्ञानक्रियारूपे; ते यशोदायां योजयितुं जृम्भा भगवतः, अन्यथा द्रष्टुं सा न शक्नुयात्. भिन्नं जगत् मायिकं वा तत्र दृष्टवतीति पक्षं व्यावर्तयितुं तुशब्दः. इदं जगज्जृम्भतो भगवतोर्थांमुखद्वारा भगवति ददृशे. इदं ब्रह्माण्डमात्रस्यैव प्रदर्शनम्, अग्रे सम्यग्धिकारे सिद्धे सर्वस्यापि प्रदर्शनं वक्ष्यति ॥३७॥

SRI SUBODHINI: Our Lord did not drink His milk

fully. He drank only a little - as mother Yasōdha was His mother. "I have created the attitude of being my mother, in the mind of Yasōdha. That is why mother Yasōdha is regarding Me, as her son, and she wants to satisfy Me, with her milk." This attitude in mother Yasōdha was caused by our Lord only. Hence, all this is part of our Lord's Divine Leelas. Yasōdha always had the attitude of being our Lord's mother. With a view to stabilize this motherly attitude in her, our Lord had drunk a little of her milk - although our Lord never has the necessity to eat or drink, and there was also, really, no hunger in the boys who were stationed in the stomach of our Lord - our Lord, drank a little of her milk, only with a view to please mother Yasōdha. Mother Yasōdha, as explained in the previous verse, was blessed with Pure Devotion to our Lord. Here, with a view to attain His Divine purpose of conferring Pure Devotion to mother Yasodha, once again, the Lord will now enact His another Divine Leela. Our Lord's Divine Leelas are meant only to confer Pure Devotion to His Devotees, after making them forget this universe, through His Divine Leelas. Hence, here also, with a view to bless mother Yasōdha, with Total and Pure Devotion to our Lord, our Lord showed in His face, exquisite Beauty and a most attractive sweet smile, and this smile was very infatuating. This entire scene made her attachment and love for our Lord more intense. She experienced in the face of our Lord an ethereal beauty, which was indescribable and Divine. She now, infatuated with this Beauty, began to fondly pamper our Lord. Shri Sukadeva addresses, specifically here "Oh king!" - to denote that the king should now become serious (although kings are also used to dote on their children and would have known about the fondling and pampering of children)

- as something "new" and "extraordinary" was going to happen and Sri Sukadeva would be describing such a Divine Leela, of our Lord, which had never happened before (APOORVA).

Our Lord willed and desired to show the entire universe, in His mouth, to mother Yasōdha. Yasōdha would deserve to have this Holy Divine Vision only, if she was qualified with both the spiritual powers of Jñāna (wisdom) and kriya (action). Hence, our Lord, at first yawned, through which our Lord, caused the entry of the Divine Fire and it's heat transmitted by the air released by Him (through His act of yawning), into mother Yasodha. Our Lord's heat, as it symbolized the brilliance of His Fire, (energy) represented the strength of spiritual wisdom and the "wind or air" which carried this heat, represented the strength of spiritual action. Through, such an entry of both the strengths of wisdom and action, into mother Yasōdha, she was now qualified and duly equipped to have the Holy Vision of this entire universe, in the mouth of our Lord. In fact, if our Lord had not caused the entry of both the strengths of spiritual wisdom and action, through His act of yawning, mother Yasōdha, would not have been able to have this Holy Vision of the entire universe, in the mouth of our Lord, at all. In the verse the word "TU" has been given to denote that (as explained by our Shri Mahāprabhuji) Shri Sukadeva wanted to dispel any illusion in the mind of devotees, that the universe seen by mother Yasōdha in the Holy mouth of our Lord was only "illusory" (i.e. created by Māya) or any other "magically" created universe. What was seen by her, in the Holy mouth of our Lord, was indeed, the universe, in which we live, real and what we see everyday. During this Divine Leela, our Lord showed only this universe, as mother

Yasōdha, was now, qualified to have this vision only. When she gets more qualified and deserving, at a later stage, she will be blessed with the Holy vision of all the types of universes and of entire creation, by our Lord.

In the Brahmasūtras, it has been explained, that the basis of this universe is the Para Brahman and the universe is not a separate entity other than the Para Brahman. This Para Brahman is unthinkable (i.e. beyond the mind) and Omnipotent. Para Brahman can transform itself into anything and everything and can do everything. Hence, there is no need to get "surprise" or "wonder" on witnessing extraordinary Divine Leelas of our Lord. Thinking in this manner, mother Yasōdha, getting more intense love for our Lord, thought that whatever, she saw in the Holy mouth of our Lord, was not illusory at all, and hence, taking all that was seen by each of it's name, the next verse described the Holy Vision.

खं रोदसी ज्योतिरनीकमाशाः सूर्येन्दुवह्निश्चसनाम्बुधींश्च।

द्वीपान्नगांस्तद्बृहत्तृणानि भूतानि यानि स्थिरजङ्गमानि ॥३८॥

VERSE 38 Meaning: "Mother Yasōdha saw, in the Holy mouth of our Lord, the sky, the heavens, the earth, the star system, the quarters, the sun, the moon, the fire, the wind, the oceans, the islands, mountains and it's daughters viz. the rivers, the forests, all other animate and inanimate objects and all other types of sentient beings."

श्रीसुबोधिनी : "द्युभ्वाद्यायतनं स्वशब्दादि"त्यधिकरणे प्रपञ्चाधारत्वे ब्रह्मत्वं सिद्धं तदचिन्त्यानन्तशक्तिमति सर्वं सम्भविष्यतीत्याश्चर्यं विहाय भगवत्परं चित्तं भवति. तत्र दृष्टं भ्रमव्यावृत्त्यर्थं गणयति खमिति.

आदौ खमाकाशं विस्तीर्णम्. ततो रोदसी द्यावापृथिव्यौ तत् तु तदाधारम्. तथा ज्योतिरनीकं ज्योतिश्चक्रं द्यावापृथिव्याधारम्. दश दिशस्तत एव विभक्ताः.

सूर्येन्दुवह्नयस्त्रिविधं ज्योतिः. श्वसनो वायुः, अम्बुधयः समुद्राः,
 भूम्याकाशावुक्तावेव - एवं पञ्च भूतान्युक्तानि. भूमिभेदा द्वीपादयोऽलौकिकज्ञानार्थं
 सप्त द्वीपाः, नगाः पर्वतास्तद्व्यावर्तकावान्तरज्ञानहेतवः तददुहितरो नद्यः.
 वनानि तदवान्तरभेदा अल्पीयांसोपि. ततोपि सूक्ष्मा दृष्टा इत्याह भूतानीति.
 यानि प्रसिद्धान्यपि यथा कल्पवृक्षा यथा वा नारदादयो ब्रह्मादयो वा.
 आधाराधेयभावस्तु तस्या न प्रतीतोऽकस्माज्जृम्भानन्तरमेव सर्वं दृष्टम् ॥३८॥

SRI SUBODHINI: At first Yasōdha saw the expanded sky. After this, she saw the heavens and the earth. The sky or space is the basis of both the heavens and the earth. In this way, the heavens and the earth are the basis of the star systems, due to which the ten quarters are there. The three types of brilliance viz the sun, the moon and the fire. With the addition of wind and the oceans (water) all the 5 elements have been referred to. The islands are part of this earth only. To show that supernatural state of what is being seen in the mouth of our Lord, reference has been made to all the 7 islands. The mountains have been also referred to as they indicate the limit for the islands as also the existence of various materials inside them. The daughters of the mountains viz. the rivers have been referred to. Due to the mention of "mountains" and the "forests", it is indicated that mother Yasōdha saw many small forests and also saw even many small items. Mentioning all this, it is said that not only she saw the five elements but also saw all the famous and well-known materials/items viz. the Kalpa tree (the wish-fulfilling tree), sage Nārada and Lord Brahma and others also. Yasōdha saw all these no sooner the Lord did His yawn, accidentally - but she never had the realization that the basis of all this Holy Vision was our Lord only.

The universe is of the form of both Fire and Air. Mother Yasōdha was not fully deserving to have this Holy

vision and also to understand its nature. But with a view to make her deserve this vision, our Lord showed her this Holy vision for one moment only. No sooner she saw this, she closed her eyes and at this moment, our Lord immediately withdrew this Holy Vision. This caused more wonder and surprise in the mind of Yāsōdha. In this manner, our Lord made her "wonder-struck" and this is explained in the next verse. [Shri Gosāinji explaining about the "wondering" of Yāsōdha says, that although mother Yāsōdha had always nurtured the attitude, that our Lord was only her son, but as this attitude was pertaining to our Lord (i.e. in connection with our Lord) it attained the status of a supernatural love and attachment. With a view to stabilize this supernatural attitude in her, it was necessary for our Lord to show to Yāsōdha, His supernatural and Divine stature. But the Lord thought that mother Yāsōdha may get terrified, due to her deep attachment to our Lord, if He were to show her His entire Divine status at one go. Perhaps, she may even lose her life. Hence our Lord is revealing to her, His Divine Self in a gradual step by step process, through which Yāsōdha will get more courage to have higher and deeper visions. Lack of courage, now made her undeserving and the onset of courage will make her deserving to get the full realization about our Lord.]

सा वीक्ष्य विश्वं सहसा राजन् सञ्जातवेपथुः।

सम्मील्य मृगशावाक्षी नेत्रे आसीत् सुविस्मिता ॥३९॥

VERSE 39 Meaning: "Oh king! Having the beautiful eyes of a doe, on seeing the entire universe accidentally, Yāsōdha experienced trembling and having closed her eyes immersed herself in great wonder and surprise."

श्रीसुबोधिनी : अग्नीषोमात्मकत्वाच्च जगतोद्यापि तस्यास्तथाधिकारो

न जात इत्यधिकारार्थं प्रदर्श्य पुनर्नेत्रनिमीलने तत् तिरोहितं कृत्वा विस्मयाविष्टैव भगवता कृतेत्याह सा वीक्ष्येति.

विश्वं तथा पूर्वं श्रुतमिदानीं दृष्टम्. सहसा गमनादिकारणव्यतिरेकेणैव, न जानाति भगवता द्वयं सम्पादितमिति. "तस्माज्जञ्जुभ्यमानादग्नीषोमौ निरक्रामताम्" इति श्रुतेः तिरोभावप्रस्तावात् सिद्धवत्कारेणोक्तम्. सहसेत्यकस्मात्. तस्मिन् दृष्टे सम्यग् जातो वेपथुः कम्पो यस्यास्ततः समीचीनमेव विश्वमधिकाराभावाद् भयानकं जातम्. ततो नेत्रे सम्मील्य. तत्र स्वभावो हेतुर्बलिष्ठ इति दृष्टान्तमिवाह मृगशाववदक्षिणी यस्याः. मृग एव भीरुस्ततोपि शावो बालकः. सौन्दर्यं चाक्ष्णोर्निरूपितं भगवद्दर्शनयोग्यत्वाय. ततोन्तःकरणे विस्मय एवोत्पन्न इत्याह सुविस्मितासीदिति, सुतरां विस्मितासीत्. पूर्वं कार्यदर्शनापेक्षयापि कारणे दृष्टेऽधिको विस्मयो जात इत्यर्थः ॥३९॥

SRI SUBODHINI: Yasōdha had heard through her ears that the universe exists. She had never seen it. She now saw the same universe, of which she had heard before. How did she see? Did she see the universe, by actually going to all the places in this universe or through any other way? Shri Mahāprabhuji says, that, without actually going or doing anything else, sitting in her own place only, mother Yasōdha saw, in the lotus like mouth of our Lord, the entire universe. But she could not understand that both these actions were done by our Lord only (viz. the 'yawning' and showing the entire universe). Because Yasōdha did not have the requisite qualifications (i.e. not deserving) to understand the inner meaning of this Divine Leela of our Lord. In the Vedās it is said that "when He was yawning, both Fire and Air came out of Vritra". [The understanding here is that, it was not due to Vritra, both these came out of Vritra, just because he "yawned". It was due to our Lord being present in Vritra, that he was able to do this - i.e. our Lord did the 'yawning' through which the universe of Fire and Wind

came to be manifested). Through making the universe, disappear, the Lord showed that the universe was seen and existing at that time. Due to this accidental vision of the universe, Yasōdha trembled. Although the universe, seen was both beautiful and truthful, as she did not deserve to have this fear, she closed her eyes. Why did she get so much afraid, when what she saw was only the universe, and there was nothing terrifying shown by our Lord? It is said that the main reason for her fear was her own nature. She was not a courageous woman by nature. Proving this, Shri Sukadeva has referred to her eyes resembling the eyes of a doe (child of a deer) more afraid than their parents. In the same manner, the eyes of Yasōdha showed her fear. Shri Mahāprabhuji explains this comparison with the eyes of the deer-child further by saying, that Yasōdha's eyes were deserving to have the Holy vision of our Lord. After this, Yasōdha got great wonder and surprise in her inner-mind. All the three reasons, firstly feeling the Lord as heavy, secondly seeing the weight of the Lord increasing, and thirdly, now, the vision of the entire universe in His mouth - all these made Yasōdha, very wonder-struck and astonished.

पूतनासुपयःपाता बालदुःखनिवारकः।

प्रपञ्चस्मृतिहन्ता च गोकुले राजते हरिः ॥ (१८)॥

स्वासक्त्यर्थं शकटभित् तृणावर्तविनाशकः।

सामर्थ्यज्ञापनार्थाय विश्वाधारः प्रसीदतु ॥ (१९)॥

KĀRIKAS 1 and 2 Meaning: "Shri Hari has illumined, through His Holy presence the entire Gōkulam. Shri Hari is our Lord, who drank the milk of Pūtana along with her life, removed the sufferings of the cowherd boys and He causes the destruction of the memory of this world. Sri Hari is now shining in Gōkulam.

May our Lord Shri Krishna, who shattered the cart with a view to bless everyone to have attachment and love to Him, who destroyed Trināvarta to show His prowess and strength, and who is the basis of this entire universe, be pleased at all times."

इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे द्वितीये तामसप्रकरणेवान्तरप्रमाणप्रकरणे

यशोनिरूपकतृतीयाध्यायस्य स्कन्धादितः सप्तमाध्यायस्य विवरणम्॥

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the seventh chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

। श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्री वाक्यतिचरणकमलेश्वो नमः ॥

॥ चतुर्थः स्कन्धादितोष्टमोध्यायः॥

SRIMAD BHĀGVATAM - 10TH CANTO - CHAPTER VIII

येनैव तु चरित्रेण सत्त्वं शुध्यति सर्वथा।

सर्वस्य मूलं यद्यस्मात् तदष्टम उदीर्यते ॥ (१) ॥

KĀRIKA 1 Meaning: "Our Lord's Divine Leelas purify the inner minds of Devotees and is the best of all spiritual practices (i.e. the root of all spiritual disciplines). Hence, the Divine Leelas of our Lord are all described in this chapter, through which one's mind gets purified."

Commentary: Although, through the description of our Lord's Divine Leelas, the devotees attained the state, wherein their spiritual ignorance was destroyed, and they were also blessed with attachment and love to our Lord, till their inner mind is not fully purified of all types of ignorance (i.e. even if a trace of spiritual ignorance is there in the inner mind) then Total Devotion to our Lord (NIRŌDHA) does not take place properly and fully. Hence, in this chapter, the various Divine Leelas of our Lord will be described, through which, the inner mind will get fully purified (sanctified) and all semblance and

vestiges of spiritual ignorance also, will be fully eradicated.

नामान्यग्रे शोधकानि ततो रूपाण्यनेकशः।

ज्ञानं भक्तिश्च भाग्यं च पञ्चार्थाः सर्वशोधकाः ॥ (२)॥

KĀRIKA 2 Meaning: There are five factors which can purify one's inner mind viz. (1) The Holy Names of our Lord. (2) The various Divine forms of our Lord. (3) Spiritual wisdom (JNĀNA). (4) Total Devotion to our Lord (BHAKTI) and (5) Fortune or luck (due to Lord's Grace) arising out of one's good deeds/sādhana done in earlier lives."

Commentary: Spiritual ignorance get destroyed through the purification of the body, senses, the vital prana, inner-mind and one's Jīva Bhāva (i.e. thinking oneself as a Jīva only). Hence five factors have been prescribed for the purification of these five items. (1) Name of our Lord purifies the inner mind. (2) By having the Darsan or Holy vision of our Lord's various forms, the senses get purified and these "purified" senses get attachment and love to the Holy Forms and Divine Leelas of our Lord. (3) Spiritual knowledge, destroys the attachment to the body (that is considering oneself as body only and not the soul or Ātma). This knowledge, purifies the body and makes one aware of the real nature of one's Divine self. (4) Devotion to our Lord - This removes the attachment, which one has to one's body, prāna and senses and creates attachment and love, in it's place, for our Lord. (5) Luck or good fortune - the good deeds and sādhana done in the previous life/lives are the root-cause for everything and if good deeds were done in the previous births, the soul gets purified, through which automatically, in this life, the soul will get auspicious taste and sincerity for our Lord's service and other Divine deeds. [This

"Fortune or luck" is due to the past lives and this fructifies fully only, when the devotee gets the Grace and compassion of our Lord - PRAKĀSH.]

In this chapter, from the first to 21st verses, the "naming" section of our Lord is described; from 22nd to 31st verses, the various Divine forms of our Lord are described. The Devotee whose heart gets purified through the chanting of our Lord's Holy Names, is the only one who gets the profit and fortune of his life's goal through the Holy vision of our Lord. From the 32nd verse up to the 42nd verse, our Lord's Divine Leela of "eating mud" is dealt with - this Divine Leela leads one to get spiritual wisdom, through which, the inner-mind is purified. From the 43rd verse and up to 45th verse, Devotion (BHAKTI) to our Lord is described. From 46th verse and up to 52nd verse, the luck and the Divine fortune of Nandagopa is being described. In this way, there are 5 sub-divisions described. Described in the spiritual way, the Holy names of our Lord, His Divine forms, spiritual wisdom, Devotion to our Lord and luck and fortune - all these are purificatory factors of one's inner mind - YOJANA.

संस्कृतान्येव नामानि शोधकानीति संस्कृतिः।

स्वेच्छालीलाविशिष्टं हि रूपमानन्दभावतः ॥ (३)॥

KĀRIKA 3 Meaning: "The purificatory "naming" ceremony is conducted, as this ceremony and the "name" given to the child purifies the child. Our Lord's various Divine forms, manifested by Him, out of His own desire for the purpose of enacting His various Divine Leelas (this does not refer to His Divine forms taken, due to the desire of other celestial gods - like the form, which he had promised them, that He will take for the purpose of removing the sorrow and pain to mother earth) - all these forms are manifestations of His various parts and powers

only - and not of His entire (POORNA) self - all these Divine Forms, symbolizing His Highest Blissful and Joyful (POORNĀNANDAROOPA) stature, are purificatory and sanctifying by nature."

अन्येच्छया कृतान्यत्र चरित्राणि ततोऽन्यथा।

ज्ञानं प्रत्यक्षतो दृष्टं माहात्म्यज्ञानपूर्वकम् ॥ (४) ॥

KĀRIKA 4 Meaning: "The Divine Leelas enacted by our Lord, due to the desire of others, in this chapter, will be seen as of a different kind in this chapter. The spiritual wisdom about the real nature of our Lord's Form and leelas becomes clear and apparent due to the spiritual wisdom arising out of one's understanding of the Glory and Greatness of our Lord."

Commentary for Kārikās 3 and 4: (3) TIPPANI: The task of purifying one's inner mind is the role of the spiritual practice of Maryāda (or orderly fashion, as per scriptures). Hence, in this path, the priest conducts the "naming" ceremony and this ceremony becomes the purificatory factor. Till our mind is fully purified, we should not attempt to contemplate on the Divine Leelas of our Lord, pertaining to His Divine Leela of "Mahā Rasā" (Divine Dance). The Divine Form manifested by our Lord for enacting His Divine Leela through His own desire, purifies the inner-mind as this Divine Leela is full of the Highest Bliss and Joy (ĀNANDAMAYA).

(4) **TIPPANI:** Our Lord is the symbol of perennial spiritual Bliss and Joy. Hence, all the devotees attain this Bliss and Joy, only due to their relationship with our Lord. Hence, we will see in this chapter, that none of the Devotees ever got any sorrow or pain. Why? Because, when our Lord does His Divine Leelas, due to His own personal desire and will, then His Divine Form confers only spiritual Bliss and Joy on the Devotees. But, when

He has to enact His Divine Leelas, prompted by others' desire or will, then sometimes, the Devotees experience some sorrow and pain also. Hence, the Divine Leelas described in this chapter are all of a different kind.

स्नेहश्चालौकिके तद्वद् हेतुश्च महतां कृपा।

पूर्वस्मिन् हृदये सिद्धे स्वत एवाग्रिमं भवेत् ॥ (५) ॥

KĀRIKA 5 Meaning: "Deep attachment and love for our Lord, likewise, is a purifying factor of the inner-mind. one attains the Divine Name, which purifies the inner mind, vision of our Lord's Divine Forms, spiritual wisdom and Devotion to our Lord, only due to the Grace and compassion of noble Mahātma's (souls). Out of the above four factors, when the Holy Name of our Lord gets deeply established in one's heart, then all the other three factors are automatically attained to".

Commentary LĒKH: The compassion of noble and great souls has been always been purifying others. Thus, this compassion and Grace of Mahātmās also is a 5th factor for the purification of one's inner mind. Firstly through the chanting/hearing of the Names of our Lord, one gets the Holy Vision of our Lord's Divine Form. Through this vision, in one's heart arises the knowledge of the true Glory and Greatness of our Lord (MĀHĀTMYA JNĀNAM) and this in turn, leads to the rise of true Devotion to our Lord (BHAKTI).

तत्राङ्गं द्वितयं प्रोक्तं गुरुर्दुःसङ्गवर्जनम् ॥ ५ १/२ ॥

KĀRIKA 5½ Meaning: "In this there are two parts (1) GURU and (2) giving up the company of bad persons."

Commentary: The "Naming" ceremony which was conducted in Vraja had two parts. (1) The priest and Guru, Shri Gargāchāryaji - who came to Vraja and

conducted the ceremony.(2) Giving up the company of bad people - so that this ceremony will be completed without any set back and with full sanctity, conferring Bliss and Joy to everyone - hence with a view to avoid bad persons and non-believers, this ceremony was done in a secret way. Like Gargāchāryaji did this ceremony for our Lord, hiding away from the cruel Kamsa's knowledge.

In this 10th Canto, with a view to create Pure and Total Devotion to our Lord, and with a view to make everyone get fully attached to our Lord, with intensity of one's love, and also for the purification of one's inner mind, in 21 verses, the festival of the "Naming" ceremony of our Lord, is being described.

॥ श्रीशुक उवाच ॥

गर्गः पुरोहितो राजन् यदूनां सुमहातपाः।

व्रजं जगाम नन्दस्य वसुदेवप्रचोदितः ॥१॥

VERSE 1 Meaning: "Sri Sukadeva said, "Oh king! Gargāchāryaji, who was a symbol of great penance and the chief and honoured priest of the Yadu clan, prompted by Shri Vasudeva, came to Vraja of Shri Nandagopa."

श्रीसुबोधिनी : निरोधे भगवदासक्तिसिद्ध्यर्थमन्तः करणशुद्ध्यर्थं च भगवतो नामकरणोत्सवमाह गर्ग इत्येकविंशत्या. चिरकालोत्पन्नोसंस्कृत एव तिष्ठत्विति स्वतो नामाकरणं; चिरकालातिक्रमश्च तथैव भगवत्प्रेरणात्. कालस्य निमित्तत्वाभावान्न कोपि दोषस्तद् ज्ञात्वा वसुदेवः स्वपुरोहितं प्रेषयामास, क्षत्रियाणां पुरोधसैव संस्काराः क्रियन्त इति. वसुदेवश्चात्मानमाधिदैविकवसुदेवं नन्दे स्थापितवान्. तेन बलभद्रभगवतोरविशेषेण पुत्रत्वज्ञानादिकं न दोषाय. भयनिवृत्त्यर्थं बोधनं चापेक्षितं प्रसङ्गात्. अन्यथा प्राकृतानामलौकिकबुद्धिरपि बाधिकाऽतो नामकरणहेतुभूतो गर्गः समागत इत्याह गर्ग इति.

राजन्निति सम्बोधनं गुप्तचर्या राजपरिज्ञातेति ज्ञापनार्थम्. यदूनां पुरोहितो वंशस्यैव स्वत एव हितकारी. तेनान्तःकरणशुद्धिरुक्ता. महानुभावत्वमाह सुमहातपा इति, सुमहत् तपो यस्य सः. अकस्मात् कार्यसिद्धिं मुहूर्तं ज्ञात्वा

नन्दस्य व्रजं जगाम. अन्यत्र स्थितः शुको वदति. पितुराज्ञाव्यतिरेकेण पुत्रसंस्कारो न कर्तव्य इति तदर्थमाह वसुदेवेन प्रकर्षेण चोदितः प्रेरितः ॥१॥

SRI SUBODHINI: Through the will and desire of our Lord only, Nandagopa thought, that "I have got a son during my old age. Hence let me not conduct the "naming" ceremony of this child. Let Him remain without the purificatory "naming" ceremony. "Thinking thus, Nandagopa did not conduct the "Naming" ceremony of our Lord. In fact our Lord's age had crossed the usual age for conducting this "naming" ceremony. When Vasudeva came to know that Nandagopa had not conducted, up to now, the "naming" ceremony for our Lord, he sent his own family priest sage Gargāchāryaji to Vraja to conduct this "naming" ceremony for our Lord. Although the proper time to conduct this ceremony had passed away, Vasudeva thought that "time" should not be taken as an important factor for our Lord's "Naming" ceremony. Hence, Vasudeva thought that there is no "blemish" in conducting this ceremony beyond the usual "proper" time. Vasudeva did not go personally, but sent sage Gargāchāryaji, as Brahmins only can perform this ceremony for the Kshatriyas (warrior class). Nandagopa always considered, that both our Lord Krishna and Shri Baladēva as his own children (although really they were Vasudeva's children) and with a view to ensure that Nandagopa does not get the "blemish" of doing all the purificatory ceremonies, (although He was not the actual father) for these two children, Vasudeva had established his "celestial form" in Nandagopa.

It was also necessary to ward off the fear due to Kamsa, who was aware that his "enemy who will kill him" is in Gōkulam. Hence Gargāchāryaji was sent to ward off this fear and danger through the "naming" ceremony. In other words, if the "Naming" ceremony, takes place, in

the house of Nandagopa, then Kamsa will never doubt that these two children are Vasudeva's. In this manner, fear will be removed due to Kamsa's anger, and Nandagopa will also understand that these children are His only. If Nandagopa were not to consider these two sons, as his children and regard them as supernatural and Divine, then this sort of attitude on the part of Nandagopa will be a stumbling block for his joy and Bliss and will also give pain and sorrow. Hence, with a view to remove fear and re-establish firmly Nandagopa's conviction, that these two boys are his own children only, Vasudeva had established his "celestial form" in Nandagopa. He then sent sage Gargāchāryaji to Gokulam.

In this verse the words "Oh king!" have been used to indicate that as all the affairs of kings are done in secret, this "naming" ceremony also will be done in a secret way. Gargāchāryaji was the head Priest and Guru of the entire Yadu clan. Shri Gargāchāryaji's purity of his inner-mind is also indicated. To indicate the true greatness and nobility of Gargāchāryaji it is explained in this verse, that he was a noble soul of intense penance (TAPAS) and was also auspicious. Why in this verse, the word "went" (JAGĀMA) has been used? It was right, in fact, to mention only that "he came to Vraja". Removing this doubt, it is said, that as Shri Sukedeva was telling this Divine Leela, sitting in a different place, than Gōkulam, he told in this verse, that Gargāchāryaji "went" instead of "came". As no purificatory ceremony can be done without one's father's consent or desire, it is mentioned, in this verse, that Gargāchāryaji came to Vraja, as prompted by Vasudeva - hence father's acceptance and order has been got.

In the next verse, the welcome and reception accorded to Shri Gargāchāryaji is described.

तं दृष्ट्वा परमप्रीत प्रत्युत्थाय कृताञ्जलिः।

आनर्चाधोक्षजधिया प्रणिपातपुरस्सरम् ॥२॥

VERSE 2 Meaning: "On seeing Shri Gargāchāryaji, Nandagopa became very pleased, stood up, with folded hands, and did his worship, through his full prostration on the ground, regarding him as equivalent to God Himself (due to Gargāchāryaji being established in the Supreme Brahman, which is beyond the senses.)

श्रीसुबोधिनी : आगतस्य पुरस्कारमाह तं दृष्ट्वेति.

आकाङ्क्षितपदार्थदर्शनात् परमप्रीतिः. प्रत्युत्थानं धर्मनिष्ठाज्ञापनार्थम्. कृताञ्जलिर्विनीतस्तेनान्तःकरणशुद्धिरुक्ता. अतिथिरयमित्यत्र भगवत्पूजां कृतवानित्याहानर्चेति, अतिथिबुद्ध्यापि पूज्यते हरिबुद्ध्याप्यतिथि"रतिथ्येन तु विप्राग्र्य" इति वाक्यात्. तदाहाधोक्षजधियेति, चतुर्भुजं भगवन्तं ज्ञात्वानर्चार्चां कृतवान्. तत्रापि भाक्तमार्गानुसारेणेत्याह प्रणिपातपुरःसरमिति. प्रणिपातोऽ-पराधदूरीकरणं, तद् दासस्यैव नित्यसेवकस्य सम्भवति नान्यस्य ॥२॥

SRI SUBODHINI: If one attains, what one desires to have, then one becomes extremely pleased and happy. On seeing a noble and great Mahātma like sage Gargāchāryaji, who was an adept in holy penance, Nandagopa became very happy. On seeing him, Nandagopa got up, which indicated Nandagopa's devotion to the path of righteous behavior and virtue. By "folding hands", Nandagopa exhibited his humility, and this behavior also indicated, that Nandagopa had a pure mind. "The sage is my guest" - thus thinking that a guest is equivalent to God Himself, Nandagopa did the worship of the sage. It is but proper to worship a guest, who has come to our home, by treating him like God Himself. If a true and great Brāhmin is welcomed and given a respectful reception, then it is greater than the normal "looking after" of guests. But Nandagopa worshipped the sage, thinking him to be the Lord himself. Shri Mahāprabhuji giving the meaning of

the word "ADHŌKSHAJA" (Lord Nārāyana), says that Nandagopa did worship of the sage, considering him as Lord Nārāyana with His Four Hands. This worship was done according to the path of Devotion (BHAKTI). At first Nandagopa, prostrated to the sage by falling on the ground. This act of worship removed all the "mistakes" or "crimes" if any. Usually the "crimes" and "mistakes" of only those devotees or servants are forgiven, if they render daily service, with the attitude of surrender. Others are not forgiven (i.e. those who are not true servants are not forgiven).

This reception and honour given to the guest Gargāchārya will get fulfilled in the manner, which will be explained in the next verse. Nandagopa's prayer also will be described.

सूपविष्टं कृतातिथ्यं गिरा सूनृतया मुनिम्।

नन्दयित्वाब्रवीद् ब्रह्मन् पूर्णस्य करवाम किम् ॥३॥

VERSE 3 Meaning: "After treating his guest in a proper and satisfying manner, when sage Gargāchārya, with a view to get relief from his long journey, was relaxing in a comfortably seated way, at this time, Nandagopa, with great respect, and using sweet words said "Oh Noble soul, you are always fully satisfied and happy. Even then, is there anything we can do to please you?"

श्रीसुबोधिनी : एतदेव पुरःसरमग्रे यथा भवति तथा प्रार्थनां वक्तुं किञ्चिदुक्तवानित्याह **सूपविष्टमिति.** सुष्ठु गमनक्लेशाभावेन वैयग्रं परित्यज्योपवष्टिम्. स्वकृत्यमाह **कृतमातिथ्यं** यस्मै यस्मिन्निति वा; अतिथेर्हितं भोजनानन्तं कर्म तद् गृहस्थकर्तव्यम्. भक्तिमार्गानुसारेण पूजितत्वादस्मिन् स्नेहेधिके जाते गद्गदया वाण्याब्रवीत् येन स सर्वमेव सामर्थ्यं विनियुञ्ज्यात्. कापट्याभावामाह **मुनिमिति,** स हि सर्वज्ञस्तदैव सर्वं जानाति. अन्यत्र भगवदबुद्ध्या स्तोत्रं क्रियमाणमारोपितविषयं भवतीति तन्निवृत्त्यर्थमाह **सूनृतयेति**

स्तोत्रेण नन्दयित्वा सन्तुष्टं ज्ञात्वाऽब्रवीत्, ब्रह्मन्निति सम्बोधनं ब्राह्मणस्य तत्परमोत्कर्षख्यापनम्, अयं ब्रह्मशब्दः परब्रह्मवाचक इति ख्यापयितुं पूर्णस्य करवाम किमित्याह. "बृहत्त्वाद् बृहणत्वाद् ब्रह्म" दश दिक्षु किमीरितमिह तादृशस्यान्यैः कर्तव्य उपकारे देशाभावात् कृत्रिमस्य हीनत्वात् तत्रापि सदृशस्याज्ञानात् किं करवाम? दैहेन्द्रियान्तःकरणानां न्यूनत्वात् तत्रोपकारः कर्तुं शक्यते, ब्रह्मभूततदध्यास- निवृत्तेस्तत्र कृतं न प्रयोजनाय भवतीति ॥३॥

SRI SUBODHINI: After removing the tiredness caused by the journey from Mathura to Gökulam, sage Gargāchārya's inner inertia also was mitigated. Nandagopa had done all the actions pertaining to looking after the sage, as an honoured guest, like arranging for his bath, meals, etc. Nandagopa now saw Shri Gargāchārya, having fully relaxed and in a joyful mood, Shri Nandagopa got, due to worshipping Shri Gargāchārya with great devotion (i.e. as per the path of devotion) special love and respect for Shri Gargāchāryaji. Nandagopa spoke, with a choking voice (words do not come properly when one is full of joy and love) to Shri Gargāchāryaji, listening to which Shri Gargāchārya will employ his expertise and wisdom during the "naming" ceremony of our Lord. In other words he will undertake to do this ceremony and fulfill the same, according to the scriptures. Shri Gargāchārya is hailed, in this verse, as a "MUNI" (Seer) and noble seers always complete their actions fully and never leave them half-done. A seer also is omniscient and thus, he knows exactly, what is to be done. If Shri Gargāchārya was not a seer, who is omniscient, then the glory sung by Nandagopa will be a waste and a show.

Shri Gargāchārya became very happy seeing the truthful and sincere words of praise made by Nandagopa. That is why Nandagopa addressed Shri Gargāchāryaji as "Brahman" (Divine Mahātma) - which denotes the highest

revered category of Brāhmīns, and brings them great joy and pleasure of being called so. This word "Brahman" also denotes the Para Brahman (Universal Truth). All this indicated that Shri Gargāchārya was not an ordinary person or a revered Brāhmin - but symbolized the Para Brahman. Nandagopa told, that thinking as to what can he do or give to someone who is the symbol of Para Brahman, which is present everywhere and which is the biggest, and protects and progresses everyone and everything! No one can help such an exalted noble soul, who is all-capable - like Para Brahman has no desire or want at all - as the base of everything is Para Brahman. As Para Brahman does not lack anything, there is no desire either for anything. Para Brahman is always full and what can anyone else do to help Para Brahman? There is nothing which can be done to Para Brahman, even if anything is artificially done, for namesake only, even this is so small and insignificant, in comparison to the glory and greatness of Para Brahman. Now, what does Shri Gargāchāryaji want from Nandagopa, when the sage is so very full, in all respects, and really does not need anything from anybody? Nandagopa did not have any knowledge about, what the seer really wanted. So what Nandagopa should do? When none can serve or give anything to the Para Brahman, then one can at least serve the body, senses and the inner-mind of the sage. Sometimes there are desires of the body, senses etc. and these wants and desires can be catered to. Did Shri Gargāchārya, although established in Para Brahman, nurture bodily or mental desires or wants? To remove this doubt, our Mahāprabhuji says, that Gargāchārya was indeed a symbol of Para Brahman and he had crossed his attachment to his body i.e. the ignorance caused by the body has been fully

eradicated, and he does not need anything to be done to please his body, senses and inner mind. Hence, any service done to these also will be a waste.

In the above verse, Nandagopa, while describing the real spiritual form of Shri Gargāchārya has said, that he cannot do any service or help to Shri Gargāchārya, as the latter symbolized the "desireless and wantless" Para Brahman. In the next verse Nandagopa says "Oh sage! You always help and benefit all the persons, even without being asked."

महद्विचलनं नृणां गृहिणो दीनचेतसाम्।

निःश्रेयसाय भगवन् कल्पते नान्यथा क्वचित् ॥४॥

VERSE 4 Meaning: "Oh Lord! Noble Mahātmas travel and visit places only with a view to bless and do good to the householders, who are humble and are also deserving compassion. They never go anywhere to fulfill their own selfish needs and desires."

एतावतास्माभिः कोप्युकारः कर्तुं न शक्यत इत्युक्तम्, त्वया त्वनुक्तमेव क्रियत इत्याह महद्विचलनमिति.

श्रीसुबोधिनी : महान्तः स्वतः कार्याभावान्न कुत्रापि गच्छन्ति. तादृशाश्चेद् गच्छन्ति परोपकारार्थमेव गच्छन्तीति ज्ञातव्यम्. विशेषेण चलनं ग्रामान्तरगमनं न तु स्नानाद्यर्थम्. तत्र परार्थे विचार्यमाणे यस्यैव गृहे गच्छन्ति तस्यैव कार्यं साधयन्तीति निश्चीयते, अन्यथा गृहासक्तचित्तानां वृद्धानां तत्रापि परमदुःखेन पीडितानां दीनचेतसां गृहे न गच्छेयुः. तेषां च मुख्यं प्रयोजनं तद्दुःखनिवृत्तिस्ततः परमानन्दावाप्तिरिति. अतो निःश्रेयसायैव गमनम्. तादृशफलदाने सामर्थ्यं भगवन्निति. यद्यपि ते न प्रार्थयन्ति तथापि गमनमेव तथा कल्पते, अन्यथा एतत्फलानुद्देशे क्वचिदपि देशे गमनं न कल्पते ॥४॥

SRI SUBODHINI: The noble Mahātmas do not have any goal to be achieved in this world, for which they need to travel far and wide. Hence, by themselves and for themselves, they do not visit any place. If ever these noble

souls visit a place, then, definitely this visit will be aimed to do good for others. The word "going" in this verse, has been used, with a preposition of "Vi" (specially) - this denotes that, these noble souls may undertake to visit holy rivers etc. for their bath etc. but they, very seldom, stir out of their places, to far away villages/cities and if ever, they visit these far away places, then, they will do so only with a view to do good to others. Even if they visit other places, they specifically visit only that house, where they want to do some good. Their visit and travel are mainly intended to mitigate the suffering of those householders, who are old and suffering from severe sorrow and pain. Through the visit of such exalted souls, one attains great Joy and Bliss and hence this holy visit is always intended to confer very high spiritual benefits of our Lord's Bliss, and liberation from the cycle of births and deaths, after removing one's sorrow.

Nandagopa was convinced that Shri Gargāchārya had this spiritual status to confer such exalted spiritual benefits. To exhibit this faith, Shri Nandagopa addresses Shri Gargāchārya as "Oh Lord" (BHAGAVĀN). These noble Mahātmās, automatically, visit the homes of householders, only to do good for them, although these householders may not pray for any specific benefit. Why? These Mahātmās have no desires of their own, or any personal goal to achieve. Usually no one travels or visits anyone without any personal desire or motive. For these noble Mahātmās, their "selfish desire" is doing good to others. Hence, they visit faraway places, only with a view to do good, to the suffering householders, even without the latter praying for it. Hence, noble souls never travel or visit any place, without this overriding and preponderant motive and desire to do good to others.

Shri Gargāchārya, being a realized sage of Para Brahman, is omniscient and does good to others. After singing his praise, in this manner, Nandagopa says that all these Divine qualities (omniscience) also remain in other noble Brāhmins, who might not have realized the Highest Para Brahman (as Shri Gargāchārya has reached). Due to these qualities, these noble Brāhmins become wise, deserving of worship and doers of good deeds in this world. "Hence, Shri Gargāchārya has undertaken to do good to us" - Nandagopa sings this praise in the next verse.

ज्योतिषामयनं साक्षात् यत् तद् ज्ञानमीन्द्रियम्।
प्रणीतं भवता येन पुमान् वेद परावरम् ॥५॥

VERSE 5 Meaning: "The science of Astrology, is the means or system through which knowledge, which can never be understood by the human senses can be understood. You are the author of this science, through which, a person can understand fully, whatever is happening/happened/will happen, in the present, in the past, and in the future."

श्रीसुबोधिनी : एवं ब्रह्मवित्त्वेन परोपकारैककार्यत्वेन च स्तुत्वा सर्वज्ञतामुपपाद्य तत्सार्वज्ञ्यं यथान्येषामब्रह्मविदामपि भवति तथोपायं कृतवानिति स्तौति ज्योतिषामयनमिति.

अनेनान्यस्यापि तत्तत्पदार्थरहितस्यापि तत्तत्पदार्थकरणसामर्थ्यं द्योतितं ग्रहादिबलरहितस्यापि तद्बलजनकत्वम्. ज्योतिषां सूर्यादीनामयनं स्थानमिदमित्थतया यस्मिन् क्षणे यो ग्रहो यत्र वर्तते, तस्य ज्ञानं यस्मात् तद् ज्योतिषामयनं ज्योतिःशास्त्रम्; अलुक्समासः. ज्योतिषां सम्बन्धि वा अयनं ज्ञानं यस्मात्. तत्रापि सामान्यतो ग्रन्थकर्तारः सुगमाः परोपजीवकाः, त्वं तु ब्रह्मसूर्यवत् साक्षात्कर्ता. तत्रापि यत् प्रसिद्धं सर्ववाद्यप्रतिपन्नं तादृशमेव तत् त्वदुक्तं तच्छास्त्रं केवल ज्ञानमेव ब्रह्मस्वरूपं, "यस्मिन् विदिते सर्वमिदं विदितं भवती"ति. तच्च ज्ञानरूपं शास्त्रमतीन्द्रियमिन्द्रियागोचरमन्यस्य

बुद्धिगम्यमपि न भवति गुरुपदेशव्यतिरेकेणैतादृशं शास्त्रं भवता प्रणीतं
येन शास्त्रेण कृत्वा पुमान् परावरं वेद भूतभविष्यद् वेद. परं स्वापेक्षया
पुरुषोत्तमपर्यन्तम्, अवरं परमाणुपर्यन्तम् ॥५॥

SRI SUBODHINI: Nandagopa says that Shri Gargāchārya is a creator of an original system and science and not like an ordinary author or creator, who creates a system or science, by taking the help and recourse to the works and efforts of others. "You are the originator of the science of Astrology like Lord Brahma and the Sun-god." - through which science, one can understand the exact movement of planets and their positions, at a particular time. On going through this science, even those Brāhmins, who lack the capacity to predict events and the course of one's future, can develop this capacity and knowledge about the planetary course and their effects.

"The science of Astrology originated by you has been accepted and admired by everyone. None can point out any defect in this science created by you. This science, as it symbolizes spiritual wisdom, is akin to the Ultimate Truth of Brahman." According to the saying in the scriptures "knowing which, one understands the meaning of everything, - is Para Brahman". "Knowledge of your science will automatically, confer the knowledge about all other sciences. Hence your science is symbolizing Para Brahman and represents this Highest Truth." Because of this, this science can never be understood or comprehended by an intellect, which is under the control of the senses. Only through the Grace of the Guru, this wisdom can be imbibed properly and fully. Shri Mahāprabhuji explaining a different meaning of the word "Parāvar" (Ultimate Being or Truth) says that through a proper study of this science, a person can comprehend and realize the

spiritual wisdom of "Para" (our Lord) viz. the Purushōttama, also. Moreover he can also understand the most subtle of all subtle substances (Apara), through this science.

Nandagopa, having done the praise (STUTI) of Gargāchārya's Divine qualities and personality, prays to him, for conducting the "Naming" ceremony of his children in the following way.

"Oh Great Master! You are the most revered among the Omniscient Brāhmins. Hence you are the most fit to do the "naming" ceremony of both these boys. Hence, out of your compassion, please sanctify these two boys with this "Naming" ceremony.

त्वं हि ब्रह्मविदां श्रेष्ठः संस्कारान् कर्तुमर्हसि।

बालयोरनयोर्नृणां जन्मना ब्राह्मणो गुरुः ॥६॥

VERSE 6 Meaning: "Revered Sage, you are Most respected and Highest among the knowers of Brahman. Hence, you are the most ideal Master to sanctify these boys (through the "Naming ceremony"). Ideal Brāhmins, are deemed to be the teachers of others, by their very birth."

श्रीसुबोधिनी : अतः सर्वज्ञो भवान् ब्राह्मणोत्तमोत्तमः, अतः पुत्रयोः संस्कारान् कर्तुमर्हसीत्याह त्वं हीति.

ब्रह्मविदेव ब्राह्मणः. स हि सर्वज्ञः, त्वं तु ब्रह्मविदामपि श्रेष्ठोऽन्यस्यापि ज्ञानोत्पादने यत्नकरणात्. अतो बालयोरनयोः संस्कारान् कर्तुमर्हसि. यथैकं नामकरणं तथान्यान्यपि कर्माणि विद्याभाग्यफलकानि संस्कारत्वेनाप्युक्तानि जातेष्ट्यादीन्यैन्द्राबार्हस्पत्यादीनि चान्यानि च प्रसिद्धानि, लोके साम्प्रतं लुप्तानि. उभावप्येतावसंस्कृतौ. ननु गुरुणा पुरोहितेन कर्तव्यं न तु येनकेनचिदिति चेत् तत्राह जन्मना ब्राह्मणो गुरुरिति- उत्पत्तिमात्रेण सर्वोपि ब्राह्मणो गुरुर्भवति, अतो भवानपि गुरुरित्यवश्यं कर्तव्यम् ॥६॥

SRI SUBODHINI: An ideal Brāhmin is considered, as a true Brāhmin only, when he has the knowledge of Brahman and this noble person certainly becomes an omniscient sage. "You are the best among these knowers of Brahman, as you are putting effort to make others also attain this knowledge of Brahman. Due to this reason, you are the most ideal noble sage to sanctify these boys, through performing the purificatory ceremony of our Lord's "Naming" ceremony".

In the scriptures "Naming" ceremony has been hailed as a purifying and sanctifying ritual, and reference has been made in the scriptures to other purificatory rituals also, which confer luck and fortune e.g. the ritual of "JATĒSHTI" (the worship of Fire (HAVAN) done at the time of the birth of a son) and other rituals to propitiate Lord Indra and Brihaspati (Guru of the celestial gods) etc. But now, all these rituals are not being performed properly and they have been lost forever. "These two boys have not yet been sanctified by the purifying ceremonies". Nandagopa thought, in his mind, that Shri Gargāchārya should not say that, "let these ceremonies be conducted by other priests as I am not your priest". As an answer to this, it is said that Nandagopa told, by his very birth, every Brāhmin is to be treated as a 'teacher' of others and "kindly do the 'Naming' ceremony as you are our Guru".

Gargāchāryaji wanted this ceremony to be performed in a "secret" manner, as it is written in the scriptures, that Vedic rituals should be done in such a way, that the demons do not come to know of this. Nandagopa was an ordinary innocent villager and he may not agree to perform this ceremony, without a celebration in the public. Hence, Shri Gargāchārya decided to caution Nandagopa through the creation of a fear, connected with his ordinary

life, as he knew, that Nandagopa, will not allow or accept this ceremony to be performed in a secret way, without this factor of "fear". In the following verse, sage Gargāchārya is hinting at this "fear".

॥ गर्ग उवाच ॥

यदूनामहमाचार्यः ख्यातश्च भुवि सर्वतः।

सुतं मया संस्कृतं ते मन्यते देवकीसुतम् ॥७॥

VERSE 7 Meaning: "Shri Gargāchārya said "I am the teacher and priest of the Yādava clan. Everyone on this earth is aware of this. If I were to do the purifying "Naming" ceremony of your children (in public - in the open), then Kamsa will conclude that your children were born to mother Devaki" (and not your's).

श्रीसुबोधिनी : तत्र गर्गो गुप्तयैतत् कर्तव्यमिति, साक्षात् तथोक्ते ग्रामीणत्वान्न मंस्यत इति; वैदिके कर्मण्यसुराणां ज्ञानमयुक्तमिति "यद् वेदमुच्चैर्यज्ञेन चराम तत्रोसुराः पाप्मानुविदन्त्युपांशूपसदाचराम तथा नोसुराः पाप्मा नानुवेत्स्यन्ती"ति श्रुतेः. तथापि यावल्लौकिकभयं नोच्येत तावन्न निवर्तत इति भयमुत्पादयति त्रिभिर्यदूनामिति.

सर्वज्ञानां वचनं सर्वतोमुखं भवति सर्वं स्पष्टं वदन्ति च न वदन्ति च. उच्यमानमप्यनुक्तमिव भवति. "द्रव्यसंस्कारविरोधे द्रव्यं बलीय" इति न्यायेनोच्चैः क्रियमाणे द्रव्यविरोधो भवति. विरोधे कारणं कंसः, तस्यापि देवकीपुत्रः. मया कृतः संस्कारो देवकीपुत्रत्वं ख्यापयतीत्याहाहं सर्वेषामेव यदूनां यदुवंशोद्भवानामाचार्यः संस्कारकर्ता नान्येषाम्. तत्रापि भुवि सर्वतः ख्यातो मदीयाः सर्व एव धर्माः सर्वेषां प्रसिद्धा भवन्ति, अतोत्रागमनमपि प्रसिद्धमेव. ततः किम्? अत आह ते सुतं मया संस्कृतं कंसो देवकीसुतमेव मन्यते - निर्धारितोयमर्थः ॥७॥

SRI SUBODHINI: When an ideal sage, like Gargāchārya, who is omniscient, speaks, then the words spoken by the sage is pregnant with sacred meanings.

They also speak the truth very clearly - nay - even if they do not say in so many words, it looks as though they have already told what they intended to convey. "When there is a conflict between ones "property" and conducting the "samskar" ceremony, we have to give more importance to one's "property" (here "property" to be read as the Lord - Nandagopa's son). Thus, by doing the purificatory ceremony, in the open, there is bound to be difficulties for the son, arising out of Kamsa's hatred for our Lord, who was the son of Devaki. Gargāchārya told Nandagopa thus, "If I were to do the purificatory ceremonies of your two boys, in the open, Kamsa will definitely conclude that these two boys are of mother Devaki, as I happen to be the Guru and chief priest of the Yadava clan. This is a well-known fact. Kamsa also is also aware that I have gone out of Mathura and have come to Vraja. This fact also cannot be hidden. Hence, if I do the purifying ceremony, in the open, before everyone, then Kamsa will certainly regard these two children as of mother Devaki. In this event, the consequences will be disastrous.

कंसः पापमतिः सख्यं तव चानकदुन्दुभेः।

देवक्या अष्टमो गर्भो न स्त्री भवितुमर्हति ॥८॥

VERSE 8 Meaning: "Kamsa, having a sinful mind, is a cruel person, and you and Vasudeva are good friends. Moreover the eighth child of mother Devaki cannot be a girl either."

श्रीसुबोधिनी : यादवान्यस्य मया संस्कारो न क्रियत इति मन्यतां को दोष इति चेत् तत्राह कंस पापमतिरिति.

स हि मारकोऽतो देवकीपुत्रत्वज्ञानमनिष्टजनकम्. नन्वत्र देवकीपुत्रस्य कः प्रसङ्गः? तत्राह सख्यं तव चानकदुन्दुभेरिति. अतः सखिगृहेऽष्टमः पुत्रः स्थापितोयमिति मन्यते. चकारोर्थविशेषख्यापकः; सोपि दुष्टस्तव च

सख्यमित्युभयोः सम्बन्धित्वज्ञापनाय षष्ठ्यौ. ननु देवकीगर्भः स्त्रीरूपेन दृष्ट
एव, कथं सन्देह इति चेत् तत्राह देवक्या अष्टमो गर्भः स्वमारकत्वेन श्रुतः
स्त्री भवितुं नार्हति ॥८॥

SRI SUBODHINI: Gargacharya is explaining further this point to Nandagopa. He says, "I do not conduct such types of sanctifying and purificatory rituals for everyone else than the members of the Yādava clan. You may ask me as to what harm is there in conducting these rituals for others? (i.e. other than the persons of the Yādava clan). By my conducting this ritual and ceremony here, in Vraja, Kamsa, who has a sinful mind, will understand that our Lord Shri Krishna, who is with Nandagopa, is, really, the son of Vasudeva. This understanding of Kamsa (at this stage and time) is dangerous as Kamsa is a cruel killer. My, conducting this ritual, instead of conferring good benefits, will lead to sorrow and pain. You may ask now, as to what relationship is there, for this child, with the child of Devaki? You and Vasudeva are good friends, which Kamsa, is well aware of. Kamsa can easily conclude that Vasudeva has taken away his eighth child and has given this child to you."

In the verse the word "and" (cha) used has a special meaning and purport. The friendship (sambandha) between Vasudeva and Nandagopa, which was very strong and enduring, has been described in the 6th causative sense (as per Paryāya). There is a good reason for this. If Nandagopa were to say, that Kamsa had seen, with his own eyes, the eighth child of mother Devaki, as a daughter, how can Kamsa get a doubt (even after seeing with his own eyes the girl child) that Vasudeva had, indeed, brought his eighth child to Nandagopa's house and placed Him there? Gargāchārya removing this doubt says, that Kamsa had heard, through the celestial words,

that "the eighth child of Devaki will be killing you". The "girl child" whom Kamsa desired to kill, had gone up in the sky (as the Divine mother) and told Kamsa "your killer has already manifested". Sage Nārada had also told Kamsa about this. Kamsa was now certainly convinced, through all these premonitions and statements, that the eighth child of mother Devaki will be his killer. Hence, Kamsa is also convinced that mother Devaki's eighth child was not a girl at all.

इति सञ्चिन्तयन् श्रुत्वा देवकीदारिकावचः।

अपि हन्ताऽऽगताशङ्कस्तर्हि तन्नोनयो भवेत् (महान्!) ॥९॥

VERSE 9 Meaning: "If Kamsa were to contemplate further on this, especially on the words of the female child of mother Devaki, then he will conclude, that this boy in Vraja is the eighth child of mother Devaki and he will become this boy's killer and also give difficulties to all of us."

श्रीसुबोधिनी : कथमियं स्त्रीति सञ्चिन्तयन् कंसो मारयेदिति सम्बन्धः. शङ्कायां कारणान्तरमप्यस्तीत्याह श्रुत्वा देवकीदारिकावच इति. देवक्या दारिका बालिका तस्या वचः "किं मया हतया मन्द जातः खलु तवान्तकृदि"ति. अतोऽस्या आकाशवाण्याश्चैकार्थं विचार्यमाणे देवक्याः पुत्रो रात्रावत्रानीय वसुदेवेन स्थापितस्तव च कन्या तत्र नीतेति फलति. तदापीति सम्भावनायामागताशङ्कः सन् हन्ता हनिष्यति, तथा सति नोस्माकं महाननयः स्यात्. अतस्तव पुत्रस्य संस्कारो मया प्रसिद्धतया न कर्तव्य इति फलितम् ॥९॥

SRI SUBODHINI: If Kamsa comes to know that Gargāchārya has done the "naming" ceremony of this boy, then he will think more deeply as to how the eighth child be a female one? Hence, he will regard our Lord, as the eighth child and will undertake to kill this boy (our Lord). Kamsa has already got doubt as to whether Devaki really got a daughter as her eighth child - especially after

hearing the cautionary words uttered by the female child. In fact the female child, whom Kamsa had regarded, as the eighth child of mother Devaki, had escaped from his hands and went up into the sky and told him "you fool! By killing me, what benefit are you going to get? The one who is going to kill you has already manifested." Thus the purport of the "celestial words" and the words of this "female child" is the same. Putting both together, Kamsa will come to the conclusion that, mother Devaki, indeed, gave birth to a son only, and Vasudeva might have taken Him away to Nandagopa's home, in the night itself, when our Lord was born. In His place, Vasudeva would have brought the female child born at Nandagopa's house. Thus if Kamsa were to take retaliatory violent actions against our Lord, then we would have done something wrong and unjustifiable and we will come to disrepute. In this manner, through three verses, Gargāchārya made Nandagopa understand; and the main purport of his saying was that he desired to conduct the "naming" ceremony of Nandagopa's son (our Lord) in a "secret" and "hidden" manner.

In the following verse, Nandagopa is telling the strategy for getting this ceremony done secretly.

॥ श्रीनन्द उवाच ॥

अलक्षितोस्मिन् रहसि मामकैरपि गोब्रजे।

कुरु द्विजातिसंस्कारं स्वस्तिवाचनपूर्वकम् ॥१०॥

VERSE 10 Meaning: "Nandagopa said, "kindly get this ceremony of making my boys' "twice born" completed through the chanting of benedictory verses, in a secluded place in this Vraja, staying away from my relatives in a secret place."

ज्ञापितं च हरेस्तत्त्वं स्नेहाधिक्यान् बुध्यते ॥ (६)॥

अतो निरोधः कर्तव्यः शास्त्रं तत्राप्रयोजकम्।

KĀRIKA AND IT'S MEANING: "The spiritual Truth about our Lord, Sri Hari, was explained but, due to intense love, this Truth was not fully understood. Hence the only way is to make the devotees forget this universe, by enacting the Lord's Divine Leelas (i.e. NIRŌDHA). Here scriptures are useless".

Commentary: In this Karika, Shri Mahāprabhuji is explaining that Gargāchārya told Nandagopa in so many words, the essence of which was "I am the chief priest and Ācharya of the Yādava clan. I have come to perform the purificatory ceremonies for these boys. The so called "your son" is really the son of Vasudeva. In fact if this son was indeed your own child, Vasudeva would not have sent me to you, to conduct the purificatory ceremonies". Even after hearing these words, Nandagopa did not realize that these two boys were not his, and our Lord was indeed the son of Vasudeva. The absence of this knowledge and realization was caused by the intensity of love, which Nandagopa had for our Lord. Hence, the scriptural wisdom given/told by Gargāchārya did not lead to it's desired result. Now Nandagopa has to be forcibly attracted to our Lord through NIRŌDHA.

श्रीसुबोधिनी : नन्दस्तस्य प्रतीकारमाहालक्षित इति.

अस्मिन् गोष्ठे गुप्तस्थाने मामकैरप्यलक्षितोनुमानेनाप्यज्ञातः सन् द्विजातिसंस्कारं कुरु. अनेनेयं वार्ताप्येकान्त एव कृतेति ज्ञायते. गवां व्रजे न कश्चिदभिज्ञो नागरिकवद्; गवां बुद्ध्या तुल्या एव सम्भवन्ति. मामकानां स्वरूपं मया ज्ञायत, इति तेषामज्ञानं साधनीयम्. एतेनान्ये व्याख्याताः. द्विजातीनां मन्त्रवत्संस्कारो भवति, अन्येषाममन्त्रकं, अतो मन्त्रप्राधान्येनैव कर्तव्यं नोत्सवप्रधान्येन, तदाह द्विजातिसंस्कारमिति. मङ्गलमावश्यकमिति

विचार्य मङ्गलमपि वैदिकमेव कर्तव्यमित्याह स्वस्तिवाचनपूर्वकमिति.
स्वस्तिवाचनं पुण्याहवाचनं, पुण्याहः स्वस्त्युद्ध्यस्त्रिरुक्ताः स्वस्तिवाचनं,
तत् सर्वकर्मस्वावश्यकम् ॥१०॥

SRI SUBODHINI: Nandagopa told Gargāchārya that he can conduct the ceremony, in a secret and hidden way, in a corner of this cowshed, so that none of his people or relatives will be able to see or know, even by surmise. Through these words of Nandagopa, we can understand, that both Gargāchārya and Nandagopa had decided to conduct this ceremony in a very secret way and without anyone knowing about this. The people of Vraja are ignorant, dull witted and without sharpness of intellect. Nandagopa thought that this "dullness and state of ignorance" of the Gopas, should be taken advantage of, and this ceremony may be conducted, in such a secret way, that not only Nandagopa's relatives will not know, but also no one else also will come to know.

The purificatory ceremony for the "twice-born" i.e. for Brahmins, Kshatriyas and Vaisyas, is done through Vedic verses. The Sudras' ceremony is undertaken without the chanting of Vedic verses. Hence Nandagopa desired that importance may be given to the chantings of Vedic manthrams, as it a ceremony being performed for his "twice-born" child. Hence no emphasis may be given to the "festival" part of this ceremony, and Gargāchārya was prayed to concentrate on the actual Vedic ceremony itself, chanting the auspicious chantings of benedictory verses (SWASTIVĀCHAN). Nandagopa prayed thus "let this ceremony done today become auspicious, bring good fortune and make the entire Vraja prosperous". That is why the verses of benediction, purificatory verses and verses for progress and prosperity are each chanted three

times, during this ceremony. The chanting of benedictory verses are required to be done compulsorily during all auspicious events/ceremonies.

In this manner, on being told by Shri Nandagopa, Shri Gargāchārya, having got fulfilled his own desire of conducting this ceremony in a secret way, undertook to perform this ceremony and this is explained by Shri Sukadeva in the following verse.

॥ श्रीशुक उवाच ॥

एवं स प्रार्थितो विप्रः स्वचिकीर्षितमेव तत्।

चकार नामकरणं गूढो रहसि बालयोः ॥११॥

VERSE 11 Meaning: "Sri Sukadeva told, "having been prayed by Shri Nandagopa, in the aforesaid manner, Gargāchārya, as per his own desire, staying alone and in a secret way, performed the "naming" ceremony for both the boys, for which task he had visited Vraja."

श्रीसुबोधिनी : एवमुक्ते स्वाभिलषितं सिद्धमिति कृतवानित्याहैवं स प्रार्थित इति.

ज्ञातेपि लोके प्रतीकारं करिष्यामीति तस्याभिप्राय इति ज्ञापयितुं विप्र इति, शीघ्रं च तस्य कर्तव्यमिति. पुरोहितत्वात् स्वस्य चिकीर्षितमेव तत् नामकरणं कर्म प्रसिद्धमिति वा सर्वत्र. गूढः स्वयमपि गुप्तः सन् वेशान्तरेण यावत् तत्र तिष्ठति. रहस्येकान्ते. उभयोरपि नामकरणमुभयोरनुगुणमुहूर्ते. बालयोरिति केशाभिप्रायो वा ॥११॥

SRI SUBODHINI: No sooner Gargāchārya heard the prayer of Nandagopa for the performance of this ceremony in a secret way, Shri Gargāchārya, who was the chief Priest of the Yādava clan, and who was having his own inner desire of performing this ceremony only in a secluded and secret way, now started to perform this

ceremony. He waited for some time and then began to finish this ceremony very quickly. He did not bother as to anyone will blame him for rushing through the ceremony quickly. Why did he do this quickly? He had to do this ceremony in a hidden way, at a secret place, although the task he was performing (viz. the 'naming' ceremony for our Lord and His brother) was very "famous", with a view to hide this from public gaze, this ceremony was done in a secret place. The materials needed for this ceremony were also procured in a secret way. Not only this, till he stayed in Vraja, Gargāchārya had changed his dress and identity also. The purifying ceremonies for both the boys were concluded, as per the scriptures, at the appropriate auspicious time.

As per the correct order, the elder one was named first, and in the next 1 $\frac{3}{4}$ verses, the elder one was given three names.

॥ गर्ग उवाच ॥

अयं वै रोहिणीपुत्रो रमयन् सुहृदो गुणैः।

आख्यास्यते राम इति बलाधिक्याद् बलं विदुः ॥१२॥

VERSE 12 Meaning: "Shri Gargāchārya said" This son of mother Rohini, as he gives Bliss and Joy to his good-hearted friends through his noble qualities, will now be called as "Rama" and he will also be known as "BALA" as he is endowed with great strength".

श्रीसुबोधिनी : ज्येष्ठानुक्रमेण नामकरणं कुर्वन्नादौ ज्येष्ठस्य नामत्रयमाहायमिति सार्धेन.

वस्तुतो ब्रह्मण्यव्यवहार्ये स्वरूपतो नामाभावात् सङ्केताभावाद् गुणयोगादेव नामानि भवन्ति. उभावत्र पुत्रौ वसुदेवस्य, तत्रैको मातृनाम्नापरः पितृनाम्ना. प्रथमं गुप्ततया मातृनाम्ना नामाहायं वै निश्चयेन रोहिणीपुत्रोतो रौहिणेय

इत्युक्तो भवति. रोहिण्यामाविर्भूतस्यावेश इति च. वै निश्चयेनेति यशोदायाः पुत्रत्वे सन्देह इति ज्ञापितम्. यदि भगवान् प्राकृतः केनाप्यंशेन भवेत् तदा याशोदेयो दैवकेय इति नाम भवेद् यथा रौहिणेय इति. तस्मादयमेव वै निश्चयेन रोहिणीपुत्रः. किञ्च योनिकृतसम्बन्धाध्यासोप्यस्य दृढ इत्याह रमयन् सुहृदो गुणैरिति- सुहृदः सर्वानेव सम्बन्धिनो गुणैः स्वसामर्थ्यैः पालनपोषणप्रीणनादिभी रमयन् लोके राम इत्याख्यास्यते; गुणैः सुस्वभावादिभिर्वा. अयं च बलिष्ठो भविष्यति, तथा ग्रहदर्शनादित्यन्यबुद्धिः. अतो बलाधिव्याद् बलरूपमेवैनं विदुः ॥१२॥

SRI SUBODHINI: In this world, as a name is given, so that through this name, a person is identified and usually a name is given, which is appropriate to the personality of the person. But the highest truth of Para Brahman is not of this world and hence, our Lord's Names cannot be given according to His personality (as He is beyond all personalities and as He is unique). Hence our Lord's Names are given as per His Divine qualities (*TIPPANI*: Shri Gosāinji says that a child's name is given immediately after it's birth and at this time, due to the ignorance of the child's future exhibition of qualities and conduct, the name that is given to the child, becomes, just, sufficient to indicate his person. But our Lord's Holy Names do not fall in this category as His Names are absolutely in full consonance with the Divine qualities, which He exhibits at all times. In the 16th verse of this chapter, Shri Mahāprabhuji will say that "as the form of our Lord is not different from Him", (as He is synonymous with His Form only) in the same way, the Holy Name of our Lord also, is not different from Him. The "Name" and "Nami" (the one who has the name)- both are same. Due to this, the Holy Name of our Lord and His sacred form are both Eternal and Truthful. Just like the "body" of our Lord, is deemed by the worldly persons

as just a "Human" body only, in the same way, these people regard our Lord's Holy Names also to be just "words" only. In reality, Holy Names are supernatural and permanent. Thus both His "Name" and "Form" are of Para Brahman only).

Here, both the boys Shri Krishna and Shri Baladēva were Vasudeva's children. Balarāma is famous through his mother and Shri Krishna through his father. Sometimes Shri Krishna is also called as "son of Devaki" -although, as per the rules of grammar both the words "Devaki" and "Suta" are different and separate and these two words cannot be united.

Now, three names are given to the elder boy. Giving the first name "This boy, certainly is the son of Rōhini and hence everyone will call Him as "son of Rōhini" .The reason for this name to be taken after His mother, and not as "Vāsudeva" (Vasudeva's son) is that, if Kamsa comes to know of this name, there will be difficulties and problems. Because of this, the name of the father was kept secret. Secondly Baladēva was born off Rōhini after our Lord's Divine Part had manifested in her. (As Lord Sankarshana). The word "certainly" (NISCHAYAM) is used just to denote, that there is a doubt regarding Shri Krishna to be regarded as mother Yāsōdha's son. Infact, if there was any trace or part of this "worldly nature" in our Lord Shri Krishna, He would have been called as "son of Yāsōdha". Or "Son of Devaki". But this is not the case. Hence the word "certainly" was used only in the case of Balarāma, as the son of Rōhini. This boy Baladēva, was so equipped with noble qualities, that He, with His own efforts and capacity, will protect and preserve the entire Vraja. He will also make everyone happy and Joyful through His cheerful attitude. Hence He will be called as

"Rāma" also - as He will make everyone happy. In other words, through His noble qualities, He will make every one happy and due to this also, He will be called as "Rāma". He will be a very strong person. Because of His enormous strength, He will be called as Baladēva also - as a symbol of strength. The planetary positions, during His birth, are indicative of His enormous strength. Hence He will be called as "Baladēva" by everyone.

As per the desire and order of our Lord, the act of taking away the foetus from the womb of mother Devaki and placing it in the stomach of Rōhini, was completed by Yogamāya for this son Baladēva. With a view to honour this memory in this world, forever, a name which will permanently establish this action, is being given as Baladēva.

यदूनामपृथग्भावात् सङ्कर्षणमुशन्युत ॥१३॥

VERSE 13 Meaning: "As this boy is not different in any way from the family of Yadu, this child will be known as Sankarshana also."

श्रीसुबोधिनी : भगवदाज्ञया मायाकृतमपि कर्मास्मिँल्लोके प्रसिद्धं भवत्विति "गर्भसङ्कर्षणात् सङ्कर्षण" इति भगवद्वचनाद् देवगुह्यत्वात् तत् लोके न वक्तव्यमिति प्रकारान्तरेण सङ्कर्षणव्युत्पत्तिमाह यदूनामिति.

यदूनां मध्येऽस्य न पृथग्भावोस्ति, सर्वत्रात्मबुद्धिरेव. अत एव भगवता मातृद्वयमस्य सम्पादितं भिन्नमातृसुतेषु वैराभावज्ञापनार्थम्. अतो भगवत्कृतं संवदतीति नात्यन्तं दोषोपि. यदूनां वास्मिन् पृथग्भावो नास्तीति सम्यक् सर्वेषामाकर्षणमाकारणं यस्मिन्निति सङ्कर्षणमुशन्ति वदन्ति. उतापि, अनेन सङ्कर्षणपदादर्थान्तरं मुख्यमस्तीति ज्ञापितम् ॥१३॥

SRI SUBODHINI: As His foetus was taken away from one place to another, this child is hailed as "Sankarshana" (i.e. the one who was lifted). These words

of our Lord, is not utterable in this world, as it is the secret, even for the celestial gods. Hence, in this verse, the meaning is given in a different way. This child is not in any way different or separate from the family of Yadu. But this child has an attitude of being Himself in everyone or in everything. Hence our Lord has provided two mothers for Him, due to which, He will have great love for everyone, and the reference to two mothers is made also, with a view to explain that there was no animosity between these two boys, born of different mothers (but to the same father). Hence, Gargāchārya is only explaining, what our Lord had caused to be done earlier. There is no "blemish" either in giving away this secret. Even the people of "Yadu" clan also never considered Baladēva a separate or different from them. Giving the meaning of "Sankarshana", it is said, "in whom, there is the capacity to attract everyone to Himself, He is known as Sankarshana". Shri Mahāprabhuji says, that the word "UTA" (told) has been used with a view to emphasize the "real" meaning of "Sankarshana" i.e. what is given here as an explanation of the meaning, is only supplementary to the primary and important meaning of the word given by our Lord Himself. Hence, the real purport of this word is "the one whose foetus was lifted" - is Sankarshana. Hence the name of Sankarshana.

Our Lord has four Divine Parts. Hence it is necessary to tell about the 4 names. Out of these, two names are told and two other names will be told in a secret way. All the four names are within the meaning of the two Names being given now. In the beginning, the name of "Krishna" is to be given. How can this boy be given the Name of our Lord? Removing this doubt, it is said, that this name "Krishna" has been given because this child was "black"

i.e. denoting His colour. This is described in the next verse.

आसन् वर्णास्त्रयो ह्यस्य गृह्णतोनुयुगं तनूः।

शुक्लो रक्तस्तथा पीत इदानीं कृष्णातां गतः ॥१४॥

VERSE 14 Meaning: "Manifesting His Forms, in every Yuga, He has taken the Forms with white, red and yellow - in these three colours. In this Yuga, during this manifestation, He has taken the dark colour."

श्रीसुबोधिनी : चतुर्मूर्तेर्भगवतश्चत्वारि नामानि वक्तव्यानि. तत्र द्वयमाह द्वयं तु गुप्ततयानेकभेदभिन्नं वक्ष्यति चतुष्टयस्य च द्वये प्रवेशश्च. तत्रादौ कृष्णोयमिति नाम वक्तव्यम्. तत्र भगवन्नाम कथमस्येति शङ्कां वारयन् वर्णपरत्वेन सत्यं वदन्नाहासन्निति.

अयमनुयुगं तनूर्गृह्णति, अन्यथा युगमेव न स्यात् - भगवान् जगच्चेति द्वयं युगशब्देनोच्यते, तत्रैकश्चेन्नाविर्भवेदेकमेव स्यात् न तु युगलं; धात्वर्थोपयोगो द्वयोरेव. अतो भगवतावश्यमनुयुगमवतारः कर्तव्यस्तत्र युगधर्मख्यापनार्थं रूपं च तथा कर्तव्यम्, अन्यथा लोकानां प्रतीतिर्न स्यात्. तदाह शुक्लो रक्तस्तथा पीत इति त्रयो वर्णा अस्यासन्. अग्रे च कलिर्भविष्यति तत इदानीं कृष्णातां गतः कृष्णवर्णं प्राप्तवानित्यर्थः. एनं कृष्णत्वं न प्राप्तवत् किन्त्वयमेव कृष्णत्वं प्राप्तः सर्वगतत्वात् सर्वसमन्वयाच्च. अनेन परब्रह्मतोक्तैव, "कृषिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः तयोरैक्यं परं ब्रह्म कृष्ण इत्यभिधीयत" इति निर्वचनात्. यद्यपि सदैव कृष्णस्तथापि प्राकृतसत्त्व-स्याप्यनाश्रयेषु स्वस्वरूपात्मकसत्त्वप्रकटनात् तादृशेष्वपि स्वरूपानन्ददानादि-दानीमेव कृष्णत्वं प्रकटितवानित्यर्थः. एतद्रोपनाय शब्दच्छलेन वर्णक्रममुक्तवान्. तेनायं सङ्कर्षणरूपोप्युक्तः कालानुगुणत्वात्, पुरुषोत्तमरूपोप्युक्तः सर्वसमन्वयात् ॥१४॥

SRI SUBODHINI: This "Boy" takes an incarnation (a body) in each of the Yugas. If He does not take a "body" then, the Yuga does not take place at all. Why?

The meaning of the word "Yuga" is "two". If the universe is one only, then we cannot use the word "Yuga" - hence when someone else manifests Himself, then He becomes the second person. In this manner, this universe and our Lord will constitute the two entities and in this way only, a "Yuga" can be rightly called. The word "YUGA" has come from the word "YUGU" which means "joining" or "binding together". If our Lord, does not take an incarnation, as per the requirements of the factor of Time (i.e. timely incarnation) the meaning of the word "YUGA" will get wasted. Hence, our Lord, in each of the Yugas, takes an appropriated birth or incarnation, as per the requirements of that particular time and gives meaning and value to the "Yugas". Our Lord takes a particular form, in consonance with the prevailing situation of a particular Yuga, so that He is seen and understood properly. With a view to make the people of those times, comprehend Him only, our Lord takes forms with the white, red and yellow colours. In the future, there will be the onset of Kaliyuga and hence, our Lord has now taken a form with a dark colour. This was not caused by the Kaliyuga but our Lord, through His own will and desire has adopted this dark colour.

Through manifesting Himself in various forms in these different colours, at various times, our Lord has proved His Omnipresence i.e. that He is present in everything and everywhere. He has also shown that, whatever is seen or heard in this universe, is in Him only and of Him only. His Divine status of Para Brahman is substantiated in this manner. The Upanishad also clearly explains the meaning of this Name "Krishna" - by denoting His "Para Brahman" status. The word "KRISHNA" denotes the Highest Truth and the syllables "Na" denotes

the Blissful aspect of our Lord. By joining these two words viz. "KRISHA" and "Na" - our Lord's Holy Name of "KRISHNA" is derived. The purport and meaning of this Most Holy Divine Name is that "our Lord's Divine Form is always established in Truth and Bliss" or His Reality is always Blissful. Although our Lord is always in a state of Bliss, with a view to redeem those souls, who are not even in a state of Satwa (spiritual Harmony) and to invoke in these souls, His own harmonious nature and to Bless them with His spiritual Bliss, which is His own nature, our Lord has now manifested His "Krishna-nature" (viz. of Blissful nature and giving Bliss to everyone). With a view, not to tell this secret, Gargāchārya has described the colour of our Lord being dark (did our Lord prompt Gargāchārya to tell like this?) - in accordance with the time of Kaliyuga which will set in soon. He also hinted at the Supreme Purushōttama form of our Lord, as our Lord Shri Krishna is common to all and as His form was in consonance with the particular time of His manifestation, He is also called as "Sankarshana".

In the following verse, the other names are specified.

प्रागयं वसुदेवस्य क्वचिद् जातस्तवात्मजः।

वासुदेव इति श्रीमानभिज्ञाः सम्प्रचक्षते ॥१५॥

VERSE 15 Meaning: "In the days of yore, at a different place, this child of your's had taken birth in the house of Vasudeva, due to which wise people call His as "Vāsudeva".

श्रीसुबोधिनी : नामान्तरमाह प्रागयमिति.

क्वचिद् देशविशेषो प्राक् त्वद्गहागमनात् पूर्वमेव वसुदेवस्य पुत्रो जातो. वसुदेवस्येति तवेति च सामानाधिकरण्यादाधिदैविकस्य वसुदेवस्य तवात्मजो जात इत्युक्तं भवति. अनेन प्रद्युम्नताप्युक्ता, वसुदेवे शुद्धसत्त्व

आविर्भावादनिरुद्धता च. वस्तुतस्त्वयं तवात्मजः क्वचिद् वसुदेवस्य जात इति तस्य बुद्धिः. वासुदेवत्वे हेतुः श्रीमानिति, लक्ष्मीपतिरयमित्यर्थः. इमं गूढाभिप्रायमभिज्ञा एतज्ज्ञातारोभितोस्य स्वरूपं ये जानन्ति "यावान् यश्चास्मि यादृशः" इति. अत एव सम्यक्त्वेन प्रकर्षेण च चक्षते ॥१५॥

SRI SUBODHINI: In old times, at a different place, before He came to your home, our Lord had manifested as Shri Vasudeva's son. By telling like this, it might be understood, that this child might have been brought to Nandagopa's home, and in reality, He was not born as Nandagopa's son - in other words, this child is not Nandagopa's son, as He is the son of Vasudeva. With a view to remove this doubt, the same meaning is given to the words used in the verse viz. "of Vasudeva" and "yours" ("VASUDEVASYA" AND "TAVA") i.e. the "Krishna" which Gargāchārya has referred to as having been born at Vasudeva's house, is only "Nandagopa" only. How? The celestial aspect of Shri Vasudeva is equivalent, akin and the same as Nandagopa, and the "Divine and celestial" aspect of Shri Krishna was manifested in the "celestial form" of Shri Vasudeva - hence Nandagopa only (as both are the same celestial truth i.e. of the same spiritual origin/oneness). Through this, it is also explained that our Lord had manifested in Nandagopa's house, with His Divine Part of Lord Pradhyumna - as Nandagopa's son. As the pure spiritual aspect of Harmony (SUDDHASATWA) got manifested in Vasudeva. Our Lord manifested His Divine part of Aniruddha there. Nandagopa now understood, clearly, that our Lord Krishna was indeed his own son only. In Vasudeva's home, our Lord's manifestation was called as "Vāsudeva" as He is the master and husband of Goddess Laxmi.

Shri Gargāchārya was able to explain the secret meaning of the Holy Names and the Holy incarnations of

our Lord, as he was in a position to clearly know our Lord's Divine form, manifested now, with a measure and of the kind, which our Lord had intended to manifest. In other words Gargāchārya knew exactly the will and desire of our Lord.

In this manner, two Names of our Lord Shri Krishna, were given. Now in the next verse, Gargāchārya says that our Lord has countless Holy Names, due to His countless auspicious Divine qualities. All these have been described in countless scriptures. Let Nandagopa put an effort to understand this.

बहूनि सन्ति नामानि रूपाणि च सुतस्य ते।

गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः ॥१६॥

VERSE 16 Meaning: "As per His Divine qualities and actions, your son has countless Names, which I am aware of and no one else knows."

श्रीसुबोधिनी : एवं नामद्वयमुक्त्वा गुणयोगादयमनन्तनामेति सर्वशास्त्रेषु तानि नामानि स्वत एव ज्ञातव्यानीत्यतिदिशति बहूनीति.

बहून्यसङ्ख्यातानि नामानि रूपाणि च - अन्यथा क्रियायां निवृत्तायां तन्नाम न स्यात् पाचकपाठकवत्, रूपं चेत् तादृशं भिन्नं भवति तदा क्वचिद् गुणयोगात् प्रवृत्तरूपे नामावश्यकत्वाद् गवादिवत्- सर्वदा भगवति. चकारान्नामरूपयोः क्रियायाश्च नित्यत्वं प्रतिपादयति सन्तीति. तेन भगवान् गोवर्धनमुद्धरन् सर्वदा वर्तत इति गोवर्धनोद्धरणधीरः क्रियानामभ्यां सहितो गोवर्धनोद्धरणरूपः सर्वदा वर्ततेऽद्यापि प्रतिकृत्यनुभवो भक्तानामतो नन्तान्येव रूपाणि नामानि चास्यैव कृष्णस्य भगवतः. तदाह सुतस्य त इति, अन्यथा तस्य भ्रमो भवेत्. वसुदेवस्य विद्यमानत्वात् न वाक्यं बाधितार्थम्. स्तुत्यर्थमननुरूपाण्यपि कदाचित् भवन्तीति तद्व्यावृत्त्यर्थमाह गुणकर्मानुरूपाणीति. गुणानामौदार्यदीनां कर्मणां कालीयदमनादीनां चालौकिकानां नामान्यप्यलौकिकानि भवन्तीति गुणकर्मानुरूपाणि तानि

रूपाणि नामानि चालौकिकत्वेनाहमेव वेद, नो जनाः, व्यवहरन्त्युच्चारयन्ति च तथापि विचाराभावान्न जानन्ति, यतो जना जननादिभावधर्मयुक्ताः क्लिष्टा इत्यर्थः. विचारस्तु- क्रियायामनित्यतायां रूपे वा कालादिपरिणामेन प्रतिक्षणमन्यभावे तत्सम्बन्धेन प्राप्तं नामान्यदान्यस्मिन् वा सम्बन्धरहितत्वाद् वाचकमेव न भवेत्. ततो निरर्थकानि नामानि न फलन्ति, नाप्यन्तःकरणं शोधयन्ति. अतः स्वरूपाज्ञानेन केवलमुच्चारितानि रूपसम्बन्धाभावात् स्वतोप्यलौकिकत्वाज्ञानादग्न्युच्चारणे दाहाभाववद् भगवन्नामोच्चारणेपि न प्रपञ्चनिवृत्तिः. नामानि च वर्णात्मकत्वेनैव ज्ञातानि. पुरुषं जगच्च नामयन्त्युच्चारयितुरग्रे वश्यतया स्थापयन्तीति नामानि रूपवत् नामरूपस्यापि भगवतो रूपाणि. यथा भगवद्रूपं प्राकृततुल्यं प्रतीयते ग्राहकदोषादेवं नामान्यपि लौकिकानां ग्राहकदोषादेव लौकिकवर्णयुक्तानीव प्रतीयन्ते. वस्तुतस्त्वखण्डान्येव. तथा ज्ञानपूर्वकं शुद्धभावेन वस्तुतत्त्वे ज्ञात एव, तद्बुद्ध्योच्चारितानि न तु लोकसिद्धानुवादकरूपाणि, नामानि सर्वपुरुषार्थानि फलन्ति नान्यथेति सिद्धान्तोक्तो लोकन्यायेनोच्चारयितरि फलाभावे दोषसम्बन्धे वा न काप्यनुपपत्तिः. एतस्यैव तारतम्येन चित्तशुद्ध्यतिशयो नाम्ना भवति, अन्यथा त्वावृत्तं स्वाधिदैविकसहितमेवेति कदाचित् फलति यद्याधिदैविकोद्बोधपर्यन्तमावर्तेत. कालादीनां तु नाममाहात्म्यज्ञानादुच्चारयितुः परित्यागः. अनुगुणत्वात् सारूप्येण साधकमिति लौकिकस्यापि प्रवर्तनापरत्वेन मोक्षदातृत्वमित्यजामिलोपाख्यानस्यापि न वैयर्थ्यम्. अन्यथा तत एव वैकुण्ठे गमनं स्यात्. अत उपायपरत्वमेव लौकिकस्य. तस्मात् सुष्ठुक्तं तान्यहं वेद नो जना इति. अनेनानन्तान्येव नामान्युक्तान्युपास्यरूपाणि चान्तःकरणशोधकानि, तदवस्थां भगवद्रूपस्य स्मृत्वा तन्नाम ग्राह्यमिति, अन्यथा नामप्रसङ्गे रूपकथनं व्यर्थं स्यात् ॥१६॥

SRI SUBODHINI: The Divine Forms and Holy Names of our Lord Shri Krishna are countless and permanent. Otherwise His Names and Forms, will not remain as permanent (i.e. they will close and end) like the process of digestion or learning, which leave no trace, no sooner their actions are completed. But, sometimes some forms do continue, although the actions from them are

completed - as these forms are suitable for the actions being performed. Hence, when the Divine qualities originate along with the Divine form of our Lord, then the Name also rises for this form e.g. like the cow, with its form and qualities, appropriate to it, also gets the name. Shri Mahāprabhuji says that Shri Sukadeva by using the words "cha" (and), "santhi" (there) has emphasized that our Lord's "Name", "Form" and "action" are all permanent and everlasting in nature; like our Lord is seen always lifting on the small finger of His left hand, the Gōvardhana mountain and due to this, the action of "lifting the Gōvardhan mountain" and the daring Leela performed by our Lord, has also conferred the Holy Name of having done this courageous Leela by our Lord. Thus both the "action" and "Name" have gone together with the particular form of our Lord, and this is permanently established in the mind of the devotees. Hence, even how, true devotees of our Lord, experience the Bliss of this Holy Form of our Lord. Our Lord Krishna has countless Divine Forms and Names. Although the "celestial" form of Vāsudeva was present in Nandagopa, Nandagopa could not get this meaning. Despite this, this meaning is not untruthful and for the purpose of singing the praise of our Lord, His Names and forms are enough, although, one is not aware of our Lord's Divine qualities or actions. Removing these two types of doubts, it is said that our Lord's Holy Names and Divine Forms are in accordance and appropriate to His Divine qualities and Divine Leelas willed by Him e.g. like the Divine quality, which is supernatural, of limitless generosity and His supernatural Divine Leela of subjugating the serpent Kāliya. Due to these Divine Leelas, His Holy Names also are supernatural and not of this world. "I am aware of the Divine and

the supernatural nature of the Divine quality, the Divine Form and the Holy Names of our Lord".

Ordinary people do not understand this secret at all. Although, the general public chant these Holy Names, use them during their daily activities, they lack the capacity to understand or appreciate the supernatural and the Divine nature of our Lord's Holy Names - they cannot understand it's glory or greatness. By using the word "people" Shri Sukadeva has told that, generally as these people, are susceptible to birth, death and other worldly afflictions, they are, in the words of our Shri Mahāprabhuji "miserable and unhappy" (DUKHI). Persons who are suffering and unhappy, lack the capacity or strength to understand or think about matters, which are supernatural. Explaining this further, it is said, that those actions which are not permanent, and those forms which are under the control of the factor of "Time", are always in a state of flux i.e. always changing, every second. The names, which are associated with such impermanent actions and forms, which are under the control of Time, lose their character of being permanent and are rendered meaningless, as there is no semblance of Truth in them. These "Names" do not lead to any result either. These "Names" cannot also purify one's inner-mind. Now, our Lord's Divine Form is not under the control of Time and as His Divine Leelas are of a permanent nature and due to this His Holy Names and his Divine Leelas are permanent and Truthful. Thus being fully thoughtful and convinced, if a Devotee chants the Holy Names of our Lord, having deep faith and understanding that our Lord's Name and Form are Truthful and permanent, he becomes blessed with the proper result. But those persons, without this understanding and without any connection with the Holy Form of our Lord,

treating the Holy Names as mere words only, chant, His names, they do not get the full spiritual benefit of forgetting this world - like just by repeating the word "Fire" one does not get burnt! Our Lord's Name is synonymous and akin to our Lord's Divine Form. Just like a person having a defect in the way of seeing our Lord treats our Lord's Divine Form as a mere form of nature i.e. like anyone else, in the same way, due to the defective and blemish-full intellect, the Holy Names of our Lord are treated by ordinary people, as mere words and of a worldly nature. Through a blemish-free and sin-free intellect, if one contemplates on the true nature of the Divine Names of our Lord, then he will realize that our Lord's Names are in reality, truthful, permanent and Holy. In this way, through the right spiritual wisdom, purity of heart and attitude one should understand the truth of this matter viz. the reality behind our Lord's Holy Names, Divine Forms etc. and one should chant with faith, the Holy Names of our Lord, after having an intellect as suggested above (purified and wise). This person attains all the four goals of human life with the Grace of our Lord. But if the name of our Lord is chanted in a worldly way by an ordinary person, without the above purity and understanding, then he will not get the desired benefit at all. In fact, he may incur a sin also.

Due to the efficacy of the Holiness of the Divine Name, on being chanted often, the inner mind gets extraordinarily purified in this process. Till one gets the realization of one's Divine personality, one should go on chanting the Holy Names of our Lord. Never give up this path, as at anytime the devotee can be blessed with the Divine Grace. "Time" factor knows fully well, about the glory and power of our Lord's Names. Hence, "Time"

never catches the one who chants the Holy Names of our Lord. leaves these devotees alone. If anyone has a name as that of our Lord, due to this similarity with the name of our Lord, these names also gives the desired result. The holy Name, if it is related to our Lord, gives the benefit of "liberation", hence the story of AJĀMILA is not told in waste. If worldly people taking the name of Shri Krishna, although this name may pertain to ordinary people only, or when the Holy name is chanted in an ordinary way, even then, for these people, if the Holy name of our Lord confers the desired benefit, then AJĀMILA also would have gone to Sri Vaikuntam directly. But this did not happen, as chanting the Holy name, in an ordinary way, is only an indicator of the glorious benefit that will accrue to one, who takes the name of our Lord, with purity, understanding, faith and sincerity. Due to this reason, Gargāchārya says, in an emphatic way, that "I am aware of all the Holy Names of our Lord. Ordinary people are not aware of this". Through this, Gargacharya makes all of us understand, that our Lord Shri Krishaa's form is to be worshipped and His Holy Names, which are countless, are all purificatory of the inner mind, whatever be the names of our Lord, taken for one's chanting, it should pertain to some Divine Leela of our Lord and one should chant this particular Holy Name, remembering that particular Divine Leela and the Divine Form manifested by our Lord. Hence during this "Naming" ceremony, description about the Divine form of our Lord also has been done. Gargāchārya has specified that while chanting the Holy Name of our Lord, His Divine Form also should be simultaneously meditated upon.

[**TIPPANI:** There are names for ordinary people like "Krishna, Gopāl etc. - like those of our Lord. But these

ordinary peoples' names lack the Divine quality of permanent Bliss and Joy which our Lord's Names exhibit. Hence, these are "worldly" sounds and if some people have attained liberation, by chanting such Names, then this benefit has occurred due to the similarity of these names with the Names of our Lord. But all these instances have been written just to bring out the glory and greatness of chanting the Holy Names of our Lord. The purport of all this, is to make those, who are not chanting the Names of our Lord, to take to the chanting of His Holy Names.

PRAKASH: Through the Grace of the Guru, when one gets the true knowledge about the Divine nature of our Lord's Names (in comparison to the ordinary names), then, this person chants the true Name of God, related to His Divine Form and Nature. He gets the result quickly. But if a person, lacking spiritual wisdom, goes on taking our Lord's Holy Names, with determination and discipline, he gets blessed with the rise of Divine knowledge in him. If this does not happen, and death takes place, then the messengers of Yama, do not take him to hell at all - as they run away from him, as our Lord will bless him as per His own will.]

Shri Gargāchārya was an adept in the science of Astrology. Hence, for the purpose of future generations, with a view to make them understand our Lord's Divine Forms and Names, He is describing them, in the following 4 verses. In the first 2 verses He describes our Lord's Divine actions (Leelas).

एष वः श्रेय आधास्यद् गोपगोकुलनन्दनः।

अनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथ ॥१७॥

VERSE 17 Meaning: "This boy (Lord Krishna) while conferring welfare on you all, will shower His Bliss

and Joy to all the Gopas and to the entire Gōkulam and all of you will cross over all your difficulties due to His presence".

श्रीसुबोधिनी : ज्योतिः शास्त्राभिज्ञत्वाद् रूपनामज्ञानार्थं भगवतो गुणकर्माण्याह चतुर्भिस्तत्रादौ द्वयेन कर्माण्याहैष व इति.

एष भगवान् परिदृश्यमानो वो युष्मान् श्रेय आधास्यद् धृतवान् पोषितवान् वा. पूतनासुपयः पानादिकं यद् भगवता कृतं तद् भवतां श्रेयोनिमित्तम्. अविद्या हि पञ्चपर्वा सा नाशिता शकटः संसारात्मको भञ्जितोऽविद्याकार्यरूपो मोहात्मकश्च तृणावर्तो मारितः - एवं त्रिदोषदूरीकरणेन ज्ञानोत्पादनेन चासमन्ताच्छ्रेयोधास्यत्. स्वयं सर्वपुरुषार्थरूपोपि दोषवशाद् ग्रहीतुमन्यैर्न शक्यत इति दोषदूरीकरणद्वारा श्रेयोधारकत्वम्. किञ्च न केवलं सकृद् दत्तवान् किन्तु धृत्वैव तिष्ठति. अतोऽग्रेपि दास्यति, यावता च भवद्भिः परमश्रेयो गृहीतो (गृहीतं) भविष्यति तावत् करिष्यतीत्याकारः. भूते लृङ् तेन सिद्धं भवतां श्रेय इत्युक्तम्. अनेन भवद्रक्षार्थं बहूनि कर्माणि करिष्यतीति कर्माण्युक्तानि. एवं दोषाभावार्थं करिष्यमाणानि कृतानि कर्माणि चोक्त्वा परमानन्ददायकान्यपि कर्माणि करिष्यतीत्याह गोपगोकुलनन्दन इति, गोपान् गोकुलं च नन्दयतीति. गोपशब्देन गोप्योपि गृहीताः, गोकुलशब्देन तत्सम्बन्धिनश्च यावन्तस्तदुपजीवकाः. उभयविधानप्यानन्दयिष्यतीति क्रीडातत्प्रतिघातवधश्चोक्तः. ननु त्वया कंसो ज्ञात्वा मारयिष्यतीति भयं जनितं तत्र का गतिरिति चेत् तत्राहानेनेति, अनेन भगवता सर्वाण्येव दुर्गाणि सङ्कटस्थानानि कंसोपद्रवरूपाणि सर्वाणि यूयमञ्जसानायासेन सर्व एव तरिष्यथ. अतः कंसादिभयमपि न कर्तव्यम्. इदं तु वसुदेवस्यास्माकं चोपद्रवो भविष्यतीत्युक्तं न तु भवतामिति भावः ॥१७॥

SRI SUBODHINI: "This Lord, who is giving His Holy Vision before you, He will protect and progress your all-round welfare. This is the Lord, who drank the poisonous milk of Pūtana, with a view to protect all of you. He destroyed the five-fold ignorance, He shattered the cart which symbolized this worldly existence (of pain

and sorrow, life and death etc.) and He destroyed the demon Trināvarta, who represented ignorance and infatuation. In this manner, by destroying the three kinds of blemish/defects, and through blessing all of you with spiritual wisdom, He has conferred all-round welfare on all of you."

Although our Lord is the symbol and repository of the Four goals of human life, an ordinary Jeeva (soul) is not able to understand this truth, due to it's nature of blemish and defects. Our Lord, therefore, out of His Grace, removes all the blemish and defects and confers benefits to all of us. He does not do this only for one time - but at all/many times. In the verse, there is the pre-supposition of "ĀH" before the word "DHĀSYA" (gives) - this, in the words of our Shri Mahāprabhuji denotes that our Lord will give auspicious benefits in the future also - till we are able to keep and enjoy these benefits, our Lord will continue to give. Through this, it is emphasized that the welfare of Nandagopa and others are fully assured. Now our Lord will enact several Divine Leelas, with a view to protect them from dangers - such Divine Leelas will be done, where there will not be any blemish or defect at all! Not only He will enact such Divine Leelas, which will ensure peace, after eliminating defects and blemish, but also, He will enact other Divine Leelas, which will confer on all, ineffable spiritual Bliss.

Clarifying this further, it is said, in this verse, that our Lord will confer great Joy and Bliss on all Gopas and the entire Gōkulam. Gopas, here, include the Gopikas also. "Gōkulam" refers to, not only, to the entire Vraja, but all those, who keep some relationship with Gōkulam for their livelihood etc. Our Lord's Divine Games (Leelas) are

spoken and also reference is made to the destruction of those, who come in the way of our Lord's Divine Leelas. Nandagopa did not, now, experience any fear that Kamsa will kill this child, as told by Gargāchārya, if he comes to know about this ceremony. With a view to, once again, remove this lurking fear in the mind of Nandagopa, Gargāchārya says " that this boy will remove all your difficulties, which may be given by Kamsa or anyone else. All of you will cross over these difficulties without any difficulty". Hence, they were told not to be afraid of Kamsa and others. "I had told about the difficulties which we will confront, if this ceremony is made known to Kamsa. I was in fact referring to the difficulties which I (Gargāchārya) or Vasudeva will encounter through Kamsa. I was not referring to any difficulty for you or your people at all. As you are fully protected by this boy (our Lord), please do not have any fear at all."

"Through this boy, Shri Krishna, all your sorrow will be ended and you will attain all your desired goals. Hence never worry about this at any time". After telling like this, in the next verse, he says, that even "liberation" (MŌKSHA) will take place only, due to this boy (our Lord) and the conquest over the senses, which is required to attain "liberation" also will be fulfilled by our Lord only. The proof described in the earlier description is again told in the next verse.

पुराणेन व्रजपते साधवो दस्युपीडिताः।

अराजकेऽरक्ष्यमाणा जिग्युर्दस्यून् समेधिताः ॥१८॥

VERSE 18 Meaning: "When there was no king or a ruler, then your son had saved the noble Mahātmās, who were tormented by the thieves and who were not protected

by anyone at that time. Their prosperity was also ensured by your son, through which, these Mahātmas were able to become victorious over these evil people".

श्रीसुबोधिनी : एवं सर्वदुःखनिवृत्तिपूर्वकसर्वपुरुषार्थसिद्धिरस्माद् भवतामित्युक्तम्. अतोस्य चिन्ता नास्तीत्युक्तमेव. मोक्षोप्यस्माद् भविष्यतीति वक्तुं तदर्थमिन्द्रियजयमपि वक्तुं पूर्वोक्तेपि प्रमाणमाह पुरानेनेति.

हे ब्रजपते, अनेन भगवता कृत्वा दस्युपीडिता अपि साधवः समेधिताः सन्तो दस्यून् जिग्युः क्षुद्रोपद्रवोपि चोरवत् कंसादिभिः कर्तुं न शक्यो यतोस्य कुशलं स्वभावकृतिरेव तादृशी. ब्रजपत इति सम्बोधनं सर्वस्यापि ब्रजस्य यथासुखं विहरणयुक्तस्य सर्वतः कुशलं भविष्यतीति ज्ञापयति. तेन यत्र क्वापि स्थातव्यं न चिन्तेति भावः. पुरेतिवचनात् सदातनोयं न तु त्वद्गृहेऽधुनावतीर्ण इति ज्ञापितम्. अनेनेति न तस्यावतारः किन्त्वयमेव. सम्बोधनं तु ज्ञानाभावज्ञापकम्. दस्यवो रावणादयः, 'त्रसद्दस्यु'पदे तथा निर्वचनस्योक्तत्वात् "यस्यामिमे षण् नरदेवदस्यव" इति भवाटव्यामिन्द्रियाणि चोक्तानि. कंसोपि तृणावर्तादिप्रेषणाद् दस्युः. नन्वेन दस्यवो मारिता इत्यत्र किं प्रमाणम्? तत्राह साधव इति, यद्यन्तःकरणस्थितचोरान् बहिःस्थितांश्च न मारयेत् तदा साधव एव न भवेयुः विशेषाकारेणापि मारयतीत्याह दस्युपीडिता इति, दस्युभिरुपहतधनाः पुनः समेधितास्तथैव कृतास्ततोप्यधिकाश्च. ततो जिग्युः स्वयमेव तान् जितवन्तः. अतो भवन्तोप्यनेन समेधिताः स्वयमेव दस्यून् जेष्यन्ति. एवं भगवत्स्त्रिविधानि कर्माणि निरूपितानि सर्वदोषनाशकानि सर्वसुखजनकानि सर्वसामर्थ्यजनकानीति. ननु कथं साधूनां दुष्टोपद्रवः पूर्व राज्ञां विद्यमानत्वात् तत्राहाराजक इति- न विद्यन्ते राजानो यस्मिन् देशे; परशुरामेण सर्वे हताः कालेन च विवेकादयोत एवारक्ष्यमाणा रक्षकापेक्षामपि न कृतवन्तः. अतः कंसापेक्षां परित्यज्य स्वतन्त्रतया राजवत् स्थातव्यमित्युपदेशोप्युक्तः ॥१८॥

SRI SUBODHINI: "Oh leader of the Vraja people, Mahatmas who were given great pain and sorrow, by the thieves, were saved by your son and they attained their prosperity and became strong. Then, they were able to

overcome these thieves. Due to this, with certainty, you should become anxiety-free and understand that, like the thieves, Kamsa and others cannot give any trouble to anyone of you, because this "boy" - Shri Krishna's nature is to see that the noble and good people are always protected. In this verse, Shri Sukadeva has addressed Nandagopa as "Oh Master of the Vraja people". Explaining this, our Shri Mahāprabhuji says that this particular name has been given, with a view to convey the meaning that "not only this boy will protect you and bring welfare to you, but He will ensure protection to whomsoever comes to play with Him and also protect the entire Vraja, whose Master, you are. Now you may dwell at any pace in Vraja and build your establishment, as no danger will befall you, as the Lord is with you, always protecting you".

In this verse, the word "PŪRVA" (earlier time) has been used and our Shri Mahāprabhuji explaining the meaning of this word, says, "Nandagopa, never think that the Lord is existing now only, as He has taken His manifestation in your home now. Not at all. This Lord is always having His Divine Form, being manifested as per His will and desire (SANĀTAN). He is always present everywhere and in everything. Explaining the meaning of the word "By Him" (ANĒNA) our Shri Mahāprabhuji has said that "Please do not think that this boy is only an incarnation of a part of that Lord, who had protected the Mahātmas, on an earlier occasion. This 'boy' is the same Lord, who had protected the Mahātmas and after conferring prosperity and strength to them, ensured their victory over the evil minded thieves". Shri Mahāprabhuji explaining the purport of addressing Nandagopa as "Master of Vraja people" says that Nandagopa was not aware of the earlier Divine Leela of our Lord and hence, it was necessary to reiterate, that this boy (our Lord) is the same

Lord, who had earlier ensured the defeat of the evil thieves and protected the Mahātmās. Moreover, this manifestation is not just a part of the earlier Divine manifestation - but the same Lord has come fully now to Vraja.

Who were the evil persons? Rāvana and other evil people. Like it is clearly mentioned in the verse no.2 of the 13th chapter of the 5th Canto of Sri Bhāgavatam, that there were 6 kings who were evil minded. These 6 kings were the "evil enemies" outside oneself and there are 6 "evil enemies" inside everyone, in the form of the senses, creating sorrow, in the forest of this Samsāra (acting as looters). Kamsa, also is considered as an evil person, as he had sent Demons such as Trināvarta to kill our Lord. What is the evidence that our Lord (this boy) had destroyed all these evil minded people? Giving the reply, it is said, in this verse, that "Mahātmās" are still living on this earth. If the enemies inside a person viz. the senses or the evil minded persons (in the form of evil kings) outside oneself have not been destroyed, then there is no possibility of Mahātmās continuing to reside on this earth. Our Lord had destroyed all these evil minded persons with special reasons also; like when these evil minded persons had looted the wealth of the Mahātmās, and these Mahātmās were rendered defenseless and poor, our Lord ensured, through His will and strength, that these Mahātmās became more strong, prosperous and happy and they themselves were able to conquer and vanquish these evil persons. "Oh Nandagopa, you will also become happy, prosperous and strong with the help of your son, (our Lord) and you will also vanquish all your enemies". In this way our Lord's three types of "Divine" actions (Leelas) have been described viz. (1) Actions, which destroy all the blemish and defects (SARVA DŌSHA NĀSAK). (2) Actions which give all types of happiness

and prosperity (SARVA SUKHA JANAK) and (3) Actions which increase one's capacity and dexterity in the performance of one's actions (SARVA SĀMARTYA JANAK).

When there were rulers, how come the evil persons were able to give sorrow to these virtuous Mahātmas? Giving a reply to this, it is said that, at that time, there were hardly any rulers. Like Sage Parashurāma had finished an entire generation of kings and due to the bad "Time", the discriminating faculty of the kings were also destroyed and rendered useless. Hence, the kings who were there, were there only for their namesake and they, in reality, were themselves, looters and evil minded, like other thieves. The noble Mahātmas were, thus, left unprotected. Through the Grace of the Lord, these noble Mahātmas did not appeal to these kings for protection either. Hence, Gargāchārya gave the important message to Nandagopa, that, he too, should not seek the protection of Kamsa and Nandagopa should remain as an independent king.

After describing our Lord's Divine actions, a description of our Lord's Divine qualities is being given.

य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति मानवाः।

नारयोभिभवन्त्येतान् विष्णुपक्षानिवासुराः ॥१९॥

VERSE 19 Meaning: "Those persons who will love our Lord Krishna will never be defeated by their enemies like the demons were not able to vanquish the devotees of Lord Vishnu".

श्रीसुबोधिनी : एवं कर्माण्युक्त्वा गुणानाह य एतस्मिन्निति.

गुणास्त्वनुभावरूपाः क्रिया नापेक्षन्ते. ये महाभागा एतस्मिन् भगवति प्रीतिं स्नेहं कुर्वन्ति तानरयो नाभिभवन्ति. स्वत एव तर्हि सर्व एव कथं

प्रीतिं न कुर्वन्तीत्याशङ्क्य भगवत्प्रीतौ स्वरूपयोग्यता सहकारियोग्यता चापेक्ष्यत
 इत्याह मानवा-मनोजाताः सद्धर्मरूपा धर्मार्थ एवोत्पन्ना इति स्वरूपयोग्यानां
 “मन्वन्तराणि सद्धर्म” इति वाक्यात्. महाभागा इति- “जन्मान्तरसहस्रेषु
 तपोध्यानसमाधिभिः नराणां क्षीणपापानां कृष्णे भक्तिः प्रजायत” इति वाक्यात्
 परमभाग्येनैव प्रीतिर्जायते. प्रीतिमिति, सर्वदैकविधप्रीतिकरणार्थमेकवचनं
 पटवद् वृद्ध्यर्थं वा खण्डशः करणाभावार्थं वा. हेतुस्तुक्त एव. य इतिप्रसिद्धतया
 तेषां निर्देशः. “भवन्तस्त” इति प्रतिनिर्देशार्थः. एतान् परिदृश्यमानान्
 गोकुलस्थान्. नन्वन्तर्यामिप्रेरणेनैव ते न बाधन्ते, अवश्यं चैतद् वक्तव्यं,
 भक्तिस्त्वन्तर्यामिप्रेरणार्था, ततो नानेन प्रकारेण भगवद्गुणा उक्ता
 भविष्यन्तीत्याशङ्क्याह विष्णुपपक्षानिवासुरा इति- विष्णुः पक्षे पक्षपाते
 येषां; विष्णुरेषां रक्षक इति येषु ज्ञानमतः स्वकृतिवैयर्थ्यशङ्कासुरा न
 बाधन्ते. अन्तर्यामी तेषां नान्यथाप्रेरक, आसुराणामासुरभावेनैव प्रेरणनियमात्.
 अतो विशेषाकारेणैव पालयिष्यतीति सर्वजनीनत्वात्. अम्बरीषादिचरित्रे तथा
 प्रसिद्धेः. अस्य प्रीतेरेषोनुभावः; गुणास्त एव ये सानुभावाः परम्परयाप्यनुभावं
 सम्पादयन्ति. अनेन साक्षाद्गुणा अनन्ता एव वक्तुमशक्या इति सूचितम्
 ॥१९॥

SRI SUBODHINI: The Divine qualities of our Lord, are by themselves so very powerful and capable, that no "action" is necessary to exhibit their power and capacity. Hence, the "fortunate and lucky" persons who are Devoted and loving to our Lord, can never be insulted or defeated by any of their enemies/opponents. Why then all the persons by themselves do not love our Lord and be devoted to Him, especially when His Divine qualities are so magnificent and powerful? Replying to this, it is said that although the Divine qualities of our Lord, are indeed very powerful, they always function only on those persons, who deserve due to their spiritual nature and own discipline - as accessories for the Divine qualities to act effectively. That is why, Shri Sukadeva has used the word "Humans" and not "people" - denoting that "Humans"

NASAK) (2) Actions which give all types of happiness

have been born only as per Manu's desire with a view to lead a righteous life, which is Dharmic or virtuous. Hence, in these people, there is the righteous and Dhārmic virtues of the "Manu's Time" (MANVANTARA) and they have in them, the appropriate qualification as described in the 4th verse of the 1st chapter of 2nd canto of Sri Bhāgavatam. These noble souls always show great love for our Lord and are people of "Great Fortune" (MAHĀBHĀGYAVĀN), as described in the Pandava Gita. Their sins and all other types of blemish/defects have been destroyed, completely due to their intense penance, meditation and contemplation (samadhi) for over a thousand years, on our Lord. These people are entitled to get pure love for our Lord Shri Krishna. From this, we understand that only through a "great fortune" (PARAMABHĀGYA), one gets pure love for our Lord.

Shri Mahāprabhuji is explaining the use of the word "PRĪTI" (love for our Lord), in the singular sense - to denote that one should love our Lord, at all times, in the same intense and loving way, and this love should always get increased, more and more, like a piece of cloth (in a full Tāka which appears to have no ending). Shri Mahāprabhuji explaining this comparison further, says that this "love" for our Lord should not be ordinary (i.e. general) or limited to one place only. (i.e. this "love" should be all pervasive and intense). Who are these people who are "loving" to our Lord, in an intense way? Our Mahāprabhuji says "You, are the one who loves our Lord". By using the word "belonging to these", it is explained that "all these people, whom you see in Gōkulam, can never be troubled by your enemies, due to the inspiration and protection provided by our Lord, who is the indwelling Lord of everyone".

In fact Devotion to our Lord is done, here, so that the "indweller" in the enemies get inspired. The Divine qualities of our Lord, have been described up to now, in such a manner, that it is very difficult to understand them, in a clear way. To enable Nandagopa to understand the glory and greatness of our Lord's Divine qualities, an example has been given, in this verse - like when the demons see that Lord Vishnu is the protector of the celestial gods (DEVĀS-SURĀS) then they do not dare to give any trouble to them - as they are always afraid of Lord Vishnu and Lord Vishnu always takes the side of the celestial gods and the demons know, very well, that their actions will be only wasted. The "indwelling" Lord, in these demons, also do not inspire them, in a different way - as these demons are always inspired by their demoniac nature of violence and cruelty. This is a well established order, that these people are always governed by their cruel nature and not by the "indwelling" principle of our Lord. Hence, our Lord protects His Devotees in a very special way, according to His own will and desire. All these facts are well known to all people. E.g. the events which happened in the lives of king Ambarīsha and other Devotees, clearly show, that our Lord is "partial" to His Devotees (i.e. He takes always the side of His Devotees) and also is their Protector. Loving our Lord Shri Krishna will ensure this protection and His Devotion and that is the greatness and glory of loving our Lord Shri Krishna. Divine qualities are "Divine" because they are powerful and this power always, remains in our Lord's Divine qualities, from their very origin. From this, we have to understand also, that our Lord's Divine qualities, in reality, are "endless" (ANANTA) i.e. there is no end to these Divine qualities i.e. no one can cause their demise, as they are everlasting. This was indicated, clearly.

In this manner, after describing the Divine qualities of our Lord, upto now in a general way, Gargāchārya in a special way, is ending this topic by exhorting Nandagopa, to take care of our Lord.

तस्मात् नन्दात्मजोयं ते नारायणसमो गुणैः।

श्रिया कीर्त्यानुभावेन गोपायस्व समाहितः ॥२०॥

VERSE 20 Meaning: "Oh! Shri Nandagopa, due to this, your son is equivalent to Sri Nārāyana, in His Divine qualities of Fortune, Fame and Prowess. You should protect and look after Him, with good care and love".

श्रीसुबोधिनी : एवं गुणे प्रदर्शनमात्रमुक्त्वा विशेषाकारेण वदन्नुपसंहारमिषेण रक्षामुपदिशति तस्मादिति.

यस्मादयं महानुभावः पूर्वोक्तकर्मालौकिकस्तस्मात् हे नन्द सर्वानन्दकारिन्, त्वन्नामसार्थकत्वाय चैनं पालयेति भावः. अयं ते कुमारो गुणैः कृत्वा नारायणसमो नारायणस्य समः. त्रिविधोपि नारायणोऽक्षरं पुरुषोन्तर्यामी च गुणैरेव कृत्वा तत्समः. कर्माणि त्वधिकानि, अनुभावश्च. नराज्जातानीति पक्षे यावन्तो जीवगणाः सृष्टवुत्पन्नास्ते सर्वे भगवद्गुणख्यापकास्तावद्गुणप्रसिद्ध्यै तावद्रूपो जात इति. द्वितीयपुरुषस्य तु विशेषेण स्वसम्बन्धयोग्यजीवराशिपरिग्रहात् स्वतुल्यतामापादयितुं स्वभावनिवर्तकाः सानुभावा गुणा उक्ताः. तृतीयपुरुषे त्वन्तर्यामिणि जीववश्य इव तदधीनत्वेन तस्य सर्वकार्यप्रेरक इति भक्तिजनका असाधारणा गुणा उक्ताः. त्रिविधा अपि भगवति कृष्णे सन्तीति गुणैः कृत्वा नारायणसमानः. धर्मान्तरैरपि नारायणसमतामाह श्रिया कीर्त्यानुभावेनेति. ब्रह्माण्डमध्ये नारायणत्रयं- यो वैकुण्ठे लक्ष्मीसहितो, यः सूर्यमण्डले सर्ववेदसहितो, यो भूमौ सर्वब्राह्मणेषु यज्ञनारायणस्तत्सदृशोपि. यथा सर्वजगज्जनन्या अक्षरानन्दरूपाया सर्वशोभानिधानरूपाया य एतत्त्रयकर्ता. लक्ष्म्या जगज्जनकत्वं; तस्या अपि परमानन्दः सर्वशोभारूपाया अपि शोभा. यथा व्यापिवैकुण्ठस्थो भगवान् लक्ष्म्या एतावत् करोति एवं कृष्णोपि करोति. यथा सवितृमण्डलस्थः कीर्तिं स्थापयति सर्वलोकेषु "न ह्यस्मिन्ननुदिते दिनकरे सकलं कमलायते भुवनमि"ति वाक्यात्, कीर्तिः सूर्यं प्रतिष्ठिता

यतः सर्वेषां स्वत एव शीताज्ञानादिसर्वदुःखनिवृत्तिः सर्वसुखं च भवत्येवं कृष्णकीर्तिरपि- यतः प्रभृत्युदितस्ततः प्रभृति सूर्यवदेव भागवतादिषु प्रकाशते. यथा यज्ञा आधिदैविकाः सर्वेषां सर्वकार्यकर्तारो दूरादेव माहात्म्यज्ञापकास्तथा महानुभावो भगवान्. एवं षड्भिर्नारायणैस्तुल्यो भगवान् कृष्णो, गुणैः षड्गुणैः श्रिया कीर्त्यानुभावेन च तस्यैव विवरणम्. एवं भगवद्गुणानुक्त्वा चकारेण "सत्यं शौचमि"त्यादिप्रथमस्कन्धोक्तगुणानपि सङ्गृह्य परमनिधानत्वेनोपपाद्य सावधानान्तःकरणो भूत्वा प्रपञ्चविस्मरेण गोपायस्वेत्युपदिशति गोपायस्व समाहित इति. एतावता सर्वथावेक्षा कर्तव्या, न क्वापि गन्तव्यं न नेय इत्युक्तम् ॥२०॥

SRI SUBODHINI: "This boy (Lord Krishna) has remarkable powers and prowess, and all His actions, which have been described earlier, are always supernatural and Divine. Due to this, Oh Nandagopa, (as you give joy and pleasure to everyone), with a view to make your nature, attain it's real meaning (i.e. giver of joy to others), please protect and pamper Him. In other words, when you protect and look after this boy, then you also will give joy to this son of your's. Then your name of "Nanda" (one who gives joy to others) will become meaningful and justified. This son of yours is, in His Divine qualities, equivalent to Shri Nārāyana".

Lord Nārāyana has three Forms viz. "Akshara (the imperishable), "Purusha" (the Divine Paramātmān) and the "Antaryāmi" (the indweller - Lord seated in the heart of everyone). "All the Divine qualities, which are invested in these three Divine Forms are seen and established in your son also. Hence, He is equivalent to Shri Nārāyana. But due to His Divine Leelas and Prowess, your son is more specially glorious than Shri Nārāyana".

(1) "**Akshara**" - **Sri Nārāyana:** Due to this "Akshara" (imperishable) Divine Form of Sri Nārāyana, whatever has

been created, in this universe, always manifest our Lord Nārāyana's qualities. Our Lord has taken all these forms only with a view to manifest these various Divine qualities.

(2) "*Purusha*" - *Sri Nārāyana*: Through this Divine Form, our Lord accepts those souls, who are ready to be accepted by Him or whom He considers as deserving to be related to Him. His Divine qualities are so very glorious that they change the attitude of the souls, by removing their blemish and defects, and make them similar/equivalent to Himself.

(3) "*Antaryāmi*" - *Sri Nārāyana*: In this Divine Form, our Lord takes the Form, looking, as though, He is within the sway and control of the particular soul or Jiva. He, as the indwelling Lord, gives inspiration for all the actions of the soul or Jiva, through which, the soul or Jiva begins to get Devotion to our Lord and does Devotional practices. Thus the Divine quality expressed by this "indwelling" Sri Nārāyana is termed as "very specially inspiring and creating Devotion to our Lord" (BHAKTI JANAK ASĀDHĀRAN).

All the above Divine qualities are in full measure in our Lord Krishna. Hence, all the Divine qualities of Sri Nārāyana are in Shri Krishna also. Along with all the Divine qualities, which are in Sri Nārāyana, our Lord Shri Krishna also has the Divine qualities of "Sri" (Fortune), "Keerti" (Fame) and "Prabhāva" (Prowess). Apart from the three Divine Forms of Sri Nārāyana, there are three more forms in this Brahmānda (the universe).

(1) Sri Nārāyana's Form, along with Goddess Laxmi in Sri Vaikuntam.

(2) The Divine Lord who resides in the Sun, along

with all the Vedas - i.e. Lord Suryanārāyana, who dispels all darkness.

(3) On this earth, Lord Yagnanārāyana is established on all the Brahmins, doing good to everyone on this earth. All the Divine qualities of all these three different Divine Forms are also, in full measure, in our Lord Shri Krishna.

Now each of the above, is explained.

(1) *Sri Nārāyana in Sri Vaikuntam*: Our Sri Nārāyana makes Goddess Laxmi, the universal Mother with everlasting (i.e. indestructible!) Bliss and matchless beauty (which is not comparable to anyone else!). Like Sri Nārāyana inspires and endows Goddess Laxmi with all these qualities, in the same way, we see all these Divine qualities, in our Lord Krishna.

(2) *Sri Nārāyana in the Sun*: If the Suryanārāyana does not rise even for a day, then this earth will be affected by coldness, darkness and ignorance. Hence all these three are destroyed by our Lord Suryanārāyana and all works get done, through the brightness and energy given by our Lord. Hence the fame of Lord Suryanārāyana has spread throughout this world. In the same way, from the date of manifestation of our Lord Shri Krishna, the fame of our Lord has become established in the minds of Lord's devotees and is shining on those, who belong to our Lord or love Him.

(3) *Sri Nārāyana in the "Yagna" (sacrifice)*: Lord Yagna Nārāyana confers Divine welfare, through His celestial Divine Form (as Fire) and through this, makes everyone understand His Glory and Greatness. In the same way, our Lord Krishna, endowed with enormous Power and Prowess, also exhibits His Greatness and Glory, by redeeming everyone, through His Grace.

In this manner, in our Lord Krishna, there are the six qualities of the six Divine Forms of Sri Nārāyana. Hence He is Sri Nārāyana Himself, now manifested in this world.

This "oneness" or "sameness" of Sri Nārāyana to our Lord Krishna has been further emphasized by Shri Gōsainji in his "TIPPANI" and Shri Purushōttamji in his "PRAKĀSH". The same is explained below.

TIPPANI: Lord Shri Nārāyana has three forms viz. (1) Akshara. (2) Purusha. (3) Antaryāmi. Shri Mahāprabhuji has explained this in His SUBODHINI, on the 3rd Skandam (19th chapter 38th verse). (1) Akshara Form - This Divine Form (which is the creator of this universe) which remains as the spiritual principle in Man. (2) Purusha - the Divine Form, which remains in water. (3) Antaryāmi - The Divine Form which is in the human being only.

(1) Lord Nārāyana's first Divine Form of "AKSHARA" - From this Divine Form, whichever soul of Jīva is created, which will exhibit the various qualities and are also different in their kind, are termed as the souls or Jivas created for the purpose of our Lord's Leelas. Hence, our Lord had blessed them with the attitude of all the 10 Rasās or Relish. With a view to further progress these 10 Rasās or Relish, our Lord also exhibits the Divine qualities which are in Him, always, through which these souls, participating in the Divine Leela of our Lord, become the instruments for the manifestation of the Divine qualities of our Lord. We should not misunderstand now, that all these souls or Jīvas, have within themselves, these Divine qualities, as in reality, it is our Lord only, who has manifested Himself as these souls or

Jīvas, for enacting His Divine Leelas. Hence, all the souls or Jīvas, who have been created, for the purpose of participating in the Divine Leela of our Lord, always exhibit identical Divine qualities. From this we have to understand, that, ordinarily created souls or Jīvas do not have the experience of this Divine Rasa or Bliss.

(2) **Purusha** - Sri Nārāyana's other Divine Form mitigates the sin and blemish of the souls, and accepts them as His own. In the same way, Shri Krishna inspires great Rasa or Relish among the Gopīs, through which they exhibit the qualities of a male and participate in the Divine Leelas accordingly.

(3) **Antaryāmi** - Through this Divine Form, Lord Nārāyana, does His Divine Leelas as though He is under the control of the souls or Jīvas. In the same way, Shri Krishna also, coming under the control of the Gopīs, makes them participate in His Divine Leelas and He also participates in the various Leelas done by them.

In this manner, after describing our Lord's Divine qualities, by using the word "and" (cha) it is said that our Lord Krishna also has the Divine qualities of Truth and Purity etc. (which have been described in the 1st canto of Sri Bhāgavatam). Due to all this, our Lord Shri Krishna is the "GUNANIDHI" or "the repository and symbol of the wealth of all Divine qualities and virtues". "Please look after Him with great care, disciplining yourself in a loving manner. You should be able to forget the entire world, during the performance of this task". The word "SAMĀHITAHA" - means that "you should take care of our Lord with full attention and Devotion". In other words, never leave Him alone or never take Him to all types of places. Hence please "look after Him with full

and sincere attention". Shri Gargāchārya went away, after saying this and what happened afterwards is explained in the next verse.

॥ श्रीशुक उवाच ॥

इत्यात्मानं समादिश्य गर्गे च स्वगृहं गते।

नन्दः प्रमुदितो मेन आत्मानं पूर्णमाशिषाम् ॥२१॥

VERSE 21 Meaning: "Shri Suka said, "After giving, in this manner, wholesome advice to Shri Nandagopa, on Gargāchārya leaving for his own home, Nandagopa became extremely pleased and regarded himself as having been fully blessed with benedictions and best wishes."

श्रीसुबोधिनी : एतावदुक्त्वा गते यज्जातं तदाहेतीति.

आत्मानं नन्दं भगवन्तं वा सम्यगादिश्योपदिश्य गर्गे स्वगृहं मथुरां गते नन्दस्तद्वाक्यात् प्रमुदितः सन्नाशिषामाशीर्भिः पूर्णमात्मानं मेन इति सम्बन्धः. स्वस्यायोग्यत्वेन महतो ज्ञानात् भीतो जातो नाप्ययं पुत्रो न भवतीति ज्ञात्वा दुःखितो जातो; येनकेनापि प्रकारेण प्राप्तत्वाद् गर्गोक्तं प्रमाणमिति ज्ञापयितुं कृष्णो भगवानात्मेति नन्दश्च कृतार्थ इति त्रयं ज्ञापयितुमात्मपदम्. सम्यगुपदेशो; नास्मिन् शङ्का कर्तव्या, नाप्यन्यस्माद् भयं, सम्यग् रक्षणीयश्चेत्यादेश आज्ञा. अन्यथा गर्गोपि क्रुध्येदिति. एतावदुपदेशं कृत्वा, नामकरणं च, गर्गे गच्छति यदि कंसो मध्ये व्यसनं कुर्यात् तदापि चित्तस्वास्थ्यं न भवतीति गर्गे स्वगृहं गत इत्युक्तम्. चकाराद् बालकयोः स्वस्मिन्नप्यन्येषु वा तत्र स्थितेष्वत्यन्तरङ्गेषु स्वगृहं गतेषु गोकुलेपि गर्गकर्मणोः प्राकट्याभावार्थम्. तदा नन्दः सार्थकनामा भविष्यामीति प्रकर्षेण मुदितः प्राप्तमहानिधिः आशिषां सर्वकामितपदार्थानामन्येषां च पूरणार्थं पूर्णं परमातिशयकाष्ठां प्राप्तं मेने स्वमनस्येव तथा ज्ञातवान् ॥२१॥

SRI SUBODHINI: Gargāchārya, after giving wholesome advice to Nandagopa (to our Lord?) went away to Mathura. Nandagopa became very happy after hearing the words of Gargāchārya, thought himself to be twice blessed.

In other words, Nandagopa got convinced that whatever Gargāchārya told him was truthful and all his affairs, from now on, will run smoothly and become successful. If any trouble arises, the same will be removed immediately.

Although Nandagopa was not deserving to know or understand the real Divine nature of our Lord, due to the words of Gargāchārya, Nandagopa understood that "this boy is the Supreme Brahman" and on having this spiritual knowledge, Nandagopa did not get any fear. He also did not get sorrow or pain with the thought that "this Lord, who is here with me, is not my son". The word "Ātma" given in this verse, is explained by our Shri Mahāprabhuji, that Shri Sukadeva has explained by using this word, that this boy, Lord Krishna, is the supreme Lord (Bhagawān) and the "Ātmaroopa" (supreme spiritual self or Ātma) of everyone" such an exalted and glorious Lord has now manifested Himself as your son". Nandagopa felt that his life's purpose was fulfilled due to this Divine manifestation. Nandagopa had thought that he had got a son, through some way or another; but now he began to regard the words of Gargāchārya as truthful and as the evidence, for the birth of the Lord, in his family.

Nandagopa, thought that he should never doubt the beautiful and truthful advice given by Gargāchārya nor there is any cause for doubting this. Now, he thought, he should protect our Lord in a proper and safe manner. This is not an advice from Gargāchārya, but an order given to Nandagopa. If Nandagopa does not obey this order, then Gargāchārya will get angry and, nay, our Lord also will get upset.

Gargāchārya reached his home in Mathura. The purport of Shri Sukadeva telling like this, in this verse, is that Gargāchārya started immediately after finishing the "Nam-

ing" ceremony at Nandagopa's house. On the way Gargāchārya did not encounter any difficulty from Kamsa. He came back to his home, at Mathura, comfortably. Hence Nandagopa did not have any anxiety on account of Gargāchārya's safety.

Shri Mahāprabhuji explaining the meaning of the word "And" (cha) in this verse, says, that Nandagopa had the anxiety, as to whether anyone in Gōkulam had come to know about the visit of Gargāchārya, who was the head priest of the Yādava clan and who later performed the "Naming" ceremony also. But, after Gargāchārya went away, Nandagopa and other Gopas, who were present during the ceremony, along with Shri Balarāma and Shri Krishna, went away, silently, without talking to each other, to their respective homes safely. Due to this, Nandagopa got very pleased and thought within himself "Today my name of Nanda (i.e. he who gives joy to everyone) has become meaningful and Truthful (successful)". Why? None has come to know, about Gargāchārya's visit and the "naming" ceremony, which was performed, if it had come to the notice of anyone, Kamsa would have given much trouble and pain, and this would have led to much sorrow for all in Vraja. This did not happen. Hence "my name has become, indeed, truly meaningful". The cause for all this is that "I have got the "Greatest Treasure" (our Lord) with me". I have now become capable, due to our Lord's grace and presence, to fulfill the wishes of everyone else and to have every object, which I may desire for and due to this, I have reached an exalted status". Thinking like this, Nandagopa became very happy and cheerful.

In this way, after explaining the story of the "naming" ceremony of our Lord, with a view to describe the story of His Divine form, it is said, that our Lord's "activity" (GATI) - of going here and there using His body - is of

the form of TIME (Kāla). Our Lord's "movements" (GATI) took place, by the movement of the celestial time. This is described in the next 10 verses. Our Lord's multifarious Divine Forms, taken after His manifestation, are now described in 10 different ways.

कालेन व्रजताल्येन गोकुले रामकेशवौ।

जानुभ्यां सहपाणिभ्यां रिङ्गमाणौ विजहतुः ॥२२॥

VERSE 22 Meaning: "After the lapse of some time, Shri Balarāma and Shri Krishna (Sri Kēśava), began to move about, in Gōkulam, through their knees and hands".

गतौ गतिविशेषे च भूमौ रूपद्वयं हरेः ॥ (१) ॥

यशोदायां तथा रूपमुपविष्टं त्रिधा मतम्।

KĀRIKA 1 Meaning: "Due to His two types of "Movements" viz. the ordinary and the special ones - our Lord has two Forms on this earth. And the Divine Form of our Lord, seated on the lap of mother Yasōdha is considered as the third Form".

Commentary: In the 22nd verse, our Lord's movements through His knees and hands have been described. In the 23rd verse, the nature of this "Movement" (GATI) is described. In the 24th verse, our Lord's Divine Form, as seated on the lap of mother Yasōdha is described. Our Shri Mahāprabhuji has explained the essence and summary of the meanings of all these three verses in this Kārika viz. our Lord was seen manifested with two Divine Forms on this earth and He is manifested with one another Form, on the lap of mother Yasōdha. Thus, three different Forma of our Lord are explained in the three verses.

अन्याश्रितं स्वतश्चैव कथञ्चित् सर्वथा तथा ॥ (२) ॥

उत्थितं तु त्रिधा रूपं युक्तं त्रिविधलीलया।

KĀRIKA 2 Meaning: (1) Leelas dependant on oth-

ers. (2) Leelas done by Himself. (3) In every way, making everything dependent on Him - in this way, our Lord performed three types of Divine Leelas, by standing in three different ways. Due to this manifestation of the Divine Leela, our Lord exhibited three types of His "standing Forms".

Commentary: Our Lord's Divine Leelas while "standing" is of three kinds.

(1) Dependent on others - like our Lord stood up after catching hold of the tail of calves. Otherwise, He stood up after holding the fingers of His mother or of another and learnt to walk in this way. This type of Divine Leela is described in the 25th verse.

(2) In this Leela, there was no complete independence. But our Lord was doing His Divine Leelas, without taking anyone's help or assistance. But He was not fully independent, as mother Yasodha stopped Him, from playing, sometimes. This type of Divine Leela is described in the 26th verse.

(3) These Divine Leelas are performed by our Lord with full freedom and fully by Himself. He did not take anyone's assistance nor anyone caused His Divine Leela to stop. These types of Divine Leelas are described in the 27th verse.

Thus our Lord's three types of "standing up" Forms have been described, due to His performing three types of His Divine Leelas.

बालकैर्मुग्धलीलाद्या धार्ष्ट्यधौर्त्यसमन्विते ॥ (३)॥

निर्गुणावस्थरूपे च ज्ञापिते तु ततः परम्।

KĀRIKA 3-Meaning: "Firstly, the Divine Form of our Lord, playing with small children (the innocent form which attracted everyone) during His childhood; (pertain-

ing to Tāmasik - Sātwik Leela); Secondly His Divine Form indulging in mischief (Rājasik - Tāmasik Leela); Thirdly His Divine Form of cunning Leelas (Tāmasik-Tāmasik Leela) - In this way our Lord showed three types of His Divine Forms, through His Divine Leelas and after this, He showed His Divine Form established in the realm beyond the three Gunas or qualities (i.e. NIRGUNA SWAROOPA)".

Commentary: Our Lord's Divine Leelas are manifested only, with a view to bless His Devotees with Pure and Total Devotion to Him (NIRŌDHA) by making them forget this world through His Divine Leelas. Our Lord does His Divine Leelas according to the needs and status of His devotees - i.e. He does the most appropriate Leelas, which can be fully understood and beneficial to the devotees, according to their spiritual needs/requirements. The Lord's main purpose is to attract the mind of His Devotees to Himself, in Pure and Total Devotion, by making them forget this universe, through His sweet and beautiful Divine Leelas, which will inspire them to get attached to our Lord.

Now, the Devotees are of many kinds and our Lord also does different kinds of Divine Leelas, suitable for each type of His Devotees. Like, for the purpose of making the "Boy" (BĀLAK) devotees, Blissful, our Lord does the "MUGDHA" Leela - innocent but very attractive Divine Leelas - done in the Tāmasik - Sātwik form. Why? The "boys" were both Tamasik and Satwik. In this way, the Leela of doing "mischief" was done exclusively for the benefit of those devotees who were established in both Rājasik and Tāmasik attitudes. Our Lord also adjusted His Divine Leelas, accordingly. Then, for the purpose of attracting those people established in the Tāmasik-Tāmasik

attitude, our Lord performed the "cunning" Leelas, exhibiting His Tamas-Tamas Divine Form. Through all these Divine Leelas, when everyone got attracted to our Lord, by forgetting this world, having got Pure Devotion to Him, our Lord, then manifested His "beyond-the-qualities Form" (NIRGUNA) in their heart, through which they all realized the true Divine Nature of our Lord.

IN the 22nd, 23rd and 24th verses, our Lord's Satwik Divine Leelas are described; in the 25th, 26th and 27th verses, our Lord's "Rājasik" Leelas are described. In the 28th verse the "innocent" Leela of our Lord is Sātwik-Tāmasik by nature. The 29th verse, the Divine Leela of "mischievous nature" is the Tāmasik Leela mixed with Rajas. The 30th verse, the "cunning" Leela is a Tāmasik-Tāmasik one. In this manner, our Lord has performed His Divine Leelas, exhibiting His Divine qualities in 9 different ways, which has been explained in the 22nd verse by way of describing His Nirguna Form. In this manner, Shri Sukadeva has explained, in this description of our Lord's Divine Forms, 10 different Divine Forms in 10 verses.

सात्त्विकादिविभेदेन तत्तद्बुद्ध्यगमिनि ॥ (४)॥

तांस्तांस्तु क्रमशो भावान् दूरीकृत्यान्तिमे स्थिरा।

KĀRIKA 4 Meaning: "Our Lord having entered into the heart of the Devotees, in the same way and with the same attitude of Satwa etc., as exhibited by these Devotees, slowly, He removes all their different types of attitudes such as Satwa etc. from their hearts, due to which, in the end, these Devotees get established in the Divine Form of our Lord, which is beyond all the qualities (NIRGUNA)".

Commentary: In this Kārika, our Lord's Divine action of removing the attitudes of Sātwika etc. from the

minds of the Devotees of Vraja, through the performance of His Divine Leelas and through His Divine Form, full of auspicious qualities (SAGUNA ROOPA) and in the end, our Lord ensures that all of the Devotees of Vraja get established in His Ultimate Spiritual Divine Form which is beyond all qualities of Satwa, Rajas and Tamas (NIRGUNA).

यशोदार्थमियं लीला प्रसङ्गादन्यगमिनी ॥ (५) ॥

यदैव ता गृहे व्यग्रास्तदैवं दशधा हरिः।

KĀRIKA 5 Meaning: "Our Lord has enacted this Divine Leela only for the sake of mother Yasōdha; But due to it's very nature, every one also gets it's benefit. When the devotees in Vraja get concentrated and busy in the due performance of their duties, pertaining to their homes, then our Lord, through his Divine Leelas, takes and manifests Himself in Ten Divine Forms".

Commentary: In this Kārika, it is said, that our Lord had blessed mother Yasōdha and others in Vraja through his "Naming" Leela, with pure and total Devotion to him (NIRŌDHA); But they, also endowed with Total Devotion to our Lord, forgot our Lord, when they got immersed themselves in their daily household duties. So our Lord, by performing the Divine Leela of assuming several Divine Forms made their mind loose interest in the performance of their chores and made their mind get attached to Himself and for this, the Lord took 10 types of Divine Forms.

श्रीसुबोधिनी : एवं नामचरित्रमुपपाद्य रूपचरित्रं वक्तुं भगवद्गतिः कालरूपेति तस्मिन्नेवाधिदैविके गच्छति सति भगवद्गतिरित्याह कालेनेति. दशभिः. दशधा भगवद्रूपमत्र वक्ष्यतेऽवान्तरानन्तभेदयुक्तम्.

तत्रादावुपशिष्टस्य हरेरल्पचलनात्मिकां गतिलीलामाह कालेनेति.

स्वतो व्रजता कालेन कृत्वाल्पेनैव गोकुले तत्रापि यशोदाया अङ्गणे. रामकेशवावुभावपि नामकरणेन भगवदावेशाद् भगवन्तौ, योगिध्येयो ब्रह्मादिवन्द्यश्च रामकेशवौ. मत्वर्थीयो वत्प्रत्ययश्चात्र सौन्दर्यार्थं परिगृह्यते. वस्तुतस्तु लौकिक एव केशवशब्दस्तसिद्धान्तः न तु भगवद्वाचकः, केशवोर्व सुखं यस्मादित्यर्थे प्रत्ययापेक्षाभावात्. उभयोर्न्यूनाधिकभावेपि वयसि स्थितयोः समाना गतिः. भगवत्सन्निधाने नामद्वारा सम्बन्धान्तरमेव भगवत्त्वमत उभौ जानुभ्यां सहपाणिभ्यां रिङ्गमाणौ जातौ शनैस्तदान्योन्यं विजहत्तुर्विहारं कृतवन्तौ क्रीडां कृतवन्तावित्यर्थः.

उपविष्टयोर्नम्रीभूतयोर्गमनं पादाधीनमेवेति जानुभ्यामेव गमनमुच्यते. पाण्योस्तु सहभावः तत्र प्रतिष्ठाभावात्. सम्पूर्णनापि शरीरेण रिङ्गमाणाविति जानुभ्यां सह रिङ्गमाणाविति सहपदप्रयोगः अनेन मध्येल्पचलनेपि भूमौ शयानावेव भवतः पुनरुत्थाने च तथा. एवं रूपाणि भगवतः सहस्राणि ध्येयानि हसदरूपाणि क्षणमुपविष्टानि क्षणं प्रचलितानि च ॥२२॥

SRI SUBODHINI: Of these various Leelas, Firstly our Lord moving about on His knees and hands is explained. Moving by himself and according to the time (i.e. as per his growth) our Lord, began to move about within a short time, inside Gökulam and within the verandah of Nandagopa's home. After their naming ceremony, both the boys, Shri Rāma and Shri Krishna, attained their true Diving Forms, due to the ingress of the Divine Powers. Shri Rāma is meditated upon by the Yogis and Shri Krishna is worshiped by Lord Brahma and others. Although both of them were the Divine Forms of our Lord, due to the constraint imposed by the nature of the Divine Leelas to be performed, there was a difference between these two Divine manifestations. In the word "KĒSAVA", the syllable "VA" denotes the expression of matchless beauty. In reality, the word "KĒSAVA" had been used with it's ordinary meaning and not with a view to emphasize it's Divine connotation. (TIPPANI: the mean-

ing of our Lord's name "Kēśava" has been given by Shri Mahāprabhuji, in his Subodhini as our "Bhagwan" only, although Shri Sukadeva has not used this name of our Lord, with it's Divine reference or meaning. Here, during our Lord's Divine Leela of moving about on knees and hands, his lock of hair was looking so very beautiful (Kēśa) and hence, our Lord is called here, in a worldly way as "KĒSAVA" (having beautiful hair)

Although Shi Balarāma was bigger and our Lord was smaller, both of them, looked alike during this Leela. How come this happened although they had difference in their age? Clarifying this, it is said that during the "Naming" ceremony our Lord was present. Due to this, and due to the presence of the Holy Name and it's efficacy, Shri Balarāma exhibited the Lord's spiritual principle in Him. In other words, our Lord's Divine Form entered into Shri Balarama's spiritual Form, through which, Shri Balarāma's "movements" (GATI) also became like that of our Lord (as in reality it was our Lord only, who was present in Shri Balarāma) and hence both their "movements" looked alike. Thus, both of them, with their hands and knees, began to enact their Divine Leela, slowly, of going on the "fours". They also played with each other.

जानुभ्यां गमनं विष्णोर्दैत्यानां मर्दनाय हि ॥ (१) ॥

बलिर्दैत्यपतिर्भूत्वा न निवारयति स्वतः।

KĀRIKA 1 Meaning: "Our Lord's moving on His knees, was intended for the destruction of the demons only. King Bali, although the king of the Demons, was not able to avert this destruction, through his prowess.

Commentary: Through this Kārika, Shri Mahāprabhuji has explicitly said that our Lord Krishna is the Supreme

Brahman or the "MOOLA SWAROOPA" (the root-spiritual Form/cause of everything), through which, in this Divine Form, now manifested in Vraja, both His Divine Swaroopa and the Purusha Swaroopa are intermingled. Hence, Shri Krishna, while moving about on His knees and hands, destroys the Demons, then this destruction of the demons is done by His Divine Part of Sankarshana. But Lord Sankarshana's Divine Form is also in our Lord only and the outside manifestation of our Lord's Divine Part (VYOOHA) is also our Lord's Divine Power of Action only. Hence our Lord Krishna undertook the act of destruction to say, in this manner (although Lord Sankarahana did the actual outside destruction) is not wrong at all.

The scriptures say that "the Lord of the universe has His two knees in the form of SUTALA world" - according to this scriptural statement, Shri Krishna, destroys the demons, while moving on His knees at Gökulam, as His knees are considered as symbolizing the "SUTALA" world (i.e. the place where the demons usually live). In fact, the Universal Form is also established in our Lord Krishna only as our Lord's Divine Form is the Divine spiritual Truth of Bliss and hence, all the Divine Leelas of our Lord Shri Krishna, being the "Ānanda maya roopa" (Divine Form of Bliss) will be always Blissful and Joyful indeed, making everyone very happy.

SRI SUBODHINI: Our Lord, after sitting, then began to move, bowing down and here also our Lord walked on His knees only. The hands only assisted in this movement and the Lord was not fully dependant on them. Our Lord used His entire body to crawl on the ground; He used the knees also to move about; He used to sleep on the ground and after getting up from the sleep, He will

again go on His fours. In this way, as our Lord's variety of Divine Leelas exhibited a variety of His Divine Forms, we should meditate on these Forms. Sometimes, He laughed and smiled while moving about; sometimes He took rest on the ground by falling flat and then He will get up and move about. In this manner, we should remember all these various Divine Leelas of our Lord, along with His different and many-faceted Divine Forms and do meditation on these Divine Leelas, at all times.

In the 22nd verse, our Lord's "crawling" Divine Leela has been told. In the 23rd verse, our Lord's "movements" have been described. One should always repeat these Divine Leelas and meditate on them, at all times. By doing like this, all these Divine Leelas of our Lord will become firmly established in our mind. It is but logic to deduce that wherever, the end becomes the beginning, then ipso facto, it follows that there, the beginning becomes the end. Now the other Divine Leelas of our Lord's "movement" is being described.

तावङ्घ्रियुग्ममनुकृष्य सरीसृपन्तौ घोषप्रघोषरुचिरं व्रजकर्दमेषु।
तन्नाददहृष्टमनसावनुसृत्य लोकं मुग्धप्रभीतवदुपेयतुरन्ति मात्रोः ॥२३॥

VERSE 23 Meaning: "These two brothers revelled in doing the Divine Leela of "making sound" and getting its reverberations at various places of Vraja; using their Holy two feet, they enacted the movement of the serpents; they became very happy, at the beautiful noise made by their anklets and the ornaments around their waist (waist-band) when they moved out on their knees and hands; they also saw many people going about and went with them for a few steps, but immediately returned back! After doing this, they came back innocently, being afraid, to their mothers".

has explicitly said that our Lord Krishna is the Supreme

श्रीसुबोधिनी : इयं प्रथमगतिरुत्तरश्लोकोक्तगतिपर्यन्तमनु-
सन्धेयोत्तरोत्तरपुष्टा, उत्तरस्यादिना पूर्वावसानस्य न्यायसिद्धत्वात्. द्वितीयमाह
तावङ्घ्रीति.

गतिविलासा अत्र निरूप्यन्ते. प्रथमतोऽलसवलितगतिः, तावुभावपि,
एको भगवानिति न वैलक्षण्यम्. जानुभ्यामेव गच्छन्तौ मध्येमध्ये जानुपीडामिव
भावयन्तौ अङ्घ्रियुग्ममनुकृष्य पादाग्रमधोमुखं कृत्वा जानुपर्यन्तं भूमिष्ठं
विधाय शनैराकृष्य पश्चाच्छीघ्रं सरीसृपन्तौ द्रुतं गच्छन्तौ भवतः. तथा गमने
हेतुमाह घोषप्रघोषरुचिरमिति- घोषः शब्दः प्रकृष्टो घोषस्ताभ्यां रुचिरं
यथा भवति तथा. प्रथमं गच्छन्तौ नुपुरक्षुद्रघण्टिकादीनां वादनमाकर्णयन्ताविव
शब्दे दत्तकर्णौ शब्दगतिं विचारयन्तावङ्घ्रियुग्ममनुकृष्य शनैश्चलितौ. स
शब्दः किं स्वाभरणादेव जायतेऽन्यस्मादिति वेति विचारयितुं गतेः शैष्ठ्यं
कुरुतः, तदा प्रघोषो भवति. तस्यापि विचारार्थं पुनः स्थितौ भवतः, तदा
प्रघोषेण रुचिरं यथा भवति तथा सरीसृपन्तौ भवतः. पुनरेव घोषप्रघोषाभ्यां
बहुधा गतितरतमभावं प्राप्तौ व्रजकर्दमेषु गतौ भूमिदेहसम्बन्ध-
कृतशब्दवैलक्षण्यग्रहणाय, तत्रापि चेच्छब्द आभरणानामेव नान्यस्येति
तन्नादहृष्टमनसौ जातौ. अस्मद्गत्या तदनुगामी शब्दोपि रुचिरो भवतीत्येवं
बहुधा वृत्तिर्मनःपरितोषार्था. अनेन भगवान् चरित्रं कृत्वा तत्प्रतिपादकं च
वाक्यं विधायोभयोर्योग्यतायां सन्माननं वक्तुं श्रोतुश्च करोतीति लक्ष्यते. एवं
तयोरेव परस्परं गतिलीलामुक्त्वान्यानुरोधेनापि गतिलीलामाहानुसृत्य लोकमिति.
यं कञ्चित् स्त्रियं पुरुषं वा गच्छन्तमनुगच्छन्तौ, गन्तव्यमेवेति कथमन्यथायं
गच्छेदिति. कियद्दूरं गमनानन्तरं तस्मिन् परिवृत्य दृष्टं दूरं गते वा मुग्धप्रभीतवत्
स्वमातुरन्ति समीप उपेयतुरिति सम्बन्धः. गमने ज्ञानद्वयम्- अस्मदीयाः
केचन गच्छन्तीत्यतोस्माभिरपि गन्तव्यं गन्तव्यमेव वा. तथा सत्येकाकिना न
गन्तव्यमिति तस्मिन् दूरं गते पश्चात् पुरस्ताच्चासहायमात्मानं मत्वा भीतौ
भवतः. व्याघृत्य प्रदर्शने तु नायं मदीय इति, मुख एव परिचयात् धर्मान्तरे
तथा बुद्ध्यभावात्, मुग्धवत् परावृत्तिर्भवति. मुग्धश्चासौ प्रभीतश्चेति. प्रकर्षभये
मुग्धभावोपि हेतुः, अन्यथा भये कारणाभावात्. “तस्मादेकाकी बिभेती”ति
भयमात्रकारणत्वेपि प्रकर्षभये नान्यो हेतुः. गमनागमनलीला शीघ्रं सिद्धैव

तथापि मुग्धभीतभावौ गमनागमनयोः क्रमेण सौन्दर्यसूचकौ, उभयत्र वा. तथैकाकिना नात्र स्थातव्यमिति गमनं, बालकयोः परिचयो मातर्येवावशिष्ट इति. वदिति ज्ञात्वापि तथानुकरणेन पुनर्गमनागमने. तत्र हास्यादिना बहवः प्रकारा भावुकानां मनोहरा भवन्ति. **लोकमित्यालोकवन्तमुज्ज्वलवस्त्रादियुक्तम्. मात्रोरन्तीत्यनेनैव सामीप्ये सिद्धे पुनरुपेतिग्रहणं कदाचिदागत्योपर्येव पततः कदाचिन्मध्ये कदाचिददूरविप्रकर्षणेति प्रकारभेदज्ञापकम् ॥२३॥**

SRI SUBODHINI: In this verse, the beauty and Blissful nature of our Lord's movements and Divine play, which gives Bliss to everyone, are being described. Firstly our Lord went about, dragging His feet slowly and then moved about very fast. Although both these movements are of two different kinds, they looked alike, as it was done by our Lord only. Both these movements were enacted through the use of His knees and sometimes during the middle of all these Divine Leelas, our Lord, expressing pain on His knees, rested for a while. Then our Lord, drew His two legs and made the front side of His feet down and after placing the knees on to the ground, then, slowly He dragged this feet, and in a sudden move, began to enact the Divine Leela of moving about like a serpent. Explaining, as to why our Lord was moving so fast, it is said, that at first, when our Lord walked very slowly, He heard the faint sound of the small bells in His anklet and the waist band. He now walked very slowly and began to think, as to whether, this sound was coming from His own ornaments or from outside.

To decide finally on this, He began to move about very fast! At this time, the small bells began to play with a loud sound. So our Lord stopped Himself, to think about this sound! Then He began to "crawl" and move about according to the beautiful sound of these small bells. In this manner of making noise and hearing it's

reverberations, our Lord's Divine Leelas now began to express, very special and beautiful Bhavas (attitudes) which were full of Rasa or Relish. They went to the heaps of leaves (or dirt gathered together) and began to play, exhibiting various types of movements, through which, their Holy bodies came into contact with the earth and they began to understand the uniqueness of the sound made, when their bodies came into contact with this earth!

Even at this time, the noise was made by their own ornaments and they were not caused by anyone else. After determining like this, both the boys became very happy at this sweet sound and began to tell "look, these beautiful sound is also following the same pattern of our movement". In this way, they made themselves happy, through these movements and the beautiful noise made by the bells in the anklets and waistbands. They now thought, in their own mind, about all these and became happy.

Now the Divine Leelas manifested by these two brothers are explained - the Divine Leelas, which were enacted by our Lord, with a view to fulfill the desires of others. When they saw any man or woman going about in the street, they thought, within themselves, as to why they could not move about like those people i.e. they got a desire, within themselves, to go about like them! To fulfill this desire, they went behind those people, and began to walk behind them slowly. After following them for some time, when they saw back, they knew that, they had come away alone from their homes, following these people, for a long distance. Hence, immediately they stopped going further along with those persons, and very innocently and getting afraid, they came running back, very fast, to their mothers.

Two thoughts came to the brothers, when they followed these people behind them, to fulfill their desire to go out like them. Firstly, they thought that, if anyone of those who were going about, was known to them, then, they can safely go with those persons. Secondly, they thought that they should never go alone with anyone. Thinking like this, that there are many known to them, among the people who were going about, they went along with them, and after going, a little further, they were able to understand, that there was none among them, who were known to them. They now thought, that they were lonely, and there was no one, to whom they can turn to help. They got very much afraid on getting such thoughts and, now, due to this, saw each and everyone's face very thoroughly, with a view to know, as to whether anyone, among them, is known to them. As they were innocent, they could identify only through the face and not through any other method or way. When they saw that there was none, whom they knew, among them, then, they both got very much afraid, as they were very "innocent". "Innocent" children get fear very easily. There was no other cause for fear at all except their innocent nature. Although this Divine Leela of "going and coming back" happened very quickly, the beauty and glory of these Divine Leela is in the "fear" expressed by our Lord, through His "innocence". They now decided not to remain alone there, so they came to the house very fast. Fear was the cause for their coming back. But the exhibition of beauty is seen, when the Lord and His brother showed extreme "innocence". They came back to their mothers due to their fear and innocence!

Although, both the boys knew everything about the danger of following these strangers, they still went behind

them and then they came back. This Leela was enacted by our Lord to manifest His "innocence and fear" to the Devotees. From this Leela, we should not hasten to conclude, that our Lord's and Shri Balarāma's Divine self were really "innocent or fear-ridden". But, out of their desire to give the Bliss of their Divine Leelas to His Devotees, they had exhibited such attitudes. The usual meaning for the "LŌKA" is for the "human" being only; But our Shri Mahāprabhuji giving a different meaning to this word says that, our Lord and Shri Balarāma, had followed innocently only those people who had worn neat clothes and were dynamic in nature, but came back in fear. In the verse the word "Ati" - means "near". The other word used by Shri Sukadeva "Upa" also means "near". Why these two words were used by Shri Sukadeva? Our Shri Mahāprabhuji is explaining that our Lord and Shri Balarāma, did not come straight, near to their mothers, but came to their mothers by doing various different Divine Leelas, e.g. sometimes, they were falling upon their mothers and getting up, sat on their laps, then stood far away and smilingly came near to the mothers and hugged them! Thus enacting countless Divine Leelas, our Lord was bestowing Divine Bliss on His Pure Devotees, who were very loving and attached to Him.

In this manner, independently, our Lord enacted countless Divine Leelas like going behind people and coming back etc. - He enacted all this, through His sitting posture mostly. In the next verse, His countless and different Divine Leelas enacted with His mother, done in a standing posture, are being described.

तन्मातरौ निजसुतौ घृणया स्तुवन्त्यौ पङ्कजङ्गरागरुचिरावुपगूह्य
दोर्ध्याम्।

दत्त्वा स्तनं प्रपिबतोः स्म मुखं निरीक्ष्य मुग्धस्मिताल्पदशनं
ययतुः प्रमोदम् ॥२४॥

VERSE 24 Meaning: "Now, their mothers began to sing praises of the Lord, as per the desire of their children; They began to breast-feed their sons, having embraced them through their hands, - sons who were beautified through fragrant unguents (Angarāga) in the form of "dirt"; The mothers attained ineffable Bliss by looking at the innocent smiles of the children and their sweet small teeth, in the beautiful faces of their children, while feeding them".

श्रीसुबोधिनी : एवं नानाविधगमनागमनाभ्यामुपविष्टलीला स्वतन्त्रतया बहुधा वर्णिता. मात्रा सह नानाविधक्रियाभिः सहितस्योपविष्टस्य लीलामाह तन्मातराविति.

यशोदारोहिण्यौ निजसुतौ स्वं स्वं सुतं घृणयौत्कण्ठस्नेहेन स्तुवन्त्यौ पङ्क एव योयमङ्गरागस्तेन रुचिरौ दोर्भ्यामुपगूह्यालिङ्ग्य स्तनं दत्त्वा पिबतोश्च मुखं निरीक्ष्य प्रकर्षेण मोदं ययुरिति सम्बन्धः. नृत्यन्ताविव समागच्छन्तौ धृत्वा वा नृत्यं कुर्वन्तौ मातृप्रेरणया वान्यप्रार्थनया वा नृत्यन्तं पश्यन्तौ वा. स्तोत्रे पञ्चधा नृत्यं हेतुः, लीलाभावाऽश्वासंख्याताः, रोषभावश्च त्रिविधाः स्तोत्रविषयाः. तत्र स्तोत्रं द्वेधा सम्भवति- परमार्थतो लोकतश्च, लोकतो घृणा, घृणयाऽस्तुवन्त्याविति पदच्छेदे परमार्थतः स्तोत्रम्. घृणयोपलक्षिते वा मातरौ, भगवद्व्यतिरिक्ते सर्वत्र घृणा सञ्जातेति. 'सघृण' इत्यादौ 'घृणा' (?) स्नेहदयाप्युच्यते. भगवत्कर्तृकोपगूहनदशा भिन्ना ताभ्यामुपगूढयोरन्या. अत्रापि बहवो भेदाः सम्भवन्ति. स्तनपानदशा तु स्वतन्त्रा, आलिङ्गितयोर्वा भयाभावात् स्तनपानम्. निरीक्षणलीलापि बहुविधा. सर्वत्र प्रमोदः फलमुभयोर्मातृत्वमन्यथा शङ्कितं भविष्यतीति बुद्धिदाढ्यार्थं निरूपितम्. भगवतोपि मातरि वैलक्षण्यभावजननार्थं निजसुतावित्युक्तम्. भगवत्सम्बन्धेपि सर्वपुरुषार्थानां भगवद्रूपेण भिन्नतया वा ज्ञानाभावाय घृणा निरूपिता. भौमाः सर्व एवावयवास्सुगन्धा भवन्ति, विजायीयैश्चोपहता अन्यथा भवन्त्यलौकिकं

तेजश्चेद् भवति तदोत्तमता भवति. तत उच्यन्ते कस्तूरीकुङ्कुमचन्दना-
 दिष्वङ्गरागपदानि. वस्तुतस्तु मृदवयवा एव गन्धतेजोभ्यां सहितास्तथा
 व्यपदिश्यन्ते. भगवत्सम्बन्धाद् दोषनिवृत्तिपूर्वकगुणाधानमुचितमेव. अतः
 पङ्कस्याङ्गरागत्वं, पङ्कपदप्रयोगाच्चैवं ज्ञायतेअङ्गसम्बन्धानन्तरमेवाङ्गरागत्वमिति.
 रुचिराविति परमार्थापेक्षयाधिक्यं सूचयतिस्वेनैव ह्यङ्गरागत्वं सम्पादितं,
 स्वतेजसानुभावेन वा, पुनस्तेनैव रुचिरत्वमङ्गरागस्य माहात्म्यख्यापनाय.
 ततोप्यधिकतेजस आविर्भावः. प्रत्यक्षतः पङ्कदर्शनयुक्तयोरपि पङ्काङ्गरागरुचिरत्वं
 निस्सन्दिग्धं भावितमिति दोर्भ्यामुपगूहनमुक्तं, निर्दुष्टभाव एव भगवत्युचित
 इति न तु दोषत्वमङ्गीकृत्य. अविहितभावख्यापनार्थं दत्त्वा स्तनमित्युक्तं,
 अन्यथा मुक्तिलीलायां प्रवेशः स्यात्. गमनागमनाभ्यां बालकाः क्षुधिता इति
 प्रकर्षेण पानम्. नन्वेवं स्त्रीणां बाललीला कथं भवद्भिरवगता, योगे ध्याने वा
 कैवल्यस्यैव भाव्यत्वाद् गमनं तु नास्त्यवर्णितत्वादित्याशङ्क्याह स्मेति.
 सर्वलोकप्रसिद्धैषा लीला, अतो नालौकिकप्रकारो ज्ञाने वक्तव्यः.
 मुखमित्येकवचनमेकस्यावेशितत्वेन प्रकटमेकमेव मुखमिति ज्ञापयितुं; तदग्रे
 विस्तरेण वक्ष्यते. ननु मुखस्य भक्तिरूपत्वात् तत्र सम्यङ्निरीक्षणे जाते कथं
 लौकिकभावः सिध्येदित्याशङ्क्याह मुग्धस्मिताल्यदशनमिति. स्मितस्य दन्तानां
 च मायास्नेहरूपत्वान्मोहकत्वम्. मुग्धं सुन्दरं स्मितमल्पता स्वासक्तिजनकता
 च निरूपिता. मोहकं त्वन्यत्रैवासक्तिं जनयति, अल्पदशनानि च तथा.
 क्षीरकणसहिता दन्तपङ्क्तिरुक्ता. अतो लौकिकालौकिकभावयोर्मिश्रणात् प्रकृष्टे
 मोदः ॥२४॥

SRI SUBODHINI: Both mothers Yasōdha and Rōhini, having adorned their children with fragrant unguents, began to sing the praises of our Lord, as per the desire of their children. They embraced both the children, with both their hands and began to feed them. They saw their beautiful faces and became very much happy.

We shall now describe the various Divine Leelas, which were enacted with their mothers, by both our Lord and Shri Balarāma. They came near to their mothers in

such a way that they were coming in a dancing manner. Sometimes, it looked as though, they came near to their mothers, while dancing and carrying some object in their hands. Or they were dancing as per the desire of the mothers.

Or they were showing their dancing prowess as inspired or prompted by others.

Or someone else was dancing and our boys were looking at them.

The mothers sang the praises of the Lord and the reason behind this, was the enactment of countless different Leelas by our Lord. In these Leelas, the Lord had expressed "limitless" attitudes (Bhāva) and the attitude of "RŌSHA" (Anger) was of three kinds.

A song of praise (STUTI) is of two kinds. (1) Done in a "worldly" way and (2) done praising the Lord. The songs of praise, sung by the mothers, were not the "worldly" variety. Our Shri Mahāprabhuji, has interpreted the words "GHRUNAYĀSTUVANTYO" - to mean that that the mothers didn't do this praise with hatred or the attitude of abuse i.e. the above compound words should be read split up as follows "GRUNAYĀ ASTHUVANTYO", which will give the meaning, as understood. The purport of this is that the mothers were doing the praise in a supernatural way (ALOUKIK). Shri Mahāprabhuji also gives another beautiful meaning for the usage of the above words. He says that both the boys saw their mothers, with great love and compassion and realized that these were their mothers, as mothers are always compassionate and loving to their children (GRUNAYĀ MĀTAROU). The mothers, on seeing the ineffable and supernatural beauty of their children, had got great love for them, due to

which, they began to regard others, as being not as beautiful or valuable, as their own two children. Thus, on comparing their own children with others, the mothers got compassion for the other children and that is why our Shri Mahāprabhuji is commenting that the mothers were now seen,, filled with compassion.

The Bliss, which they got, when they embraced our Lord was of a different kind than the Bliss, which they experienced, when our Lord had embraced them with His hands. Thus this "embrace or becoming one" (MILAN) is also of various kinds i.e. our Lord and the mothers had "become one" or 'met' each other in countless different ways and this "MILAN" led to experiencing, by the mothers, of countless different types of Joy and Bliss. Our Lord got breast-fed also in many different ways; either he got fed independently or He was embraced by the mothers and was breast-fed, by making Him sit on their lap. At this time, our Lord felt, that there was no cause for fear, when He was fed, fully embraced and kept on the lap of His mother. Hence, our Lord was having the Bliss of drinking His mother's milk with great love (Prēma) and He was also giving the same Bliss and Joy to His mother. Now, our Lord was seeing the mother becoming happy on seeing Hir face and the mother understood on seeing this beautiful face, that the Lord was happy. The mothers also relished the Rasa of VĀTSALYA (i.e. loving the Lord as one's own child). On seeing the pranks made by our Lord, during this time, both the mothers felt like this. Due to these Divine Leelas, both the boys and mothers felt great joy and Bliss. Due to this intense Joy and Bliss, the mothers were convinced that these two boys were their children only. In this way, our Lord also did not feel, that He was not their child. He also regarded both the mothers

as His own mother only. That is why in this verse the word "Real children" (NIJASUTOU) is given - meaning - both the children are their own only.

Through these Divine Leelas, the mothers got so much related to our Lord. Even then, the mothers did not get the spiritual knowledge, that all these were the enactment of the Divine Leelas and the Lord was enacting them. They always thought, that all these Leelas were different from the Lord. That is why, they got compassion to those other children, whom they considered as being "lower", in comparison to their own "extraordinary" children.

Everything, which has originated from this earth or every part of this earth has some fragrance or other. When these objects come into contact with totally different objects, then they lose this fragrance (GANDHA). If there is extraordinary brilliance and power, then we experience "the exalted and great" nature in the object, which has this brilliance. "Kumkum" and "chandan" are called as "Angarāga" or unguents (coloured Turmeric powder and sandal powder). In reality, the fragrant "KASTŪRI" (the fragrant substance taken from the neck of a deer) itself is a product of mother earth only, but due to the fragrance and brilliance, they are called differently as Kastūri etc.

On coming into contact with our Lord, every object loses its blemish and attains and acquires Divine qualities. Now the "dust" is called as an Angarāga (unguent) although it was "dust" in the first instance, but due to coming into contact with our Lord's Holy body, it attained the status and beauty of "Angarāga" (unguent). Thus the blemish of being "dirt" was mitigated and its innate

Divine qualities were now seen, due to the association with our Lord. Shri Sukadeva has in this verse used the word "PANGHĀNGARĀGA" to denote this.

Our Shri Mahāprabhuji explaining the word "Beautiful" (SUNDAR) used in this verse, says, that with a view to denote that this "dirt" now began to exhibit all the fragrant qualities of the usual Kumkum and sandal powders, due to the association with our Lord. Shri Sukadeva wanted to bring out the "extra beauty" of this "dust" (keecha). Although this "dust" was not by itself "beautiful", but our Lord, by Himself, through His Divine Grace and power, made this "dust" exhibit the beauty and fragrance of Angaraga. In fact, a more intense brilliance came to be seen in this now, when this was seen, as adorning the beautiful and auspicious body of our Lord. Now our Lord's, various Divine and Holy parts of His Body began to shine with great beauty. Due to this "ineffable Divine beauty" only, the mothers, embraced our Lord, through their hands and through this, they enjoyed the Bliss of the beauty of our Lord's auspicious and Divine body.

It is necessary to keep abiding and blemish-free faith in our Lord and we should never see any blemish or defect in our Lord. The two mothers adorned our Lord's beauty with the "dust", which was already spread over the Holy Body, of our Lord. In this position only (i.e. when the two boys were seen covered with full of dust) they embraced the children and breast-fed them, after putting them on their lap. If the mothers had not given, in the usual human way, the milk, then, they would have attained "liberation" (MŌKSHA) (i.e. if they had given the milk expressing extraordinary Bhava (ALOUKIK) to our Lord, they would immediately enter into the realm of 'MUKTHI').

The mothers now realized, absolutely as any other human mother will do, that these boys, after roaming and running hither and thither, would have got tired and would be also hungry, and it was essential to feed them well immediately.

Explaining the meaning of the word "sma" (as they are) our Shri Mahāprabhuji says, that a doubt may arise, as to how Shri Sukadeva was able to describe all the Divine Leelas of our Lord, when He was just a very small child? Especially when Shri Sukadeva was not used to a family life, as He was Mahātma, who was the symbol of renunciation. Hence, He was not in the know of these "worldly" information. Or did Shri Sukadeva see all these Divine Leelas in deep meditation or when He practiced Yōga? Not at all, as during these high spiritual practices i.e. during meditation and Yōga, the Yogies experience only the Bliss of liberation and nothing else is seen. In fact, there is no going into and coming back after "liberation" (MÖKSHA). Then, how did Shri Sukadeva explain these Divine Leelas, so perfectly, and in so much detail? To avoid these doubts only, our Shri Mahāprabhuji says, that Shri Sukadeva, has used this word "sma" in this verse - to denote that all these Divine Leelas are already well known and famous in all the worlds. Why? Because they are eternal and everlasting (NITYA). Hence, with a view to understand these "eternal" Divine Leelas, one does not require the supernatural efforts of Yōga and meditation.

In this verse, reference is made to "face" (MUKHAM) - in the singular way i.e. only "one" face has been mentioned. Our Shri Mahāprabhuji, explaining the meaning of this reference, says that both the "faces" belonged to our Lord only (i.e. of Shri Krishna and Shri Balarāma)

and that is why, both the faces are referred to by one singular reference to "face" - to also specify clearly the "oneness" of both these boys! In fact, our Lord's Power only had manifested in Shri Balarāma. This "oneness" will be dealt with, in detail, at a later stage.

The Holy Face of our Lord represents and symbolizes "Devotion" (BHAKTI) to our Lord. On seeing our Lord's Holy Face, how did the mothers get their "worldly" attitude? (Instead of Total Devotion to our Lord). Clarifying this, it is told that, both the mothers got infatuated, and were put in the 'illusion' (MĀYA) caused by the sweet smile of our Lord, seen with very beautiful small teeth and drops of milk seen on the face of our Lord - which caused great attachment and love in their minds. A Beautiful smile makes one get even attached to oneself, but when this is seen by another, they get infatuated by this beautiful smile.! Hence, due the rise of the "human" and the "extraordinary" attitudes, during this Divine Leela, the mothers and the children, experienced, immeasurable Bliss and Joy and the mothers, especially, got immersed into this ocean of Bliss.

In the above verses, our Lord's three types of Divine Leelas viz. innocent, mischievous and cunning have been described, along with it's results - i.e. the result of hearing or witnessing these Divine Leelas will be the removal of blemish or defects of Devotees, who are of Sātwik, Rājasik and Tāmasik categories. This process ended in the establishment of the "Beyond the qualities" (NIRGUNA) status for these devotees of Vraja, due to the Grace of our Lord.

Now, in the coming three verses, a description of the Divine Leelas of our Lord, which were seen in both of

them only (or without the assistance of anyone) is being done.

यर्हङ्गनादर्शनीयकुमारलीलावन्तर्ब्रजे तदबलाः प्रगृहीतपुच्छैः।
वत्सैरितस्तत उभावनुकृष्यमाणौ प्रेक्षन्त्यउज्झितगृहा जगृहृसन्त्यः ॥२५॥

VERSE 25 Meaning: "When both of them attained the time of two small boys (kumāra), they now performed various Divine Leelas, which were appropriate to be seen by the womenfolk of Vraja. Sometimes, in Vraja, both the brothers, played, holding the tails of the calves; Due to this, these calves used to drag both the boys, hither and thither in Vraja. On seeing these Divine Leelas, the innocent womenfolk of Vraja, left their respective tasks, then and there, and enraptured and immersed in these Divine Leelas, came running, smiling and laughing, to catch hold of these two boys".

श्रीसुबोधिनी : एवं लीलात्रयं फलान्तं निरूपितम्. स्वतः स्थितयोर्लीला आह यर्हङ्गनेति त्रिभिः.

अत्र सर्वा एव स्त्रियोऽधिकारिण्यः; अन्यासां सामान्यतो निरोधाभावे तत्सङ्गदोषेण जनन्योर्निरोध उच्यमानो न भवेत्. राजसभावास्तु कोटिशो भवन्ति, तान् सर्वानेव सङ्ग्रहीतुं यर्हङ्गनादर्शनीयकुमारलीलावित्युक्तम्. अङ्गनास्तु तरुण्यस्तासां दर्शनीया कुमारलीला ययोः. तास्त्रिविधा भवन्ति- कौतुकाविष्टा रसाविष्टाः कामाविष्टाश्चेति. यदैव तौ तासां दर्शनीयलीलौ तदैवातिमुग्धत्वख्यापनार्थं वत्सपुच्छावलम्बनेन स्थितौ भवतः. लौकिकाभिनिवेशभयाच्छुकेन न विशेषत उक्तः. कुमारोऽत्र द्विवार्षिकः, कुत्सितो मारो यस्मादिति कन्दर्पकोटिलावण्याधिकसुन्दर उक्तस्तद्गतोत्कृष्टभावा अप्यस्मिन् निरूपिताः. अङ्गनानां दर्शनीयभावनार्थं जातानुभावानां वा निर्भयेन दर्शनार्थं यर्हीति. तृणावर्तवधपर्यन्तमन्यदा वा यावदयं भावो न जात इति तावन्निरन्तरदर्शनं न जातमिति ज्ञापितम्. दृष्टिस्पर्शसम्बन्धैस्त्रिविधाः सुखदा उक्ताः. एतादृशावङ्गनादर्शनीयकुमारलीलौ अन्तर्ब्रज इति ब्रजमध्ये सर्वासामेव

दर्शनयोग्यस्थाने तदबला व्रजबाला अन्यत्र गमनयोग्यतारहिताः
 वत्सैरितस्ततोनुकृष्यमाणौ जगृहुरितिसम्बन्धः. वत्सा गोपुत्राः, भगवाँल्लीलार्थं
 कर्माङ्गदेवताभावं तदवलम्बनं वा करोति. ते तु मूढा इतस्ततः प्राकृते वैकृते
 च संयोजयन्ति यथा गर्भपादच्छेदनं कृत्वा "विष्णवे शिपिविष्टाय जुहोती"
 "त्यतिरिक्तस्य शान्त्या" इति फलार्थम्. एतेपि वत्सा भगवता प्रकर्षेण गृहीतं
 पुच्छं येषां; द्वयोरेकस्य वा प्रकर्षेण ग्रहणात् तेषां धावनम्. प्रदर्शनार्थमेव
 यतो मुग्धभावः अतो न स्वलनमत्र. उभाविति भगवान् स्वत आतेशतश्च
 क्रीडतीति वक्तुम्. अनुकर्षणं शनैः शनैः कर्षणं भगवानपि वत्समाकर्षति
 वत्सतर्प्यश्च भगवन्तं, अतो वत्सस्यापि नेष्टगतिः, अत इतस्तत आकर्षणम्.
 वत्सैरितिबहुवचनं धृतस्य पलायनेपि पुनरन्यग्रहणार्थम्. एवं पराधीनभगवद्गतिं
 दृष्ट्वा प्रेक्षन्त्य एव स्थिताः, अत्रैव तात्पर्ययुक्ता उपनिषद् इव स्थिताः,
 नत्वन्याधीनत्वेनान्यथा ज्ञातवत्यः. एवं कर्मभ्यस्त्याजयित्वा स्वार्थं
 ग्रहणमाश्रमपरित्यागव्यतिरेकेणा न सम्भवतीति गृहं बिडालादिभिरप्युपद्रुतं
 परित्यज्य तदवेक्षामकृत्वा जगृहुः. हसन्त्य इति. अस्मत्परिग्रहे नैवमितस्तत
 आकर्षणं भवति न वा स्वलनसम्भावना. प्रेक्षन्त्यो ज्ञानपरा उज्झितगृहा
 विरक्ता हसन्त्यः फलार्थिन्यस्त्रिविधानां ग्रहणार्थमुक्तम्. ग्रहणानन्तरं विनियोगस्तु
 पूर्वमेव कथितः. सम्भूयग्रहणपक्षे स्वतोपि सर्वतो नयनं सम्भवति, उज्झितगृहा
 इतिवचनादन्यत्रापि नयनं, हसन्त्य इत्यपि तथा; किं बहुना, सर्वप्रकारेण
 जगृहुः. सर्वासामेव यथा ग्रहणं भवति तथा भगवान्. गोपुच्छधारणलीलेयं
 पराधीना निरूपिता ॥२५॥

SRI SUBODHINI: In these Leelas, all the women-
 folk of Vraja became "deserving" and Blessed by our Lord
 to enjoy His Divine Leelas. As other women-folk did not
 get "Total Devotion" (NIRŌDHA) to our Lord, in the
 ordinary way, due to their association with mother Yasōdha
 and Rōhini, now, due to this blemish of being associated
 with these women-folk, the "Total Devotion" of the
 mothers is not being described. There are crores of people
 who are Rājasik in nature. All this "Rājasik" attitude,
 expressed by the women-folk of Vraja, was now concen-

trated on these two boys. On seeing these Divine Leelas and the two boys, the young women-folk of Vraja got the experience of rise of great Rasa or Relish, in them. Our Lord's "Kumāra" (Boyish-up to 5 year's of age) Divine Leelas are of three kinds viz. (1) Divine Leelas which makes one "wonder". (2) Divine Leelas which caused the Bhāvas of Rasa (Relish) and Ānanda (Bliss) to rise, in one's mind. (3) Divine Leelas, which makes one desire for more and more - to see again and again (and experience it again and again).

In this way, there were three types of young women in Vraja, who had deserved to drink the Rasa or Relish of our Lord's these three types of Divine Leelas. When our Lord became ready to make them experience His Divine Leelas, then, with a view to express His most "boyish" nature of Divine innocence, our Lord got up, holding on to the tails of the calves. Our Shri Mahāprabhuji has commented that Shri Sukadeva did not describe this Divine Leela, in detail, due to this fear, that he may step into the domain of the "worldly" nature of describing our Lord's truly Divine Leelas. Hence he did not describe this Divine Leelas in detail. The "Kumāra" (Boyish) age is up to 5 years only, but when He enacted this specific Divine Leela our Lord was only two years of age. Our Shri Mahāprabhuji also agrees with the age of 2 as our Lord had indeed, migrated to Sri Brindāvanam at the age of 2 ½ years. In this manner, after determining the age of the "Boy" (Kumāra), our Shri Mahāprabhuji is explaining another meaning of the word "Boy" (or Kumāra). In this world the acme and the ultimate in "Beauty" is the Kāmadēva or cupid. That is why, it is said, that whenever anyone's beauty is seen as remarkable, then, a comment is made, that the Lord has made this person's beauty in

such a way, that even the cupid's (Kāmādēva) beauty is seen as lower! The word "Kumara" is described as "KUTSITO MĀRO YASMAY" (He, whose beauty lowers the beauty of Kāmādeva). i.e. our Lord has made the "beauty of cupid" into a lower category in comparison to His own beauty. That is why our Lord's beauty is called as "greater than the Beauty of a crore cupids". (ATI KŌTI MANMATA LĀVANYA SARĪRA) The ultimate and the acme of the highest beauty of Kāmādeva or cupid, is also seen and observed in Shri Krishna. In other words, whatever beauty is there in the Kāmādeva, (cupid) is already in Shri Krishna. But our Lord's beauty is much more than what is seen in cupid or Kāmādeva, as our Lord is the treasure-house of Beauty and charm.

Our Shri Mahāprabhuji says, that till our Lord was in the lap of mother Yasōdha and He was playing there only and He was not going to play outside, by Himself till this time,, the young women of Vraja could not get His Vision, except in indoors. After the destruction of Trināvarta and even afterwards, they were unable to have our Lord's vision on a permanent basis, till our Lord began to express His Bhāva as a Kumāra.

When our Lord, began to enact His Divine Leelas as a "boy" (Kumāra), then, both the types of young women (i.e. those who "deserved" to have His Darsan and those whose Bhāva or attitude of love and attachment, got inspired after witnessing our Lord's Leelas), now got His Holy Darsan, outside our Lord's home. These types of Divine Leelas, which could be seen by these women, enacted by our Lord, were of three kinds by way of it being seen, (i.e. what is seen), being touched and being related, and all these three different types of Divine Leelas accorded great Bliss to them. In which place did

our Lord enact these Divine Leelas? Answering this, it is said, that our Lord thought, that these women, who were engrossed and very much attached to Him, were indeed, very feeble and incapable. Hence, our Lord, out of His great love and mercy, decided to perform these Divine Leelas in such a place, instead of doing it in different places (far away), so that all of them can see His Leelas, at one place and together. That place, according to our Lord, is Vraja only. Hence, all these Divine Leelas have been performed by our Lord, in the "middle of the Vraja".

When our Lord, with a view to exhibit His sense of innocence, began to stand up, after catching hold of the tail of the calves, then, those calves, being foolish, used to drag our Lord, Shri Balarāma and others also were used to carry them along. On seeing this, the women caught hold of the boys. Our Shri Mahāprabhuji explaining the meaning of our Lord's action of catching hold of the tails of the calves, says that our Lord, with a view to give the result to those, who are established in the performance of their duties, becomes the celestial deity, who gives the results of their actions or He takes the help of these deities. But "Karma" (action) itself is gross and foolish, that, it thinks that it is the celestial deity, which gives it's result and due to this misunderstanding, they are not able to have any relationship with our Lord, who is the real giver of results of one's actions. In other words, these people, wedded to the path of action, do not serve our Lord and these (attached to karma) also do not appreciate the Divine secret, that, our Lord, with a view to give the result of their actions, has become a part of their Karma or action, as the celestial deity, who gives the results of their actions. By not understanding this Divine Secret of our Lord, being, the real giver of the results of

their actions, these people stay, where they are, without any onward spiritual progress.

When our Lord caught hold of the tail of these calves (i.e. Accepting them as His own), He gave His Divine Bliss to them, through the touch of His Holy body (hands), but being foolish, these calves could not appreciate or understand this Bhāva of our Lord, thinking that our Lord was, indeed, like any other human boy, these calves put efforts only to free themselves from His grasp, by running away! These "grossly addicted to action" people, who are also wavering in their nature, always get lost in so many ways, hither and thither, and they get always related to their daily performance of their religious and worldly duties, with all their desires in tact; nay, they perform all these actions, only motivated by their desires and for their fulfillment. That, "let there be peace for others also", thinking like this and with a view to attain this result, they also part with some materials and perform the Fire worship (HŌMA). Being foolish and self-centered, like the calves, these people also are not able to understand the secret of our Lord's Divine and sacred Leelas.

Our Lord had caught hold of the tail of the calves, very strongly, through which, these calves were not able to run faster. But, as it was our Lord's intention to enact this Divine Leela, our Lord allowed the calves to drag Him away, up to a distance, and this was done by our Lord - just to exhibit His Highest attitude of innocence so that the womenfolk of Vraja will immerse themselves in Bliss and Joy. Thus, although the calves dragged Him away, our Lord did not fall at all. This Divine Leela was performed by our Lord, through two Forms - Firstly, with His own Divine Form of Lord Krishna and then through His Form

as Balarāma, into whom He had ingressed His own Divine Form. The calves were attracting our Lord gradually and our Lord was also attracting the calves slowly i.e. dragging slowly due to which, none was able to drag away the other fully! Which is what both of them desired! Hence, they both ended up dragging each other here and there only. In this verse the word used is "calves" (in plural form) and it denotes that our Lord caught hold of another calf, if the first one runs away from Him. Thus our Lord caught hold of the tail of so many calves, and so many other calves also escaped his grip.

In this Divine Leela, our Lord's dependence on the other (viz. the calves) was seen by the young women of Vraja, and they got their attention riveted to witness such Divine Leelas. Like the sacred Upanishads, having understood the glory, secret and Truth about our Lord's Divine Leelas, get immersed in Him only, in the same manner, these young girls, drinking deep in the Relish and Rasa of these Divine Leelas, became Blissful, transfixed and unmoving due to this Divine Rasa. Our Lord is under the control of these calves, hence He is only a human child - this thought never came into their mind. They always understood our Lord as only Bhagavān Shri Krishna, who is the Divine. They understood this Divine secret and also knew that these Divine Leelas of innocence were enacted by their own "Beloved" only.

The minds of young girls became pure, by understanding the secret of these Divine Leelas of our Lord. This enabled them to remove from their mind, their attachment to the performance of actions only (duties). For attaining the Highest Divine Bliss, they knew, that they can attract our Lord's love and acceptance, only when they are ready to give up their family attachments and life (Householder's life); thinking like this, they,

without any fear, gave up their homes and got hold of our Lord - i.e. they loved only our Lord and got attached to Him. "We have now got hold of our Lord and unlike the calves, we will never fall down". Due to this reason only, these young girls, who had the spiritual knowledge about our Lord, saw and enjoyed the innocent Divine Leelas of our Lord. In this way, there were three types of women-folk in Vraja, who had loved and got attached to our Lord only. After loving and attaching themselves to our Lord, whatever they did to our Lord has been already explained.

These women-folk left their homes, so that they can all catch our Lord, and together our Lord may take them anywhere of His choice. Hence, having no homes of their own, our Lord, now, could take them away to any other place. "Their laughter" was also due to this reason, that our Lord could take them away to any other place, for rewarding them, with the results for their love and affection. These Gopīs accepted our Lord fully, in every way, as their own. Now they left it to our Lord, to accept them, in any way whatsoever, as per His own desire and will, but they desired, in their mind, that the Lord may accept them all in such a way, which everybody desired - in other words, they desired the Lord to do whatever they desired, by way of His Divine Leelas. Thus the Divine Leela of our Lord, catching hold of the tail of the calves and His "dependency" on the "others" are described.

In the next verse, our Lord's various Divine Leelas of enacting countless movements, through His feet - done by our Lord through His own independent Desire and Will are explained.

शृङ्गयग्निदंष्ट्रसिजलद्विजकण्टकेभ्यः,
क्रीडापरावतिचलौ स्वसुतौ निषेद्धम्।
गृह्याणि कर्तुमपि यत्र न तज्जनन्यौ,
शेकात् आपतुरलं मनसोनवस्थाम् ॥२६॥

VERSE 26 Meaning: "As the boys now began to play in a concentrated way, with the rising fire, sharp toothed animals and cows with huge horns, with water, and with birds and thorns (all indicating danger of injury to the boys) and got immersed in them - the mothers were unable to control these boys, whose minds were always changing and jumping from one thing to another; they were also not able to attend to their household duties also. Due to this, both the mothers' mind got disturbed, unable to keep it at one place".

श्री सुबोधिनी: स्वतो गतिलीलामनेकविधामाह शृङ्गीति.

गोपिकास्तु स्वत्वभावदोषरहिताः अलौकिकभावेनापि वशीकृताः विचाराभावाद् रसेनापि तारुण्यात् कौतुकेनाप्यन्यार्थं च निरूपिताः शीघ्रमेव विस्मृतप्रपञ्चा भगवदासक्ता निरूपिताः. यशोदारोहिण्यौ तु तद्विपरीते इति तयोस्तदुभयसम्पादनार्थं षड्गुणैः स्वेन च सप्तधा लीलां कृतवान्.

शृङ्गिणो गावः. **अग्निर्धूमार्थं** स्वेदार्थं वा कृतः **दंष्ट्रिणो** मर्कटाः. **असिः** खड्गादिसाधनानि. **जलं** कूपगर्तादिस्थितं कलशादिस्थितं वा पातनात्. **द्विजाः** पक्षिणः शुकादयः. **कण्टकानि** च्छित्वा स्थापितानि परितो वेष्टनरूपाणि. **तेभ्यो** निवारणं वचनान्न भवति, आज्ञाकारित्वेपि चाञ्चल्यात्. वस्तुतस्त्वाज्ञां दातुमपि न प्रेरयति. उपद्रवज्ञाने निर्बन्धेन निवारणं, तत् तु कर्तुमयुक्तमित्याह **क्रीडापराविति**, **क्रीडैव** **परोत्कृष्टा** नियामिका ययोर्बालकयोः. तर्हि **क्रीडासाधनानि** सम्यक्स्थले कृत्वा देयानीति चेत् तत्राहातिचलाविति. अत्यन्तं चलौ. तर्ह्यन्यः कश्चित् तदवेक्षकः स्थाप्य इति चेत् तत्राह **स्वसुताविति**. स्वेनैव सूताविति तदर्थं क्लेशसहनात् स्नेहाधिक्याच्च नान्यविनियोगं कुरुतः. क्रिययैव च निषेधः कर्तव्यस्ततस्तत आदाय सम्यक् स्थाने स्थापनीयौ. तथा प्रतिक्षणं क्रियमाणे गृहकार्यं तयोरपि भोजनस्नानादिनिमित्तकार्यं न सिध्येत् तदाह **गृह्याणि कर्तुमपीति**. गृहेऽवश्यकर्तव्यानि **गृह्याणि**. लौकिकनिष्ठता भगवन्निष्ठता च परस्परं विरुद्धा. आसक्तिस्तुल्या मध्यलीलैवेति. पञ्चमलीलायां तु वक्ष्यति. तदर्थं सर्वपरित्यागं; उभयोस्तुल्यत्वख्यापनायापिशब्दः. यदा न

शेकाते तदा मनसोनवस्थामापतुर्वैयग्रं चिन्तां च प्राप्तवत्यौ. तयोर्जनन्याविति ताभ्यां सह क्रिया निषिध्यत इति ज्ञापितम्. क्षणमपि मनसो नैकत्र स्थैर्यं तयोर्जातमित्यर्थः ॥२६॥

SRI SUBODHINI: The Gopīs were blemish-free, as they did not entertain the idea of "worldliness" to our Lord. They were already very attached and loving to our Lord, attracted by His Supernatural Divine Status. Our Lord, in turn, inspires faith and confidence, in a subtle way, due to which, on the removal of any obstacles on their way, our Lord manifests His Divine loving self and Form, in their hearts - this is known as the attitude of the supernatural loving Lord, whose particular Holy Form (ISHTA) is desired by the devotee. By giving up their homes, the women of Vraja were not worried about their "worldly" concerns. Hence, these women were also attracted by the Rasa and Relish of having our Divine Lord. Because they were youthful, they were also eager to have the company of our Lord. the "smiling" Gopīs had become attracted to our Lord, due to their love for Him. In this manner, these three types of Gopīs, due to their intense love and attachment to our Lord, came to forget this entire universe, and got Pure and Total Devotion to our Lord (NIRŌDHA). But the mothers did not attain this Bhāva (attitude) of NIRŌDHA, because the mothers, up to now, regarded these boys, as their own children and due to this "worldly" nature of their love for our Lord, and due to their own attachment to the duties of their households, they did not get this Bhāva of Total Devotion (NIRŌDHA) to our Lord. Now with a view to make them attain the attitude of Pure Devotion to Him, our Lord began to enact His Divine Leelas, through His seven types of Divine Forms and His six Divine qualities.

इष्टस्य दुष्टसम्बन्धे शिष्टः पुष्टिं विमुञ्चति ॥ (१) ॥

नान्यथेति हरिः प्रीतः सत्यः क्रूरगतोऽभवत्।

KĀRIKA 1 Meaning: "When your Beloved gets joined or related to the bad ones, then the noble ones give up their concern for their own prosperity and welfare. If this was not to take place (i.e. renunciation of the household duties intended and preformed, for one's welfare), then our Lord Sri Hari, who is the symbol and Divine Form of Truth, will not court or go near the cruel and dangerous people. But here, the devotees gave up their activities, aimed at their own welfare, and due to this, Sri Hari, became very much pleased with them, and He went and courted the danger and cruel objects/people, as our Lord's intention was to create Total Devotion (NIRŌDHA) in these good people".

[**LĒKH:** It is said that our Lord, even, gives up His own respect and Maryāda, with a view to make His devotees attain Pure love for Him by joining hands with the evil persons.]

Commentary: In this Kārika, our Shri Mahāprabhuji has made us understand that our Lord, during His "Kumāra" stage, enacted the Divine Leelas, by resorting to the "dangerous" Leelas of coming into contact with Fire, bulls and cows with horns etc. These Leelas were enacted by our Lord, with a view to remove the attachment of both the mothers, to their household duties only, and also with a view to remove their idea of our Lord being only a "human" child (i.e. their "worldly" outlook on our Lord). Our Lord wanted them to get rid of these two "worldly" attitudes, from their minds and to bless them with Pure Devotion to Him. Hence, when our Lord

courted the company of these cruel dangers, then, the mothers, gave up their household duties, came near to our Lord. This action made them get rid of their attachment to their household duties and they got also the knowledge about our Lord's "supernatural and Divine" status. "Sishta" means, the person to whom one has given full love or the person, whom one likes - and here our Lord was the highest Beloved of these mothers and hence "Ishta" refers to our Lord only. The word "Sistha" refers to the mothers, in this Kārika. That is why it is written by our Shri Mahāprabhuji that "No sooner 'Ishta' got related to 'Dusta' (bad people/dangers etc.), the 'Sistha' (mothers), gave up their attachment to the welfare, conferred by their performing their various household duties!

शृङ्गिणो दंष्ट्रिणश्चैव पक्षिणश्च विघातकाः ॥ (२) ॥

चेतनास्त्रिविधा एव ततो न्ये तु चतुर्विधाः।

KĀRIKA 2 Meaning: The three types of animals viz. cows and bulls with horns, the animals with sharp teeth and the huge birds - can injure or kill anyone. Likewise, there are 4 types of "inanimate" objects which can also be dangerous or can kill".

कृत्रिमा सहजास्तेपि खड्गाग्निजलकण्टकाः ॥ (३) ॥

KĀRIKA 3 Meaning: " The four "inanimate" objects are the sword, fire, water and thorns. These in turn are of two kinds due to their artificial and natural natures."

Commentary: In the above Kārikās, it is said that those who can kill or give danger, are of two categories - animate and inanimate. The "animate" are of three kinds and the "inanimate" are of four kinds. The three "animate" objects are the animals with the horns, with sharp teeth and the huge birds. The "inanimate" objects are of

two kinds viz. the natural ones like water and thorns and the artificial ones like the sword and the fire.

SRI SUBODHINI: The cows with the horns and the "Fire" generated and lit, either for heating or for any other purpose, monkeys with sharp teeth and nails, the swords, water in deep wells or in water-holes (or water dropped from the pots on the ground), birds like the Suka bird, boundary fences made of thorn-bushes - our Lord began to play with all these 7 types of objects. It was very difficult to prevent our Lord playing with gusto and enthusiasm with these "dangerous" objects. Mere words could not dissuade them from playing with these objects nor strict orders from the mothers, as they had a fickle mind i.e. which changes from time to time. In fact the minds of the mothers never wanted to give any "order" to our Lord to stop all these Divine Leelas, nor the Lord desired that He should inspire them (as He is the inspirer of all ideas in the minds of everyone) with this idea of giving an order to stop these Divine Leelas. Hence none of the mothers gave this "order" to stop these types of Divine Leelas, as they were made, not to think of giving an "order" at all (by our Lord). Why? Because our Lord had enacted His Divine Leelas, with these "dangerous and cruel" objects, both animate and inanimate, only with a view to remove, the attachment the mothers had, in their own household duties and to Bless them with pure Devotion to our Lord, by making them forget this world completely. When the boys were enacting these type of "dangerous and troublesome" Divine Leelas, both the mothers, should have stopped them from playing these type of games or at least they could have prayed for or desired to stop them, from playing these "dangerous" games. But, stopping them from playing these games also

seemed, inappropriate, as our Lord, indeed, was very much interested to play these games. When a player is deeply immersed in playing his games, then the rules of the game only rule his behavior, and conduct. They, generally, do not listen to anyone's advice, as they are fully concentrated on playing the games. Hence, the mothers decided, as inappropriate, praying or desiring for the boys to stop these games. Of course, the mothers, could have provided these boys, with various other type of toys and lead them to safer places, where they could have fulfilled their desire for playing. By doing so, our boys indeed, would have listened to the mothers and refrained from playing the "dangerous" games, as the boys were fickle minded, and could be easily persuaded - as the boys were also not attached to playing one type of game only and that too, at one place only. Moreover the mothers could have instructed someone responsible, to look after the boys very carefully, when they were playing. For this, it is said, in this verse "our own boys" (SWA SUTAU) - denoting that due to their intense love for our Lord, they had put up with all types of troubles. Hence, as no one also can look after these boys, as they, themselves can do, and due to this the mothers decided not to keep, someone, to look after the boys!

The mothers, with a view to prevent the boys from playing these "dangerous" games, could have brought them to a safer place, so that the boys could play well and the mothers also could attend to their other duties. But how long can the mothers do this, as the minds of these boys were fickle and changing constantly? If the mothers were to do this quite often, then they can never fulfill their household tasks of preparing food, taking bath and attend to other tasks. Attachment to the world and

attachment to our Lord - both cannot go together - as both are contradictory to each other. The mothers had equal attachment to their "worldly" duties as also for our Lord - denoting that up to now, the mothers had not achieved the Pure Devotion (NIRŌDHA) to our Lord. Hence these Divine Leelas are described as "Middle" Leelas (MADHYA). When the 5th Leela is described, Total renunciation will be required. The word "API" (also) has been used, in this verse, to denote, that the mothers had equal love and attachment for their "worldly" duties as also for our Lord. Due to these "dangerous" games played by our Lord and Shri Balarāma, the mothers, were prevented from doing their household duties fully. Due to this, they got perturbed in their minds. Moreover, due to the demands of the home, they could not also keep the boys with them always. But, our Lord, in His own time and due to His own desire and will, undertakes to complete the required tasks. In this way, the minds of these mothers could not be stable, in one place or work, at all, even for a second.

After describing the various Divine Leelas of our Lord, which were enacted for blessing the mothers, with the Total and Pure Devotion (NIRŌDHA) for our Lord, now, with a view to mitigate the stress and strain caused to the mother earth, by the pounding of mother earth by all persons, our Lord, now walks beautifully with His Holy Feet on this mother earth. This is described below.

कालेनाल्पेन राजर्षे रामः कृष्णश्च गोव्रजे।

अघृष्टजानुभिः पद्भिर्विचक्रमतुरञ्जसा ॥२७॥

VERSE 27 Meaning: "Oh sage King! In a very short time, both Shri Krishna and Shri Balarāma, began to walk

very easily by themselves, having got over moving about on the fours, at Sri Gökulam".

श्रीसुबोधिनी : एवं मात्रेर्निरोधार्थं बहुविधां लीलामुक्त्वा स्वतन्त्रतया स्थितस्य भूमेर्मर्दनक्लेशनिवृत्त्यर्थं पद्भ्यां संवाहयन्ताविव गतिविलासं कृतवन्तावित्याह कालेनाल्पेनेति.

यदर्थं तत् कर्तव्यं तत् प्रयोजनमल्पमित्यल्पेनैव कालेन गोब्रजे पद्भिर्विचक्रमतुः, अञ्जसाऽनायासेनैव, नान्यावलम्बनापेक्षा. कालो गत्यात्मकइति क्रीडायामिवात्रापि करणता. अल्पस्य कालस्य कोमलत्वात् कोमलचरणस्पर्शं भूमेः खेदो गच्छतीत्यल्पत्वमुक्तम्. राजर्ष इत्युभयधर्मवत्त्वेन सम्बोधानमग्रिमचरित्रश्रवणाधिकारबोधकं निरोधानुसन्धानार्थं च. रामः कृष्णश्चेतिनामग्रहणं रत्युत्पादनसामर्थ्यजननायान्तःस्थितरूपेण बहिः परमानन्दविषयरूपेण च भूमेः सुखदानार्थम्. स्वतन्त्रतयोभयोस्तथात्वाय भिन्नतया निरूपणम्. चकारस्तूभयसमुच्चयार्थः, विषयस्यान्तर्नयने मनसो बहिरानयने च विनियोगात्. गवां व्रज इति खुराघातक्लेशः स्पष्टतया तत्र निरूपितः. जान्वाघर्षणेनैव दैत्यवधेग्रिमकार्यं व्यर्थं स्यादिति पद्भिरिति. अनेकधा पादस्थापनैर्विशेषेण चक्रमतुः. "छन्दसि लुङ्लङ्लिट" इतिस्मृतेः भगवत्क्रियाया नातीतत्वं सर्वथा ज्ञातव्यम् ॥२७॥

SRI SUBODHINI: The purpose for which this Divine Leela is to be enacted is of a short duration and benefit. Hence, in a very short time, without having the help of anyone else, our Lord and Shri Balarāma began to walk without any difficulty. Just like the efflux of Time had caused the Divine Leelas of our Lord's playing games, in the same way, here also, the Divine Leela of our Lord's walking was caused by Time - as Time always moves. A short time is indeed very tender and sweet. Our Lord's Holy Feet were also very beautiful and tender - the touch of which will mitigate the sorrow and pain of this earth.

Shri Sukadeva has called king Parikshit as "Oh sage king"! (RĀJARSHI). Shri Mahaprabuji explaining the meaning of this, says that the king Parikshit was fully entitled and deserved (ADHIKĀRI) to hear, all the Divine Leelas, yet to be told by Shri Sukadeva and He is also entitled to get the Pure and Total Devotion to our Lord, as He was eager to, repeatedly hear these Divine Leelas, which confers NIRŌDHA on the one, who hears them.

Shri Sukadeva has given, separately two names, in this verse, as Shri Krishna and Shri Balarāma, instead of giving only one name of the "Bhagawān" ("our Lord", The meaning of this is that, Shri Sukadeva by using the name of "Rāma" has said that, our Lord, when meditated upon by the Yogis and saints, makes the Yogis give up their outside "worldly" attachments and in their inner self and mind, our Lord, playing His Divine Leelas, confers on them great Bliss and Joy. The Lord, then, makes their inner-self or mind to come out, in the outside. Hence our Lord is named as "Rāma", and to specify this Divine role of our Lord only, another name of "Rāma" has been given to our Lord. Moreover with this form, a Divine Leela also has been performed here - i.e. to give Bliss and Joy. Our Lord had created, through His inner self, great love and attachment for Him, in the minds of these Gopīs and others and after manifesting this Blissful mind outside, He has also manifested His Divine Forms, copiously bestowing Bliss and Joy to everyone. Both these Divine Leelas were performed with the sole objective of bestowing joy and happiness to the mother earth. Our Lord enacts these Divine Leelas, by Himself (i.e. independently) through these two Divine Forms of Shri Krishna and Shri Balarāma. Hence, two different names have been given and the word "And" (cha) also indicates that, indeed, both the forms were really "one" only, and not two.

[**YŌJANA:** "Bringing the inner-mind outside" is explained further. Our Lord's Divine Form was full of Divine Joy and Ānanda, that He makes His Devotees get attracted to His ineffable beauty and thus brings out their inner-mind, so that they become one with our Lord's form].

The demons were giving trouble and sorrow to mother earth. To mitigate this sorrow, our Lord, at first, moved out on His fours (knees and hands) and destroyed the demons, by enacting His Divine Leelas. But there were still many demons to be destroyed, and, for the purpose of destroying them, our Lord will walk now, with His own feet and destroy all the remaining demons and will redeem the sorrow and pain of mother earth. Our Lord performed the Divine Leela, of moving about, not through His knees and hands but through His legs, as further Divine Leelas have to be performed at Gōkulam only, although He first enacted His Divine Leelas, moving through His knees at Gōkulam. But, due to the deep marks made by the hoofs of the cows and other cattle, the earth and ground in Gōkulam was not even and hence, on experiencing pain and difficulty in negotiating, through His knees, such an uneven terrain, our Lord, now began to move about through His legs, and fulfills the destruction of the rest of the remaining demons. Our Lord used His legs in so many different ways. In the verse the words "moved about" is given in the past tense. Our Shri Mahāprabhuji says that our Lord's Divine Leelas are "NITYA" or of a permanent nature. We should not hasten to conclude, due to the use of the 'past tense' here, that our Lord's Divine Leelas were fully completed and over. Moreover in literary works, we do not have the constraint of reference to a particular time. Especially here, in Vraja,

the Divine Leelas were enacted by our Lord, who is existing at all times (NITYA) and hence His Divine Leelas are NITYA in nature i.e. permanent and ever-lasting and the concept of Time (kāla) is not applicable to our Lord's Divine Leelas.

After describing the Rājasik Divine Leelas, other Divine Leelas are described in the next three verses.

ततस्तु भगवान् कृष्णो वयस्यैर्व्रजबालकैः।

सहरामो व्रजस्त्रीणां चिक्रीडे जनयन् मुदम् ॥२८॥

VERSE 28 Meaning: "After this, Shri Krishna, along with Shri Balarāma began to play His games (Divine Leelas), with his friends (of the same age), and these games made the Gopīs of Vraja, very happy and Blissful".

श्रीसुबोधिनी : एवं राजसीं लीलां कृत्वा लीलान्तरं कृतवानित्याह ततस्त्विति त्रिभिः.

राजसतामसीं तामसराजसीं च स्वतो वक्तुमनुचितां मत्त्वान्यमुखेन निरूपयितुं मध्ये वाक्यान्तरं ततश्चतुर्भिर्निरूपितं भवति. एवं भूमिक्लेशनिवृत्त्य-नन्तरमक्लिष्टभूमौ स्वांशैर्बालकैः सह महाराजलीलां कृतवानित्याह ततस्त्विति.

तुशब्दः पूर्वलीलाव्यावृत्त्यर्थः; नातः परं परन्तत्रलीला. स्वातन्त्र्ये सामर्थ्यार्थमाह भगवानिति. आवेशिनः स्वातन्त्र्ये दौर्बल्यात् कृष्ण एवोक्तो, रामस्तु सहभावेन. एकेन कालेन भगवत्सेवकेन ते गृहीता इति तैः सह क्रीडेति ज्ञापयितुं वयस्यैरित्युक्तं, समानं वयो येषां ते वयस्याः. देशोप्येक इत्याह व्रजबालकैरिति. क्रीडायां बाला मुख्याः रामस्तु स्वान्तर्निविशतीति सहराम इत्युक्तम्. अत्र लीलायां साक्षान्निरोधो व्रजस्त्रीणामेव, तासामेव तथात्वात्. ज्ञानद्वारा यशोदायास्तत्र सर्वथा गृहीतपरित्याजनार्थं लीलां कुर्वन्नादौ लौकिकप्रकारेण तासामनुरागं जनितवानित्याह व्रजस्त्रीणां मुदं जनयन्निति. व्रजसम्बन्धान्निरोध आवश्यकः. ययैव क्रीडया यथा कृतया तासां सन्तोषो भवति, न तु स्वसामर्थ्येन, अन्यथा प्रयोजनत्वेन करणे तन्निर्देशो न स्यात्.

निरोधजनकत्वं स्वस्यैवेति स्वधर्मत्वेन निर्दिष्टम्, कार्यसाधनत्वेन बालाकानामुपयोगो रामस्य रक्षकत्वेन; स्वतः सन्तोषजननम्, राजलीलायां च स्वयं राजा, मन्त्री रामः, सेवका बालका इति यावत्यो गोप्यो यादृग्भावापन्नास्तत्तदनुगुणां लीलामनन्तामेव भगवान् कृतवानित्यर्थः ॥२८॥

SRI SUBODHINI: Shri Sukadeva did not desire to describe the Divine Leelas of Rājāsik - Tāmasik ones and the Tāmasik - Tāmasik ones by Himself. Hence, He makes other Gopīs to describe these Leelas. That is why this verse no.28 has been given, in which a different kind of special words have been used. Hence, we should understand that, these Divine Leels have been described in 4 verses.

In this manner, after removing the sorrow of mother earth, our Lord, now began to play, with His friends, who were parts of His Divine Self, of the same age, on the comfortable and even grounds. This is described in this verse. The word "TU" is used, in this verse, to denote that, the previous Divine Leelas have ended and different Leelas are going to be described. The Divine Leelas, now onwards, will be performed by our Lord in His own independent manner. That is why, Shri Krishna has been referred to, in this verse, as "Bhagawān" (our Lord) - to denote His capacity and power, to enact His Divine Leelas, in an independent manner. In Balarāma, this capacity was less and hence, Balarāma has not been qualified with the use of the word in this verse, as "Bhagawān". Our Lord had entered into Shri Balarāma, with His Divine powers. Hence, to express this Divine solidarity, in the verse, the words "along with Rāma" have been used. The factor of Time (Kāla) is a servant of our Lord and hence, the boys who were playing with our Lord have been described as of the same age. The place was the

same and the age was also same. That is why, with a view to denote the "sameness" of the place also, Shri Sukadeva has said in this verse, that the Lord played, along with the "boys of Vraja", as these boys of the same age were very important participants in the enactment of these Vraja Leelas by our Lord. Shri Balarāma was always considered as one with Shri Krishna and hence the words "with Shri Rāma" have been used.

The most important purpose for enacting these Divine Leelas was to bestow Total Devotion to the Gopīs of Vraja. (The Gopīs deserved this, but mother Yasōdha, who is partly engrossed in her "worldly" pre-occupations has to be attracted). This will be achieved through spiritual knowledge. Hence it is necessary to enact such Divine Leelas, which will inspire spiritual knowledge.

At first, the Lord made the Gopīs to get attachment and love for Him, in the "worldly" way. The Gopīs belonged to Vraja and hence, it is necessary to bless them with Total and Pure Devotion (NIRŌDHA) as they are connected and belonging to Vraja. Our Lord decided to enact such Divine Leelas, which will inspire love and attachment in their minds, towards our Lord, and also will give them Joy and pleasure. Hence, our Lord enacted such types of Divine Leelas, which will be loved by them. If our Lord had enacted these Divine Leelas as with a view to attain some other result or effect, then Shri Sukadeva would not have referred to these Divine Leelas, giving great joy and Bliss to the Gopīs of Vraja i.e. our Lord played His games with a view to give joy to the Gopīs of Vraja.

Our Lord only, can bestow Total and Pure Devotion to Him, through this process of NIRŌDHA and hence

Shri Sukadeva has written in this verse "making them happy" - this has been used with reference to our Lord being the cause of their joy and Ānanda. Thus, it is our Lord's prerogative to cause this "NIRŌDHA" in the mind of the Gopīs. In this Divine Leela performed to cause "NIRŌDHA", the "instruments" (sādhana-roopa) or the way or path was the young boys (friends) with whom our Lord played and Shri Balarāma took the responsibility of protecting our Lord's playing the games fully. When our Lord, enacted His Divine Leela as a king, then the Lord became the king, Balarāma became the minister and His boy-friends became the king's servants. Now our Lord performed several types of Divine Leelas, according to the requirements of the Gopīs, so that He can respond to their devotional and loving attitude and fulfill their own desires and Bhavas. Hence, the Lord enacted countless Divine Leelas in countless ways.

But, those Gopīs, who were still attached to the world i.e. were devoted to the household-duties, looking after the children, in-laws etc., as their "forgetting the world" will not take place, through the performance of the ordinary Sātwik Divine Leelas by our Lord, our Lord destroyed their attachment to their usual duties of gathering milk, curd, butter etc. by destroying their "actions" itself and through this, our Lord blessed them with Pure and Total Devotion to Him, and caused NIRŌDHA. If these Gopīs had the mind to put up with the destruction of their tasks or works, then, they will never attain Pure and Total Devotion to our Lord fully. But the destruction of their various activities became intolerable to them and with a view to explain this, these Gopīs (who were attached to the world and whose "worldliness" our Lord wanted to destroy) now came to mother Yasōdha, to complain about our Lord's Divine Leelas (actions).

कृष्णस्य गोप्यो रुचिरं वीक्ष्य कौमारचापलम्।
शृण्वन्त्याः किल तन्मातुरिति प्रोचुः समागताः ॥२८/अ॥

VERSE 28A Meaning: "After witnessing and experiencing the ever-changing playful nature and conduct of our Lord's childhood stage, the Gopīs came together and began to tell the two mothers, in clear termsM..".

यास्तु सर्वथा प्राकृतस्वभावा लौकिकवाक्यपरिनिष्ठिता वा तासां प्रपञ्चविस्मरणं साधारणसात्त्विकलीलया न भवतीति यत्रैव ता आसक्तास्तदेव कार्यं नाशयस्तन्निरोधं कृतवान्, तच्चेत् सद्ब्रह्म स्यात् सर्वथा निरोधो न सिध्येदिति तत्कार्यमसह्यमानमिति ज्ञापयंस्तथाविधा गोप्य उपालम्भं कृतवत्य इत्याह कृष्णस्येति.

स्वतन्त्रकर्तृत्वं भगवत एवेति न बाला नापि राम उक्तः किन्तु कृष्ण एवेक्तः. रुचिरं मनोहरं भवत्येव. निरोधस्तु सिद्धः, तथापि न स्वतोस्माकं तथामन इति स्वदोषपरिहारार्थं यशोदायै निवेदयन्ति. ननु सर्वतः पूर्णा भगवत्कृपया प्राप्तसम्पदः कथमेवमुपालम्भं कृतवत्य इत्याह गोप्य इति. गोपभार्यात्वादेवं, न भगवति दोषदृष्ट्या. तथावचने निरोधो न सिध्येदित्याशङ्क्याह कौमारचापलमिति. कौमारवयस एव चापलं चपलता, वयस एवायं दोषो न तु भगवत इति तासां बुद्धिः. सम्यगागता लोकन्यायेन समागता न तूपालम्भनार्थमेव. तन्मातुर्यशोदायाः शृण्वन्त्याः सत्याः प्रोचुः एतादृशं वचनमयुक्तमपि सर्वलोकप्रसिद्धत्वादुच्यत इति स्वस्य दोषाभावख्यापनायाह किलेति ॥२८ / अ॥

SRI SUBODHINI: In this verse, only our Lord's name has been referred to by the Gopīs (instead of giving the name of Shri Balarāma or using the words "the boys") -to denote, that the real "independent" doer of everything is Shri Krishna only. They and all others are always only "assisting" our Lord, in enacting His Divine Leelas. The "ever-changing" boyish pranks of our Lord's Divine Leelas were very beautiful. Through these Divine Leelas, the

Gopīs attained "NIRŌDHA" - but they were not ready to have this "NIRŌDHA" through the destruction of their duties or making them not do their daily duties. Hence, with a view to hide this blemish, they came to mother Yasōdha and began to complain.

Our Shri Mahāprabhuji explaining the meaning of the word "the Gopīs" in this verse, says that, although the entire Vraja and the Gopīs were already blessed, by our Lord, with all types of prosperity and welfare, they came to complain to mother Yasōdha, regarding these Leelas of our Lord and also criticize our Lord's actions/pranks, because they were after all, the "womenfolk of Gopas". The Gopīs, of course did not criticize our Lord's actions, from the point of view of looking at our Lord's pranks, as full of "blemish" (DŌSHA) - as they would not have been with "NIRŌDHA" if they were to have this sort of "blemishful" outlook and impression, on our Lord's pranks. If this complaint to mother Yasōdha was not done, through their "blemishful" outlook, then why did they do like this? What was the other reason? Our Shri Mahāprabhuji says, that, the Gopīs really wanted to tell mother Yasōdha, that Shri Krishna had done all these pranks, not, due to His own defect or blemish, but due to the natural "fickle mindedness" of His childhood stage only - i.e. Shri Krishna can never be blamed for anything! In fact, they had not come "together", to complain at all, but had all come together, as per the usual practices in this world, to inform mother Yasōdha. In fact, Shri Sukadeva has clearly told, by using the word "kila" (openly), that the Gopīs never had any "blemish" in them or an outlook of anger/upset for our Lord. This should be clearly understood.

॥ श्रीगोप्य ऊचुः ॥

वत्सान् मुञ्चन् क्वचिदसमये क्रोशसञ्जातहासः।

स्तेयं स्वाद्वत्यथ दधि पयः कल्पितैस्तेययोगैः॥

मर्कान् भोक्ष्यन् विभजति स चेन्नात्ति भाण्डं भिनत्ति।

द्रव्यालाभे सगृहकुपितो यात्यनुक्रोश्य तोकान् ॥२९॥

VERSE 29 Meaning: "The Gopīs said, 'this, son of yours', mother Yasōdha, releases for drinking milk, the calves, even when the cows are not to be milked at all. If we tell Him some harsh words in anger, He begins to laugh about this; He consumes our wholesome and sweet milk and curds, through several dexterous ways of stealing; not only that, while eating this butter, He shares this with monkeys; He also breaks the vessels, if He is not satisfied at all; If He, sometimes, is unable to get hold of anything in our houses, He gets very upset with the members of our household and runs away, after making the small children cry, at our houses, through His actions/pranks".

श्रीसुबोधिनी : भगवतो निरोधलीलां तत्तद्दोषदूरीकरणार्थं कृतां तदभिनिवेशेन तावत् कृतस्वदोषरहिता भगवद्गुणान् गणयन्ति षड्विधान् जीवस्य दोषरूपान् भगवतो गुणान्; ईश्वरो हि हीनं कर्म न करोति. "वत्समोचनमनीश्वरं कर्मे"ति केचित्, सर्वमोक्षदाता भगवानक्षयनिधिकर्ता यावद्दिनं क्षुधितान् वत्सान् मातृसमागमेपि दुःखिता मा भवन्त्विति मर्यादासमयोल्लङ्घनं कृत्वा वत्सान् मुञ्चति. क्वचिदिति, यत्र वत्सविमोक्त आतृप्तेः पूर्वबन्धनमशक्यम्. आक्रोशे कृते भगवानमानी मानदस्तासां दुर्बुद्धिं ज्ञात्वा सञ्जातहासो भवति. मायोत्तरोत्तरं मोहिका प्रवृद्धा भवति. एवं बहिःस्थितानामान्तरं दुःखं क्षुत्कृतं मोहकृतं च नाशयति. मोहोपि सम्यङ् मोहो जायते भगवद्विषयको; येन केनाप्युपायेन सर्वोपि मनोव्यापारो भगवद्विषयक इति लक्षणः. एवमुभयविधान् कृतार्थीकृत्य स्वकीयेषु स्वयं भोक्तव्यमिति

स्वान्तःस्थितबालकाननादिना संवर्धयितुं वीर्यविरुद्धमिव चौर्येण भुङ्क्त इत्याहुः स्तेयमिति. यस्तु हरति स चोरः, हरिर्हि भगवान् स्मरणेनैव सर्वं हरति. स्तेयेन प्राप्तं स्तेयं पक्वान्नाद्योदनव्यञ्जनात्मकं सूपादि पायसान्तं, तत्रापि यत् स्वादु भवति रस्यम्. गोपिकागृहे स्वयमुपविश्य बालकानुपवेश्य तामन्यत्रैव प्रेषयित्वा यद्यत् स्वादिष्टं खण्डलङ्कुकादिकं मोदकादिकं च भुङ्क्तते. अथ तृप्यनन्तरमन्नसमाप्त्यनन्तरं वा दधि पयः प्रथमं दधि पश्चात् पयः; पयः पानान्तं शनैर्भोजनं करोतीत्यर्थः. चौर्ये भगवता उपाया बहव एव कल्पिताः--दूरे शिक्ये स्थालीं पूर्णजलां स्थापयित्वाधश्चेच्छेते तदापि नालेन जलं पीत्वा स्थालीमुत्तार्य वंशद्वारा समारुह्य नयति. एवमनेकप्रकारा अपरिज्ञाने. परिज्ञानेपि नवनीतभाण्डे भाण्डमग्रे स्थापयित्वा सावधानस्थितायामपि दुग्धादिना पूर्णमुखस्तदक्ष्णोः फूत्कारं कृत्वाक्षिनिमीलने नयति क्षणाददृष्टश्च भवति, न सोस्त्युपायो येन भगवतः सकाशाद् रक्षितुं शक्यते. इतोपि भगवतोऽवाङ्मनोगोचरा उपायास्ते सर्वे भगवतैव कल्पिताः, न तु चोरशास्त्रे सिद्धाः "बालकैः सह भुङ्क्त" इत्येके. वस्तुतस्त्वन्तःस्थितबालकप्रीत्यर्थमेव तथा करोति. स्वयं भोक्ष्यन् बालकेषु तृप्तेषु मर्कान् विभजति. मर्का मर्कटाः, मर्कभ्यो विभजतीत्यर्थः. ते हि पूर्वं रामावतारभक्तास्तेष्वपि तृप्तेषु स्वयमध्यात्मा स्वीकृतभावो भुङ्क्ते. जगदात्मा सोपि चेन्नान्ति योता? "यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः मृत्युर्यस्पोपसेचनं क इत्था वेद यत्र स" इति श्रुतेः. स प्रसिद्धः तदेकं भगवद्रूपं भोक्तृ. स त्वत्यन्तमेव शुद्धान् भुङ्क्ते. यत् पुनर्मोक्षसम्बन्धि न भवति दैत्याविष्टत्वात् स चेन्नान्ति न भक्षयति तदा भाण्डं भिनन्ति दैत्यानां सम्बन्ध्यन्यैर्न भक्षणीयमिति. द्रव्याणामभावेत्वलाभे वान्यत्र स्थापिते सगृहकुपितो भवति- सगृहे गृहसहिते गृहस्थे कुपितो भवति, अयुक्तकरणात्. गृहो हि धर्मार्थमेव भवति, धर्माभावे गृहवैयर्थ्यात्. धर्मश्च द्रव्यैर्भवति द्रव्यसाधकाश्च पुरुषाः ईश्वरस्य कोपभयाद् दिनान्तरे समृद्धिं करोत्येव. अथवा गृहस्थं बहिर्मारयेत् ताडयेद् वा. एवमलौकिकः क्रोधः. लौकिकमाह यात्यनुक्रोश्य तोकानिति. तोकान् बालकान् स्तनन्धयान् त्वदपेक्षयाप्यन्तःस्थिता बालकास्तेषु क्षुधितेषु तदीयेन भवता स्थातुमयुक्तं भवतीत्यनुक्रोश्य रोदनं वा कारयित्वा, मयि विमुखे रुद्रः प्रवेक्ष्यतीति

SRI SUBODHINI: There were six types of "blemish" in the Gopīs. Our Lord enacted such Divine Leelas for their "NIRŌDHA", that the Gopīs got full love and attachment in these Divine Leelas, due to which, they got rid of the "blemish" which they had in them (arising out of their own actions). They now count literally, all the Divine Leelas of our Lord, remembering them. These "blemish and defects" were removed, through witnessing the "laugh and smile" of our Lord and the resultant change in their "inner-mind". They also got the knowledge about the real Divine nature of our Lord, due to all this.

[**LEKH:** What are these 6 "qualities". (1) Releasing the calves. (2) Consuming the food which is stolen. (3) Sharing the food with monkeys. (4) Breaking the vessels. (5) Getting angry and upset and (6) making the young children cry.]

For our Lord, all these six types of actions exhibit His Divine qualities only, but for the ordinary souls or the Jivas, all these six types of actions are always considered as full of "blemish" and indeed, very wrong. Why? Our Lord never, ever, does an action of a "low" nature which is full of blemish and sin. Although, it may be said, that "releasing the calves" is not a work, usually done by the Supreme Lord (ĪSHWARĪYA), we should clearly remember, that, it is our Lord, who mitigates and removes the pain and sorrow of all types of the souls (Jīvas) and He blesses them with an "everlasting wealth" of His own devotion. Hence, our Lord, on seeing the calves being hungry for the whole day, left them at such a place, where they can drink their mother's milk to their full, and none can tie them and bring them back. Our Lord, thinking like this, released the calves, at very odd times, at various places, and due to this, the Gopīs, became very upset with

our Lord, and came to make a complaint, about His actions, to mother Yasōdha.

Our Lord is bereft of any 'ego' or He never has pride or haughtiness for Himself. But He gives enormous respect and regard to all others. He now saw the "defective intellect" of the Gopīs - that He is not the Lord at all and is only a "human" boy! - He decided to destroy this "defective intellect" of the Gopīs and He smiled in such a beautiful way, that all the Gopīs got now attachment and intense love for Him and they were blessed by our Lord, with the knowledge, about His real Divine nature. In reality, our Lord's "smile" is the one, which is the all-infatuating Illusory Power of our Lord (MĀYA). This power of our Lord began to increase so much, that He now, mitigates the hunger of the calves, and also destroyed the "ignorance" of the Gopīs - thus ensuring the removal of the pain and sorrow of both the calves and the Gopīs at the same time!

Our Lord's "smile" gives rise to "pure infatuation and attachment" (MŌHA) to our Lord; and as this attachment or infatuation is connected with our Lord, through His own Divine ways, the mind of the devotee becomes filled up with the Divine Form of our Lord, and he begins to get attached with intense love for our Lord's Divine Leelas. In this way, our Lord made happy, both the types of His' devotees and our Lord, thought that His Devotees should "eat" and enjoy Himself only. He becomes their "food" - as in reality it is He, our Lord, who has become, this entire universe! Due to this, our Lord, feeds the children, who were inside Him, having been killed earlier by Pūtana, through the food, stolen by Him! He was prepared to undergo the "ill-fame" of acting against His own Divine Power of "valour" (VEERYA) in this Divine

Leela - as He feeds the boys, stationed inside Him - through this stolen food! That is why, it is specified in the verse, that the Lord did "STHĒYAM" (stealing). Our Lord, because he was stealing, is called a "robber". If we really, remember our Lord with love, then, our Lord, will certainly "steal" everything we have! - that is why, He has a Holy Name of HARI - meaning He is a stealer or a robber! Whatever object is got through 'stealing' is called as "sthēyam" (stolen). Cooked food, vegetables and other savoury items, sweetened rice (kheer), and all other sweets like Laddu and Mōdak, juicy and tasty eatables, our Lord, now ate, sitting in various houses of the Gopīs, along with His other boy-friends and after sending away the Gopīs to different places. After getting satisfied or when there was nothing left for eating, our Lord began to drink curd and then milk, very slowly.

Our Lord, had devised, countless ways for stealing the above materials. If a Gopi, with a view to prevent our Lord from "stealing" her various materials, had kept in a higher place, a plate filled up with water and then had kept her curd, milk etc. over this, and then went to sleep underneath this device, our Lord, with a view to defeat her strategy and cleverness, devised novel methods of "stealing". For example, He used to empty the plate of water, through a pipe, then He got up, through a bamboo ladder/sticks, and brought down the plate from this height and then decamped with the entire material! In this way, our Lord devised countless and many dexterous ways for "stealing". Some actions of "stealing" were done by our Lord, when the Gopīs were not present and some, he dared to accomplish, in the very presence of the Gopi! When He "stole" when the Gopīs were present, then the event took place in this way. If a Gopīs stands in front of

the pot, in which she had just kept the newly gathered butter (NAVANEETAM) and the Lord, having seen this, goes, very slowly to the Gopi, with His mouth filled up with milk and then, empties entirely His mouthful of milk in the face of this Gopi, by spitting with a tremendous force this milk; and her face, along with the eyes, get fully blurred and covered with this milk! At this time, when the eyes of the Gopi got closed, then our Lord, immediately springs up and runs away, outside the house, carrying the pot of butter - that the Gopi is unable to trace Him, when she opens her eyes. It became very much impossible for any of the Gopīs, to save any material from the predatory actions of our Lord, as the Gopīs, ran out of ideas and plans, to protect their materials and our Lord, in turn, was able to thwart all their plans, through His clever and intelligent ideas/devises.

Our Lord also enacted much more subtle Divine Leelas, which none can understand either, through the word or through one's mind. These plans were conceived by our Lord, for Himself only and executed by Him only. No one can find this sort of plan or strategy mentioned or referred in the "science of stealing". It was unique to our Lord only!

Some say, that our Lord also ate different types of food along with His boy-friends. In reality, our Lord was consuming food only, with a view to satisfy the needs of the boys, whom He had taken into Himself, at the time of the destruction of Pūtana. But, any onlooker will definitely say that our Lord was, indeed, eating along with the other boys. When the "boys" who were inside Him, got satisfied then only, our Lord began to feed the remaining food to the monkeys. Why? These monkeys, were His devotees, during His incarnation, as Sri Rāma, during the

Trēta Yuga. After the monkeys also got satisfied, our Lord ate His food, thinking about His reality of being the "soul" of everyone and He then ate to please everyone i.e. Himself, present in everyone. The Vedās say that "everything from "Brahma to Kshatra" is our Lord's Food and "Death" is His side-dish (vegetables?). Who is He? And where is He? Who can ever decipher His?" - According to this Vedic statement, our Lord is known to partake and accept food from His devotees, - food which is very pure and which has no demoniac ingress or quality.

In this verse, reference is made to the "breaking up of vessels" and our Shri Mahāprabhuji says, that when our Lord sees that, the remaining food in the vessel is no more useful or eatable, (because into this food the ingress of demoniac propensities has taken place), then, our Lord does not eat this food by Himself. Neither does He allow anyone else to eat this food. So He decided to destroy this food, along with the vessels. From this Divine Leela, He also teaches His devotees that no one should eat the Demoniac food at all.

Our Lord's main aim and goal is to make the Devotees attain "NIRŌDHA" through any of the ways. Hence, He had to enact various and different types of Divine Leelas, with a view to accomplish His goal. Due to this, when He saw, at some houses, that nothing eatable was available, He tries to find out, whether these materials have been hidden purposely at a different place than the place, where they were being usually kept in the past, then, our Lord got very upset and angry, because the people in the house have done this wrong act of hiding eatables and other items. Why this action is considered as wrong? Our Shri Mahāprabhuji is explaining, as to why this action of the Gopi was wrong? A householder's

home is a place where charity and Dharma should be practiced. In the house, there should be food always available, so that no one will go without food and suffer from hunger. If a householder does not do this, then this home becomes useless and a "waste" and is not fit for living there. Fulfillment of one's duties (Dharma) gets completed through money and materials and this "money and material" are earned by the head of the family. Our Lord enacted His Divine Leela of being angry and upset, so that, on seeing His anger and being afraid thereof, the Gopīs will bring fresh and good materials at home, the next day; or let someone outside punish this householder due to this wrong action of his' (i.e. for not making anything available at home).

Our Lord also made very small children to cry, either by pinching them or disturbing them in their sleep. His anger also made the children cry. There were very small babies who, still were being breast-fed. Smaller than these babies were the ones, who were stationed in our Lord, whose hunger would not be removed or quenched, when our Lord sees empty houses, without anything to eat! Our Lord therefore, considered it wrong and inappropriate to go to these houses. Hence, He became angry and went away, making the small babies cry! "On my going away, Lord Rudra will enter into this house" - the Lord went away saying like this!

In this way, after describing the 6 qualities of our Lord and His mischievous Divine Leelas, a description is made about our Lord's clever and cunning completion of His several other Divine Leelas. [Shri Purushōttamji in his "PRAKĀSH" has explained the 6 qualities in this way: Releasing the calves (giving liberation) - expresses our

Lord's Divine quality of "opulence" (AISHWARYA). Infatuating and causing illusion among the Gopīs - this expresses our Lord's Divine quality of "SRI" or wealth. "Stealing" butter in many ways of "robbing" - this expresses "VEERYA" or valour.

Giving food to monkeys and thus helping them - expresses our Lord's Divine quality of "detachment" (VAIRĀGYA).

Breaking the vessels (this benefits everyone) - this expresses our Lord's "Fame" or YASH.

Through showing anger etc. our Lord showed His Divine quality of "JNĀNA" or spiritual wisdom - that is why He said, on departing, that He will cause Lord Rudra to enter!

हस्ताग्राहो रचयति विधिं पीठकोलूखलाद्यै-

शिखद्रं ह्यन्तर्निहितवयुनः शिष्यभाण्डेषु तद्वित्।

ध्वान्तागारे धृतमणिगणं स्वाङ्गमर्थप्रदीपं

काले गोप्यो यर्हि गृहकृत्येषु सुव्यग्रचित्ताः ॥३०॥

VERSE 30 Meaning: "If He is unable to reach the materials stored at a high place, He, cleverly steals it, through the use of small platforms and mortars. He is able to cognize, through His spiritual status of being the indweller of all Beings, whatever is stored in these vessels and consumes the materials kept in them; if He has to steal after entering into a house, which is dark and without any light, He lights and sees the materials stored in these places, by cleverly using the light generated by the precious gems worn by Him or through the light and brightness generated by His own body! All these Divine Leelas, our Lord does, when the Gopīs are busy attending to their own household works".

श्रीसुबोधिनी : एवं भगवतः षड्गुणा निरूपिताः. धौर्त्यं क्रियाप्रकारमुक्त्वा ज्ञानप्रकारमाह हस्ताग्राह्य इति.

पञ्चविधं ज्ञानं, सप्रकारं निःप्रकारं च. काले वस्तुनि निःसाधनमल्पासाध्येऽत्यन्तासाध्ये चान्धकारस्थापित आलोकापेक्षायां सप्रकारं ज्ञानम्. अनेन पूर्णा विद्या निरूपिता भवति. लौकिकबुद्ध्या तु सर्वं ज्ञानं परोपद्रवायेति तदीयांशानां ज्ञाने तज्ज्ञानमपि भवतीति वस्तुतस्तूपकार एव. यत्र भगवतः कुसूलादौ वस्तु हस्तेनाग्राह्यं भवति तत्र पीठ उलूखलमधोमुखं प्रतिष्ठाप्य तदुपरि बालकं वा निवेश्य गृहवंशान् वा धृत्वा वस्तु गृह्णाति. रिक्तभाण्डेषु तु न प्रयत्नं करोति. तत्र हेतुरन्तर्निहितवयुन इति, अन्तर्भाण्डे मध्ये निहितं वयुनं ज्ञानं यस्य. शिख्यभाण्डेषु दुग्धादियुक्तेष्वन्तः कुन्तादिना छिद्रं करोति, अधस्ताच्च भाण्डान्तरं स्थापयति. दध्यादौ तु न करोति. शर्करादौ तु पातयति, घनीभूते दध्यादौ च. तत् सर्वं वेत्ति तद्वित्. ध्वान्तागारे तु धृतमणिगणं स्वाङ्गमर्थतः प्रदीपभूतं रचयति यदिदानीमप्रकाशमानमपि तदानीमन्धकारगृहे सूर्यवत् प्रकाशते मणींश्च प्रकाशयति. अर्था एव वा प्रदीपा भवन्ति. स्वाङ्गमेव वार्थार्थं प्रदीपो यस्य, न त्वन्यस्मिन्नागते. एतदपि सर्वं काले, यदा गोप्यो न जानन्त्येव दूरे वा गता भवन्ति. किञ्च यर्हि गृहकृत्येषु पाकदिषु मन्दस्नानादौ बालकतर्पणे वात्यावश्यकं सुष्ठु व्यग्रं चित्तं यासामथनादिसमये वा कालविलम्बे वा घृतमेव नोत्पद्येत ॥३०॥

SRI SUBODHINI: To describe our Lord being the "Omniscient" or "All-knowing" or "being in possession of the highest wisdom and knowledge" - it is said that there are 5 types of "spiritual wisdom" or JNĀNA and our Lord is fully proficient in all these five types of knowledge. They are: Using aids/props - (when the Lord uses small platforms etc.). Using no aids. ((1) Knowledge about Time. (2) Knowledge about the materials (3). Subtle knowledge which is extraordinary and impossible for others. (4) Unlimited knowledge, which is extraordinary (again impossible for others). (5) Knowledge about the art of making objects visible, although kept in utter darkness.

The knowledge which is the product of a worldly intellect, causes misery and pain to others. But the knowledge of various objects, which is a result of having this worldly knowledge or intellect, is useful and necessary. When our Lord finds out that the Gopīs have kept the materials, which he desired to steal, at various places, wherefrom, the Lord was prevented from taking them out, through His hands, He places the grinding mortar on the small platform. He then climbs over it and takes away the object, He desired for. When He could not reach even after these props, He took the help of a boy to stand over these props and climbs over him, and takes away the object. He also used the bamboo poles kept at home to remove the objects kept at a height. In this way, the Lord knew as to how to "steal" everything as He had the knowledge about everything.

When the Lord understood, that there was no material stored in the vessel, then He did not put any effort to steal any material from them. But when He comes to know, that very tasty materials like milk and other eatables are kept in the vessels (although kept very high), He made holes in these pots and collected the eatables on a vessel kept underneath.. Whenever the materials were hard substances like ghee or other eatables, our Lord did not put holes in these pots, especially on the pots in which sweets made of sugar were stored. He made these eatables fall from this height or He will take them away by climbing on the shoulders of the boys. Shri Sukadeva calls our Lord as "knowing everything" due to our Lord being aware of all the ways and means of "stealing" the desired objects, in every possible way!

When the Lord came to be aware, that the objects He desired were kept in dark corners of a house, with a view

to see them in the light, our Lord used the ornaments worn by Him, which were studded with very brilliant gems, as a veritable light! If some item remained in the dark even after using the above strategy, our Lord made them lit by using His own body's brilliance - through which everything in the dark began to shine, in all its brightness! -as though a veritable sun was present at that place! This body's brightness added luster to the brilliance of the precious gems worn by our Lord, on His body. In other words, due to the brilliant power of our Lord, the objects themselves began to shine brilliantly - as though a bright light was shining brilliantly!

Our Lord enacted all these Divine Leelas after appreciating the appropriate timing for them. That is why, the word "in Time" (Kāle) is used in this verse. Our Shri Mahāprabhuji explaining this further says, that our Lord performed all these "clever" Divine Leelas only during (1) When the Gopīs had gone far away to some other place. (2) Or they were busy preparing food or were concerned with the performance of other household duties. (3) Or were engaged in either taking an oil bath or applying oils etc. to themselves. (4) Or were busy making their children play or (5) any other tasks. All these Divine Leelas, were enacted without their knowledge or presence i.e. the Gopīs came to know about all this only after the Lord had left the scene! In fact, sometimes, our Lord visited their home, when they were very busy churning the curd. Our Lord always knew that these Gopīs will never come leaving their works/tasks, as, if they come away, especially at the time of churning the curd, then the butter will not be gathered at all and no butter will become available! Thus our Lord had the best knowledge about the exact "timing" required for the performance of His Divine Leelas.

In this way, after describing the different kinds of 'Jñāna' or knowledge of our Lord, in the next verse, a description is given to the consequences of this knowledge (and it's resultant Divine Leelas).

एवं धार्ष्ट्यान्युशति कुरुते मेहनादीनि वास्तौ।

स्तेयोपायैर्विरचितकृतिः सुप्रतीको यथास्ते॥

इत्थं स्त्रीभिः सभयनयनश्रीमुखालोकिनीभिः।

व्याख्यातार्था प्रहसितमुखी न ह्युपालब्धुमैच्छत् ॥३१॥

VERSE 31 Meaning: "Oh Yasōdha of beautiful eyes!" Please do hear our tales of woe - as to how your pampered son is doing His countless pranks. He urinates on the purified places and beautiful vessels, where installation of the Vāstu deity has been done at our homes! He, assumes several forms and does His "stealing" but acts as though He is a saint and stands, without any remorse at all, as though, again, He has not done anything!" When the "complaint" was being spoken, the Gopīs also saw, the sweet and beautiful lotus like face of our Lord, which showed fear and anxiety and they enjoyed this scene and the Rasa (Relish) deeply (of our Lord's fear). On hearing this "complaint" made by the Gopīs, mother Yasōdha, did not want to chastise her son, but laughed out profusely".

श्रीसुबोधिनी : एवं ज्ञानप्रकारमुक्त्वा पर्यवसानमाहुरेवं धार्ष्ट्यानीति.

हे उशति कमनीये, धार्ष्ट्यानि वस्त्रविमोचनादीनि कुरुते. उशति कमनीये भाण्डादौ च मेहनादीनि कुरुते, वास्तौ यत्र वास्तुदेवता पूजिता भवति. किञ्च स्तेयोपायैर्भ्रमजनकैर्विरचिता कृतिराकृतियस्य, पतिवत् पुत्रवद् भ्रातृवच्च तिष्ठति. तत्र कार्यार्थमेतादृशोपि सुप्रतीकः साधुवदास्ते. धार्ष्ट्यादिकरणं पुरीषादिकरणं चौर्यकरणं रूपान्तरकरणं साधुवत् स्थितिश्चेति पञ्चधा रूपसङ्ग्रहः. देहवदिन्द्रियवत् प्राणवदन्तःकरणवदात्मवच्चेति पञ्चधा ज्ञानस्य पञ्चविशेषभूतानि

रूपाणि. एवं क्रियारूपान् ज्ञानरूपानाकृतिरूपान् निरूप्योपसंहरतीत्यमिति. एवम्प्रकारेण स्त्रीभिर्व्याख्यातार्थापि प्रहसितमुखी सत्युपालब्धुं नैच्छत्. उपालम्भे द्वयं कार्यं- स्त्रीणां मनोरञ्जनं बालकस्य भयजननं च. तदुभयं प्रथमत एव जातम्. भयसहितं नयनं यस्य सभयनयनो भगवान् तस्य श्रीयुक्तं मुखं तदालोकिनीभिः. एवमुपालम्भनकर्त्र्योपि भगवन्मुखनिरीक्षिका एव. ज्ञानशक्तेरेव भयं नतु क्रियाशक्तेस्तदाह सभयं नयनं यस्येति. श्रीसंयुक्तं मुखम्; आक्रोशवतीनां दृष्टिर्भगवद्विषयिणी मा भवत्विति श्रिया मूर्तिमत्यैव मध्ये व्याप्तम्, अतः सभयनयनं यथा भवति तथा श्रीमुखस्यालोकिनीभिः. एवं व्याख्यातोर्थः स्वगृहव्यापाररूपो यस्याम्. तथा सति लोकदृष्ट्या भगवतो धौर्त्यं स्मृत्वोभयोर्भयनयने दृष्ट्वा; भगवान् स्त्रियश्च भीता, भगवान् मत्तः स्त्रियो भगवतो मत्तश्चेत्यनेकरसाभिनिविष्टा प्रकर्षेण हसितमुखी भगवन्तमुपालब्धुं नैच्छत्. नामलीलया वसुदेवः कृतार्थ एव जातः, इयं तु लौकिकन्यायेन प्राप्तमनोरथा लौकिकभावदाढ्यादेव दोषान् न गृहीतवती, न तु माहात्म्यज्ञानात् ॥३१॥

SRI SUBODHINI: The Gopīs addressed mother Yasōdha as "Oh beautiful one"! They told "this Krishna, having given up all His clothes, becomes naked, and indulges in countless pranks of a very mischievous nature! He urinates on the beautiful vessels, which have been purified for the purpose of worshipping the Vāstu deity. Apart from this, He also indulges in various ways of "stealing" (CHŌRI) e.g. with a view to steal butter and curd, He even goes to the extent of taking the form of a Gopi's husband, or her son, or her brother and then completes the "stealing" job. Then after doing the job, with a view to get His other tasks completed, He comes and sits along with us as if He is an innocent and "saintly" good child!

Our Lord did 5 types of mischievous actions, as follows: (1) Mischievous deeds. (2) "Urinating" and other

types of mischievous deeds. (3) Stealing. (4) Taking the form of others and (5) behaving like a saint.

In this way, our Lord took 5 forms with a view to enact these 5 types of Divine Leelas. Our Acharya Shri Mahāprabhuji now explains, as to why He took these 5 types of forms and in what way/manner/method with which He took these 5 types of forms. Shri Mahāprabhuji says that the body of "ignorance" (AJNĀNA or AVIDHYĀ) consists of five parts viz. the physical body, the senses, the Prāna or vital air, the inner-mind and the Ātma or the Jīva. Thus there are 5 different forms for the spiritual factor of ignorance or Avidhyā. With a view to purify all these forms, our Lord enacted 5 different types of "mischievous" Leelas, by taking 5 different forms. (Like it is said by the Vedās that "the vital air (Prāna) is created by taking in vital air (Prāna)". The purport is that when we undertake to complete one task, another task gets created or originated. Thus when our Lord did His acts of "mischievousness" then, He became like the physical body; when He urinated, then He became like the senses; when He ate after "stealing" the food, He became like the Prāna or vital air; (as "Prāna" is the real eater of food); when He took various forms, then He became like the inner-mind; (as the inner-mind is a bundle of countless thoughts); and when He acts, as though He is a saintly noble person, then He becomes like the Ātma or the Jīva. By enacting these Divine Neelas, He purifies all the people, who were attached to their bodies etc., and makes them get attachment and love to Himself.

In this manner, after describing our Lord's action, knowledge and the various forms which He took, now, through half a verse, this topic is ended by telling us that, the Gopīs described about the various actions of our Lord

to mother Yasōdha. On listening to this, mother Yasōdha laughed out and continued to laugh. But she never wanted to give any punishment to or chastise our Lord. If our Lord's mother were to give punishment, then two things would have happened - (1) The Gopīs who had come to complain would have become elated. (2) and our Lord would have become more "afraid". Our Lord would have become afraid for the future and He would not repeat these types of mischievous actions. Although mother Yasōdha did not chastise Him at all, even then, both the tasks, as mentioned, got completed by themselves. The Lord really got fear, on seeing all the Gopīs coming as a group and complaining about His various misdeeds in a detailed manner. Our Lord got afraid as to what punishment, He will get from mother Yasōdha for all these deeds!

At this juncture, the Gopīs saw the lotus-like eyes of our Lord expressing fear and the anxious sweet face of our Lord, and they began to enjoy the nectar of Bliss flowing from His lotus-like face. The Gopīs got more attached and Blissful due to this Leela of our Lord - i.e. showing Himself as being "full of fear"! Our Lord's lotus-like face had blossomed with the brilliance of Mahālakṣmi or Śrī. But His eyes showed fear! Why? Fear affects the power of knowledge and not the power of action. Hence, as the eyes represent the power of knowledge, they were affected by fear. That these "complaining" Gopīs should not get the full Divine knowledge, about our Lord - Goddess Lakṣmi stood in between, preventing them from realizing the above "Truth" fully. Due to this, the Gopīs got only the Joy and Bliss of our Lord's Divine form; they could not get the full wisdom about our Lord's real Divine Self. Because of this, the Gopīs remembering the mischievous

Divine Leelas of our Lord, from a worldly point of view, also got fear in their mind.

Now, mother Yasōdha, seeing both our Lord and the Gopīs, full of fear, realized that our Lord, had indeed, got afraid of her and the Gopīs, in turn, had got afraid of our Lord - that if mother Yasōdha were to punish our Lord, due to their complaining, then, the Gopīs thought, the Lord will become angry and bitter with them - and due to this, they will loose the Joy and Bliss, which they experience daily, of our Lord's Divine Leelas. Thinking in this way, immersed in innumerable Rasa or Relish (thinking about our Lord's various Divine Leelas), mother Yasōdha, full of mirth and laughter, desired, that she should not give any punishment or chastise our Lord!

Due to this Leela, Vasudeva became very happy. 'Vasudeva' is another name given to Nandagopa - as among the Eight "Vasus" (Divine Beings), the greatest glory is given to Vasudeva - by mentioning this meaning, that the name of Vasudeva has been given to Nandagopa, who in his earlier life, was a "Vasu" named Dhrona.

Mother Yasōdha, due to her understanding about the Divine glory of our Lord, did not pay any attention to the "blemish" (mentioned by the Gopīs) of our Lord. But as mother Yasōdha was having her motherly attitude of a "worldly" nature towards our Lord, she got her desires of her mind fulfilled now - she had always desired, as to when Her little sweet child will indulge in very mischievous and ignorant/innocent playful games in her Vraja? Thus, due to her love and attachment to her son, she did not desire to give any chastisement to our Lord. the word "Tu" (therefore) used by Shri Mahāprabhuji, in his SUBODHINI, explains that Nandagopa had real faith in

the words of Gargāchārya and due to this, he was fully aware of the Divine glory of our Lord. Hence Nandagopa became very fulfilled, after listening to these Divine Leelas of our Lord and understood clearly that all these Divine Leelas have been enacted by our Lord for the benefit of His devotees only. But mother Yasōdha lacked this knowledge of our Lord's Divine glory, and due to her "worldly" attitude and attachment to our Lord, she did not feel the sense of fulfillment like Nandagopa. She got only her "worldly" attitude strengthened.

दोषनिवृत्तये यत्नो वाक्यं वाक्यं च तस्य नुत्।

तत्साधिका कृतिर्विष्णोर्ज्ञानं पूर्वनिवारकम् ॥ (१) ॥

ज्ञानस्योत्कर्षसिद्ध्यर्थं विषयाणां च वर्णनम्।

ततो भयं तन्निवृत्तौ पूर्वपक्षस्य युक्तयः ॥ (२) ॥

सिद्धान्तेन प्रतिष्ठानं भीतायाः शरणागतिः। २ १/२

KĀRIKA 1, 2 and 2 ½ Meaning:

- (1) The boys due to their "ignorance" thought that our Lord had the blemish of having eaten the "mud"
- (2) The efforts made to remove this "blemish".
- (3) The words of Yasōdha.
- (4) Replying to mother Yasōdha telling - that "I have not eaten any mud".
- (5) Our Lord, with a view to prove His reply, opening His mouth and showing the entire universe in His lotus-like mouth.
- (6) The removal of the "blemish" attributed, firstly, to the Lord (that He ate mud) and the removal of this "blemish" through, (secondly) the rise of knowledge, that the attribution of the earlier

"blemish" on the Lord, was, indeed wrong.

- (7) For the proof and fruition of this spiritual wisdom - the description of the various items.
- (8) The various items and the rise of "fear" - it's description
- (9) For the removal of the fear - the various ideas of the proponents.
- (10) The certainty, due to the spiritual Truth.
- (11) The surrender to our Lord, by Yasōdha, who was afraid.

In this way, from the verses 32 to 42, in 11 verses, this topic of "Jnāna" has been dealt with and the summary of the various aspects of this, has been explained by our Shri Mahāprabhuji in the above Kārikās.

भगवत्यध्यासस्य दृढत्वात् भिन्नविषयको दोषो न बाधक इति
समानाश्रयविषयकं दोषं बाला अनिरुद्धा आहुरित्याह.

Commentary: Due to mother Yasōdha's deep attachment to our Lord, even if our Lord did some Leela, which will affect others (e.g. leaving free the calves, so that they will drink their mother cow's milk, stealing newly gathered butter etc.), she would not have bothered about these at all. But when, our Lord committed the error of eating mud, by Himself, which was told to her by other boys who were with our Lord, then, mother Yasōdha began to get perturbed in her heart. What the boys, told her, is given, in the following verse.

एकदाऽऽक्रीडमानास्ते रामाद्या गोपबालकाः।

कृष्णो मृदं भक्षितवानिति मात्रे न्यवेदयन् ॥३२॥

VERSE 32 Meaning: "On a certain day, when Shri Balarāma and the cowherd boys were playing, they saw Shri

Krishna eating the mud. They all, then, came together, and told mother Yasōdha, about this action of Shri Krishna."

श्रीसुबोधिनी : अक्लिष्टर्मा भगवांश्च यावन्नात्यन्तासतन्या वैयग्रं न प्राप्नोति तावन्न वदति नापि प्रदर्शयति. अनेन च प्रकरणेन तस्याः स्वविषयकोध्यासो निवर्तितः, यतो वाच्यतासहनं जातम्. भगवद्विषयकगाढाध्यासेन सोप्युद्गतः स्वसमानविषयकविरोधेनैव निवर्तय्यत इति तदर्थं प्रकरणान्तरमारभते ज्ञानरूपमन्तःकरणशोधकमेकदेत्येकादशभिः मनसोहर्यकादश वृतयस्तासां निवृत्यर्थमेकादशधा ज्ञानं वक्तव्यम्. **एकदा** यदा भगवत्प्रवणमेव चित्तं स्थितम्. **आक्रीडमाना** आसमन्तात् क्रीडां कुर्वाणाः समानभावेन सर्वेषु क्रीडा रसजनिका भवति, अतो भगवति साम्ये स्फुरिते विवेकिनां स्वस्मिन् दोषदर्शनवद् भगवत्यपि दोषं दृष्टवन्तः. त इति ये स्त्रीणां सुखार्थं नीतास्तेषां स्त्रीसङ्गान्निरोधस्याकृतत्वाद् भगवति दोषदृष्टिर्युक्तेति. तत्तत्कार्यं प्रदर्शयितुं **रामाद्या** इत्युक्तं, स हि रमयति एव सर्वा स्त्रियोतो दोषदृष्टिः. **गोपबालका** इति-गोपा अनिरुद्धाः गोभिः सह सङ्गात् तत्तुल्यज्ञानास्तेषां बालका इति स्वरूपतोपि दोषसम्भवहेतुः. स्वसम्बन्धिस्तनादिपानेन पुष्टान् स्वचरणसम्बन्धिभक्तिरसालोडितमृत्सनां बालकेभ्योन्तःस्थितेभ्यो ददद् बहिर्मुखैर्दध्यादिभक्षणवन्मृद्भक्षणमपि कल्पितम्. ततस्तदनिष्टं मत्वा बालाः प्रोचुः- **कृष्णो मृदं भक्षितवानिति. पञ्चवर्षपर्यन्तं मात्रा शिक्षणीय इति मात्रे न्यवेदयन्** सम्भावितं तदिति ॥३२॥

Until the rise of deep and intense attachment and love, our Lord, till then, does not answer our queries/questions, nor does He show Himself up. Due to these Divine Leelas, the convictions of mother Yasōdha that "this boy is my son" - this form of ignorance yielded place to another type of ignorance that "I am the mother of this boy". Due to this, mother Yasōdha was unable to tolerate the complaints of the Gopīs and also did not utter a word against our Lord. In this manner, mother Yasōdha's attachment, to our Lord, increased day by day. But, if she were to give punishment to our Lord, which will mean going

against her love for our Lord, then, due to this "defect" in her prēma or love for our Lord, perhaps, the type of attachment she had developed for our Lord (viz. ignorance) would have also got removed.

The mind and its eleven types of thoughts - when these get purified, i.e. become "defect and blemish free" - then the inner-mind gets purified. Now, in 11 ways, with a view to teach us spiritual wisdom, the following 11 verses deal with this new topic of explaining the spiritual wisdom.

SRI SUBODHINI: One day, when mother Yasōdha's mind had become one with our Lord, and when the cowherd boys got the feeling of oneness with each other (i.e. they were all very loving to each other), and none of them had the feeling of being big or small, then these cowherd boys, began to play at several places in Vraja, various different games and became very much happy and got immersed in these games. The joy and Bliss in a play or game becomes enjoyable and sublime, when all those participating in the game treat each other alike and with respect. In this manner, playing merrily and relishing the Rasa, coming out of these games, our Lord felt intensely His oneness with all His friends, and they also got this attitude of being one with our Lord, and daily this Bhāva got progressed. In fact, the boys began to feel that Shri Krishna is like anyone of them only. They thought "if we eat mud, then it is termed as a blemish or defect". Why? As this eating street mud, will spoil their stomach and also cause diseases. Understanding in this way, when they saw our Lord, eating mud, silently and hiding Himself, they also now thought of eating mud and thought, after all, Shri Krishna was like any one of them! These were the same boys, whom, our Lord had taken along with Him,

with a view to give joy and Bliss to the Gopīs - but these boys had not attained the Pure and Total Devotion to our Lord (NIRŌDHA) and hence, it was, but, natural on their part to regard our Lord as someone like them. They began to address Shri Balarāma, to tell about this act of Shri Krishna, in the first instance.

The meaning of the word "Rāma" is given here as the one, who gives great joy and Bliss to the Gopīs of Vraja and according to the art of Rasa or Relish, the one who gives joy and Bliss to others, enjoys the wholesome betel leaves and not eating mud! Shri Balarāma had intense affection to our Lord, because of which, He did not like our Lord eating the mud. Hence, even the vision of Balarāma became "defective" in this Divine Leela (i.e. for the sake of our Lord's Divine Leela, our Lord had caused this attitude in Balarāma).

The Gopa boys, of course had seen "blemish" in our Lord's ways due to two other reasons. Firstly they had not attained Pure and Total Devotion (NIRŌDHA) to our Lord. Secondly they were the simple cowherd boys, and as they always lived with the cows and other domesticated animals, their intellects also had the quality of ignorance, like the cows and others. Hence, even from the point of view of their own inborn nature, they saw "blemish" in the actions of our Lord. Our Lord had conferred prosperity and growth to the children inside Him, through the drinking of milk from His mother and the cows - in the same manner, He wanted these boys, situated inside Him, to get pure and total devotion to Him, by making them eat the mud, which was sanctified by His feet, and in which our Lord had added the Rasa and Relish of true devotion to Him! The Gopa boys could not understand this desire of our Lord. They just, seeing the outside actions of our Lord, thought, that our Lord, was eating the mud, in the

same way He had consumed curds and milk earlier! They could never understand our Lord's Divine motive and purpose.

Now, appreciating that eating mud will cause danger to Shri Krishna, they began to tell "Shri Krishna has eaten mud". Among equals, friendship gets established and love gets strengthened among friends. A good friend cannot tolerate to see another friend suffering, and with a view to prevent Shri Krishna from doing this action again, it is necessary to warn and get Him chastised. Now Balarāma and all the other boys thought like this and informed mother Yasōdha, about Shri Krishna's act of eating mud - as up to the age of five years only, the mother gives instructions/chastisement to a child!

Now, mother Yasōdha thought that, Shri Krishna, might have, after all, eaten the mud, especially when she was told about this by the honest Balarāma and other boys! Now, immediately thinking about the safety of our Lord's body, mother Yasōdha began to take steps to ward off the defect arising out of this action, and this is described in the next verse.

सा गृहीत्वा करे पुत्रमुपालभ्य हितैषिणी।

यशोदा भयसम्भ्रान्तप्रेक्षणाक्षमभाषत ॥३३॥

VERSE 33 Meaning: "Eager for the welfare of her son, mother Yasōdha, caught hold of Shri Krishna's hand. Chastising Him, she began to speak to Shri Krishna, who had reddened eyes caused by great fear".

श्री सुबोधिनी: तेन देहापकारं ज्ञात्वा दोषनिवृत्त्यर्थं यत्नं कृतवतीत्याह सा गृहीत्वेति.

एकस्मिन् करे पुत्रं गृहीत्वाभाषतेति सम्बन्धः. सेति निरोधमध्यस्थिता, भगवति क्रियाशक्तिरेव लौकिकी तस्या दृढेति करे गृहीत्वेति तावानेवांशस्तया

गृहीत इति. भगवांस्तु पुत्राम्नो नरकात् त्रायते, येन पापेन मातापितरौ पुरुषशब्दवाच्यमुपलक्षणात् स्त्रीशब्दवाच्यं च शरीरामस्थिपुरीषादिव्याप्तं सर्वरोगादिगृहं तामिस्रादिसर्वनरकेभ्योधिकं प्राप्तवन्तौ, स्वयं तत्र सन्ततौ प्रविष्टस्तत् कार्यं स्वयं करिष्यंस्तद्दोषमङ्गीकृत्य तौ तस्माद् देहसम्बन्धात् त्रायत इति पुत्रो भवति. तादृशमुपालभ्योपालम्भनं कृत्वा लभनमिव क्रूरं वाक्यमुक्त्वा. स्वस्य परमनिधानरूपः पुत्रः कुशलो भवत्विति हितमेवान्वेषमाणा यशोदा परमभाग (ग्य!)वती ज्ञानेप्यधिकारिणी. मारणे कृतेऽन्तःस्थिताः क्लिष्टा भविष्यन्ति ततो महापुरुषद्रोहान्नास्याः कदापि ज्ञानं भविष्यतीति भयेन सम्भ्रान्तं प्रेक्षणं यस्याक्षस्य. प्रदर्शयिष्यमाणं ज्ञानमेव स्वाधिकरणस्याग्रे भविष्यमाणस्य विरोधिगुणप्रादुर्भावाद् गमनप्रतिबन्धशङ्कया सम्यग् भ्रान्तं प्रेक्षणं गमनरूपं यस्य तथाविधं भवति. भगवत्प्रेरणया गन्तव्यमेव, विरोधी च गुणो बलिष्ठो बाधां मा करोत्विति. तादृशं भगवन्तं कायिकव्यापरेण योजयित्वा भगवत्प्रेरिताभाषत वाक्यमेवोक्तवती. तद्वाक्यं च भगवता परिहर्तव्यं क्रिया चेदशक्या भवेद्, भक्तद्रोहात् ॥३३॥

SRI SUBODHINI: Mother Yasodha, up to now, had not been blessed with the total Pure devotion to our Lord (NIRŌDHA). Sometimes she had this blessing of NIRŌDHA and sometimes not. Hence she was in the middle stage of this Total Devotion (NIRŌDHA). Thus, hovering between Total Devotion to our Lord and her "worldly" Bhāva towards our Lord (as her son!) mother Yasōdha caught hold of Shri Krishna's hand. Why did she catch the hand? Shri Mahāprabhuji explaining this says, that up to now, mother Yasōdha had faith only, in our Lord's power of action and hence, naturally, she caught hold of one hand, as it is the hand, which manifests the power of action. Our Lord, at this time, out of His own will and desire, had become the loving son of mother Yasōdha, and it was necessary for the Lord to carry out His duty as her son (so that He can save her from the hell called "Pu"). Hence, He had to enact this Leela. He

felt that He would not have done His duty, as a true son, if His mother was not saved from this Hell called "Pu". Now, the meaning of the word "Pu" is explained. The word "Pu" denotes the "male-order" - although this hell is not meant only for the males, and as it denotes the feminine gender also - the purport of this is that, our Lord desired that both His parents should be saved from this hell. Then only, He will be fulfilling His duty, as a true son. Here, from what hell will our Lord save His mother and father? Our Shri Mahāprabhuji explains this, by saying that, there are several hell regions like Tāmīśra, but the root cause for all these hells is this human body, made up of bones etc. Because of the existence of this body only, the Jīva does all types of sins and ends up getting punished in hells, such as the Tāmīśra. If this body was not there, the Jīva will not do any sin at all. Hence, if the root cause for this body itself is cut asunder, then, both the parents will eternally be redeemed from these types of hells and be happy always. Hence, an ideal son enters into the bodies of both the parents and taking their own forms, and after accepting and acquiring their "blemish" arising out of the skin-bone bodies, releases them from this blemish of relationship with the bodies, and that is why, a son is called as a "Putra" (son), (i.e. the one who releases his parents from the hell called "Pu").

How can mother Yasōdha and Nandagopa tell her son, who will redeem them from the hell, very harsh words in the form of chastisement? "My everything is this son of mine, therefore He should be always healthy and free from any disease". In this way, mother Yasōdha was very eager for the welfare of our Lord, and she was double blessed and lucky due to this Divine son. She was now ready and deserving to have and be blessed with spiritual wisdom

(JNĀNA). Therefore, our Lord influenced her intellect in such a manner, through which Yasōdha got the idea that she should not chastise our Lord at all. Why did our Lord get such a desire? Our Lord thought that, if Yasōdha were to chastise and punish Him, then, this action will lead to pain and sorrow to the children living inside our Lord, and this action of the mother will lead to the sin of giving pain to Mahātmās. This in turn (i.e. this sin) will prevent mother Yasōdha from getting the spiritual wisdom (JNĀNA) permanently.

Our Lord desired, that the mother should not beat Him at all as He will not be able to go to her, if she had incurred the sin of the giving of pain to the Mahātmās who were living inside Him. This should be prevented. Hence our Lord showed Himself to be very much afraid. He acted in such a manner, that the mother, being very much attached to our Lord, got compassion (DAYĀ), due to which, the thought of beating or punishing our Lord, never arose in her mind. Inspired by our Lord's desire and will, she just undertook her motherly duty of catching the Lord, through her hand and began to speak. Our Lord, of course, will make up with His mother for the angry words spoken by her. But, if Yasōdha were to beat our Lord, then due to the sin committed on the Devotees (situated inside our Lord), there will not be any remedy for the same.

॥ यशोदोवाच ॥

कस्माद् मृदमदान्तात्मन् भवान् भक्षितवान् रहः।

वदन्ति तावका ह्येते कुमारास्तेग्रजोप्ययम् ॥३४॥

VERSE 34 Meaning: "Mother Yasōdha said, "Oh uncontrollable child! Why did you eat mud silently and keeping Yourself alone? Both your friends and your elder brother are telling me, that You have eaten mud".

श्रीसुबोधिनी : यशोदाया वाक्यमाह कस्मादिति.

इच्छया भक्षितमिति चेत् सेच्छापकारिणीति तन्निवारणमुचितं; तदकरणादुपालभ्य एवेति सम्बोधनेनाहादान्तात्मन्निति- न दान्त आत्मान्तः करणं यस्य. अन्तःस्थितबालापरिज्ञानादाह भवान् भक्षितवानिति. रह एकान्ते; निष्कास्य बालकान् भक्तिं ग्राहयितुं देवगुह्यत्वादेकान्त एव कृतवान्. तद् बाला बहिःस्थिता अस्मद्वञ्चनार्थमेकान्ते भक्षितवानित्याहुः. प्रमाणमाह वदन्ति तावका इति, त्वदीयास्त्वनृतं न वदन्तीति हि युक्तश्चायमर्थः, तेपि हितकारिण इति. अन्यथाकल्पने नाद्यापि समर्था इति वयो निर्दिशति कुमारा इति. तेषां जीवत्वात् कल्पकत्वाभावेपि भ्रमः सम्भवति; यथादृष्टं च वचनमतोपि न परमार्थदृष्टिरिति चेत् तत्राह तेग्रजोप्ययमिति. अग्रे जातत्वात् काचिद् बुद्धिरुत्कृष्टा. वदतीत्यत्र प्रमाणमाहायमिति- प्रत्यक्षमेव वदतीति नात्रासम्भावना.

SRI SUBODHINI: Yasodha said, "if You tell me that You have got a desire to eat mud, and enjoy it's taste, then it is indeed, proper for me to stop such desires. But You did not do like this. Hence, You are, indeed, very uncontrollable. Your mind is not under Your own control. Hence you are fit to receive chastisement". Yasōdha told our Lord, that He had eaten the mud, as she was not aware of the children residing inside our Lord and our Lord had eaten this mud only for their sake. Shri Mahāprabhuji, explaining the reference to our Lord eating mud, in a quiet lonely place, says that our Lord did this Divine Leela in this manner (i.e. in a lonely place and by Himself silently), as it was His desire to manifest the children, situated inside Him, outside and make them eat the mud, sanctified by His feet and mixed with His devotion (Bhakti), so that they will all enjoy the Bliss of His Devotion. This "distribution of Rasa or Relish" is always done better, when it is done alone and silently.

The cowherd boys also did not understand this Bhāva of our Lord. Hence they told mother Yasōdha that, our

Lord, with a view to cheat them, (so that we will not come to know about His action of eating mud) ate the mud alone, in a quiet place, hiding Himself. Yasōdha told "You have indeed eaten the mud, as the complaint is given by your friends only, and they are indeed always interested in Your welfare. These boys will never tell an untruth, as up to now, they have never uttered an untruth. Moreover, these boys lack the cleverness to tell an untruth also, as these boys are innocent and they do not know as to how to tell a lie".

If our Lord was to say, that as these are just "boys" and they may be under an illusion, that the Lord had eaten the mud, mother Yasōdha will give the reply that "these are indeed small boys (Kumāra). Perhaps it may be also true, that they may have an illusion about the Lord having eaten the mud. But your elder brother Balarāma is not under any illusion. He is big. Hence, he is more intelligent and He also is telling me, before Yourself, that you have, indeed, eaten the mud. Now tell me, what more proof do you need, now? Hence I am not convinced that You have not eaten the mud".

भगवद्व्यतिरिक्तानामन्यधर्म प्रवर्तते ॥ (१) ॥

यदा तत्र हरिः स्वामी नाविष्टः सोऽन्यथा वदेत् इति ॥११ ॥

KĀRIKA 1 Meaning: Why did Balarāma say, that our Lord had eaten the mud? He was always in the know of the fact that our Lord had eaten the mud, so that He can bless the children, inside Him, with pure devotion to Him. Shri Mahāprabhuji is clarifying this doubt in this Kārika. Whenever we come across an attitude or Bhāva in one, which is against the factor of Pure and Total Devotion to our Lord, then we have to conclude, that this person has become separated from our Lord. At this

particular moment, our Lord's form was not present in Balarāma, because of which, Balarāma could not appreciate or understand, the underlaying purpose of this Divine Leela. Hence Balarāma also told "Krishna has eaten the mud". Of course, Balarāma's statement was not caused by "blemish or defect" in His intellect, but it was caused by his intense attachment to our Lord.

Sometimes, even the one who speaks the truth for the benefit of others, becomes disoriented or confused. Hence our Lord did not regard Balarāma's words as proof or evidence, as these words came in the way of our Lord's desire and goal for enacting this particular Divine Leela.

Our Lord now establishes His truthful nature in the next verse by telling His mother "Oh mother, please see my mouth by yourself".

॥ श्रीकृष्ण उवाच ॥

नाहं भक्षितवानम्ब सर्वे मिथ्याभिशांसिनः।

यदि सत्यगिरस्तर्हि समक्षं पश्य मे मुखम् ॥३५॥

VERSE 35 Meaning: "Shri Krishna said, "My Beloved mother! I have not eaten the mud. All these boys are telling lies. If they are telling the truth, then please verify the same, by seeing for yourself, my mouth".

श्रीसुबोधिनी : भगवांस्तु तद्वाक्यं विषयबाधात्रप्रमाणमाप्तानां भ्रान्तत्वादित्याह नाहमिति.

हे अम्बेति सम्बोधनमप्रतारणाय. अनेन तस्यां महती कृपा प्रदर्शिता. अहं तु न भक्षितवान्, बालकैर्भक्षितमिति भावः. एवं सम्बोधनेन स्ववाक्यप्रामाण्यमुक्त्वा विरोधवाक्यमाह सर्वे इति, एते बालकाः सरामा गोप्यश्च ये केचिन्मया यत्किञ्चिद् भक्षितं यदाकदापीत्याहुस्ते सर्वे एव मिथ्याभिशांसिनो मिथ्यानृतमेवाभिशांसन्ति, "अनश्नन्नन्यो अभिचाकशीति"ति श्रुतिविरोधात्. "यस्य ब्रह्म च क्षत्रम्" "अत्ता चराचरग्रहणाद्" "भुङ्क्ते

विश्वभुगि"त्यादिवाक्यान्याधिदैविकरूपधर्मप्रतिपादकानि, अतः पुराणपुरुषपराणि न भवन्तीति ये केचिद् भगवन्तं भोक्तारं मन्यन्त उपदिशन्ति च ते सर्वे मिथ्याभिशंसिनः. नैवेद्यं च तुष्टिदं भवति निवेदनमात्रेण. आरण्यानां भक्षणं त्वन्तःस्थितभक्तानां शुद्धात्रसम्बन्धेन कृतार्थत्वाय अतः "पत्रं पुष्पमि"तिवाक्यं न विरुध्यते. नन्वत्र किं युक्तं— किं भगवान् भक्षयति न वेति? भक्षयतीत्येव, बहुवाक्यसंवादात् प्रत्यक्षतो दर्शनाद् "भुङ्क्तु" इत्यादिवाक्यानां यथाश्रुतार्थत्वसिद्धेः. "अन्नमन्नान्य" इतिवाक्यं जीवभोगजननार्थं समागतोन्तर्यामी जीवभोग्यं जीवभोग्यप्रकारेण न भुङ्क्तु इत्येतावन्मात्रपरं; तस्मात् प्रत्यक्षसंवादाद् भक्षणमेव सत्यमिति चेत् तत्राह यदि सत्यगिर इति. लोके वाक्यं संवादि प्रमाणं, तदर्थमत्र संवादो नास्तीत्यनूद्य दूषयति— तर्हि समक्षं प्रत्यक्षं स्वचक्षुषा वाक्यसंवादार्थं मुखमध्यं पश्य; यदि भक्षितं भविष्यति तदंशास्तद्गन्धश्च भविष्यति. सर्वं भक्षितमिति शङ्कायां च कालान्तरभक्षणस्यापि निवारणार्थं च भक्षणप्रयोजनं मुखेऽस्ति न वेति तदपि द्रष्टव्यमिति भावः ॥३५॥

SRI SUBODHINI: Shri Krishna addressed Yasōdha as "Mother" to denote "You are my mother. Hence, I will not cheat you, by telling a lie". By addressing Yasōdha as "Mother", our Lord had, indeed, conferred on her His great compassion. "I have not eaten any mud at all". By saying this, our Lord really meant that, the mud has been eaten by the children situated inside Him. In this way, the Lord defended Himself very strongly.

Now, through the other half of this verse, He proves that whatever has been spoken about Him, by others, is all untruth and a pack of lies. "Balarāma and others, including the Gopīs and the cowherd boys have told you that I have eaten the mud. Now I say to you that whatever they have told you is not true - not only mud, but that I have eaten also curd, drank milk and consumed ghee etc. - all this is not true at all. All these people are telling you that "Krishna has eaten the mud" but I would tell you, very emphatically, that, I have not eaten this mud at all". Why?

These statements of the boys will go against the scriptures which say that "Brahman never eats anything by itself" and Brahman acts only as a "witness" of those who eat all types of food". By saying like this, our Lord established His Divine nature of Para Brahman and told, that as the Jīva (individual soul) eats, the Lord seated in the heart of everyone, just, sees the Jīva eating. Here also "I am only a witness, seeing that, actually, the boys who are residing in Me are the real eaters".

But, if some were to say, that there are other references in the scriptures to say that "Brahman is the Bhōkta or the enjoyer or the eater" (YASYA BRAHMĀ CHA KSHATRAM; ATHA CHARĀCHARA GRAHANĀT; BHUNGTHĒ VISWABHUGH etc.). "Hence, due to these scriptural references, if You are the Parabhraman, then, You have, indeed, eaten the mud, as we have seen this action of Your's through our eyes".

If the boys were to say like the above, our Shri Mahāprabhuji giving the real meaning and purport of the second set of scriptural references, given as above, says, that the reference in the scriptures, which specify that the "Brahman" is the enjoyer or eater, really refers to the Ādhidaivik form of our Lord (His Divine Self which is celestial in nature). The purport of this is that, our Lord, taking the forms of the celestial deities, partakes of the offerings made during the sacrifices and these Vedic references pertain to our Lord, through the celestial gods accepting and consuming the various offerings made. These Vedic utterances do not refer to the ultimate Purusha, who is our Lord only, and thus our Lord cannot be considered as the "Eater and Enjoyer" of the offerings made.

If someone regards, that our Lord Krishna is the "Enjoyer and Eater" or tells people that this is the actual fact, these people are in illusion and they are also wrong. One can do only "NIVĒDAN" of our offerings to our Lord (i.e. announcing and offering) and this offering becomes "PRASĀDA" after being offered to our Lord. Is this "NIVĒDAN" just to please our Lord only? Then what about the statement of our Lord in the Bhagavat Gīta, which says that "I am eating the offerings made" - in the verse beginning from "leaf, flower, fruit or water, He who offers Me, these, with devotion, I certainly consume them". Is there, therefore, contradiction in these scriptural references? Our Shri Mahāprabhuji clarifies this, by saying that there is no contradiction here. The reference to "leaf, fruit, flower etc." is pertaining to the offering of pure materials like leaf, flower etc., gathered from the forest, which our Lord accepts, with a view to relate them with the Mahātmās and Devotees, who are situated in His Divine Self (i.e. inside Him). Our Lord desires to make His Devotees happy by this method of accepting their offerings, made with love for Him.

Now the real question. Does our Lord accept and partake the food offerings made or does He not? What is the actual truth?

Proponents: Our Lord does accept the offerings and eats them. This is also the actual fact and truth as there are, innumerable evidences/proofs for this. Moreover we are also able to see this with our own eyes that the Lord, does, indeed eat the offerings made to Him. In the Vedas, reference has been made to "He is the eater and enjoyer of both animate and inanimate beings" and "He is the universal eater - hence eats and enjoys". The Vedic reference of "Brahman does not eat" - these proponents

say, merely refers only to the fact that our Lord, does not eat in the way of the Jivas or souls, but He enjoys the same, as seated in the heart of everyone. Hence, with all these evidences and other proofs on record, we have to conclude, that our Lord does eat and enjoy the food and other items offered.

The Actual Truth: Our Shri Mahāprabhuji refutes all the above arguments. He says that if the words of the cowherd boys were correct and truthful, then these words should have a sound basis and reasoning. This "basis" is not there in the words of the cowherd boys. Hence as these words have this "blemish" of having no "basis" (ADHĀRA), their words have to be taken as untruthful.

With a view to establish the Truth, our Lord says to Yasodha "see mother, whether I have eaten the mud, by looking at my open mouth? If I had eaten the mud, there must be some particles of the same in my mouth as also it's odour".

Our Shri Mahāprabhuji says that mother Yasōdha should give up all her doubts about our Lord having eaten the mud. Nay, not only this, she should never ever think, that it is our Lord, who has eaten in the past or will eat in the future, the vast quantities of milk, curd, butter, ghee and others. "Oh mother, please do see in my opened mouth, that I do not have a tongue, which is required to taste all types of food eaten. Usually food is taken for taste also and I do not have a tongue at all! Then how can you or anyone say that I have eaten the mud? I have never eaten anything at any time, let alone this mud! I am really the one "who never eats" (ABHŌKTHA). In the same way I have no tongue in my mouth, to taste the food, I have also no hunger. Then why do you think I need food when I have no hunger at all? Hunger is the bane of ordinary

Jivas and souls. I am not a Jīva. Because of this, I neither get hunger nor do I need any food."

Having been told like this, mother Yasōdha got a doubt that she, everyday, saw our Lord having His food etc. But this boy is emphatically telling that "I am not eating at all". Now the Lord, appreciating the doubting heart of His mother, told her, that people with hunger eat food for mitigating their own hunger. "But I have no hunger at all, hence why should I eat at all? I am eating just to fulfill the desires of my Devotees, so that, they get blessed by the ambrosia of my lips and become Blissful and immensely happy. In this way, I am not a "eater or enjoyer" although I eat!"

The purport of this is that, as per the path of spiritual wisdom (JNĀNA), the Supreme Brahman does not eat at all and hence remains as a "Non-eater and non-enjoyer". But according to the Pustimarga Bhakti way, our Lord is continuing to be a "Non-eater" and "Non-enjoyer" although He eats and enjoys the offerings made to Him. In this way, this path of devotion excels the path of knowledge and our Lord has very clearly specified this truth, through enacting this Divine Leela.

The "worldly" people, accept truths based on reason and logic. Yasōdha also, after hearing our Lord's reasoning now accepted His words, as true and understood that it was necessary to personally examine this "truth" told by our Lord. Hence she told our Lord to open His mouth. Our Lord opened His lotus-like sweet mouth and mother Yasōdha got ready to see His wide-opened mouth and our Lord began to show His face.

यद्येवं तर्हि व्यादेहीत्युक्तः स भगवान् हरिः।

व्यादत्ताव्याहतैश्वर्यः क्रीडामनुजबालकः ॥३६॥

VERSE 36 Meaning: "Mother Yasōdha told Shri Krishna "If what You say is the truth, then, open Your mouth". On hearing the words of the mother, Bhagavān Sri Hari, who is full of the Divine Opulence and who had taken the Divine Form of a Kumāra (child) for the sake of enacting His Divine play, opened His mouth".

श्रीसुबोधिनी : लौकिका युक्तिपुरःसरं पदार्थं गृह्णन्तीति यशोदा तद्वाक्यमङ्गीकृत्य तत्रापेक्षितं प्रार्थयित्वा द्रष्टुमुद्युक्ता. ततो भगवान् प्रदर्शितवानित्याह यद्येवमिति.

यदि प्रत्यक्षसंवादि तद्वाक्यं नान्येषां तदा व्यादेहि मुखव्यादानं कर्तव्यम्. एवमुक्तो व्यादत्तेति सम्बन्धः. स इति. स यतो निरोधार्थमेवागतः, अन्यथा लौकिकपरमार्थयोर्भिन्नविषयत्वाल्लौकिके परमार्थप्रदर्शनमयुक्तं स्यात्. निरोधसामर्थ्यं भगवानिति. करणावश्यकत्वे हेतुर्हरिरिति, अन्यथा प्राणिनः कृतार्था न भविष्यन्तीति. विशेषणादत्तं मुखं प्रसारितवान्. ननु प्राकृतस्वीकारात् स्वधर्माणां तिरोभावसम्भवात् कथं सर्वसंवादो भविष्यतीत्याशङ्क्याह व्याहतैश्वर्यं इति- न केनापि प्रकारेण व्याहतमैश्वर्यं यस्य. ननु तर्हि कथं प्राकृतस्वीकारः? तत्राह क्रीडार्थमेव मनुजबालको न तु प्रदर्शनार्थमपि, अतः क्रियाशक्तावेव लौकिक्यां तिरोभावः. तदपि विशेषप्रयोजनाभावे, अन्यदा तु क्रियाशक्तेरपि प्राकट्यं; ज्ञानशक्तिस्त्वतिरोहितैव सर्वदा. अतः प्रदर्शितवानित्यर्थः ॥३६॥

SRI SUBODHINI: "Oh Krishna, if you intend proving the words of your friends as untrue, through a direct evidence or proof, and that I should not consider the statement of others as truthful, then open Your mouth". After hearing these words of the mother, our Lord opened His sweet lotus-like mouth. In the verse the syllable "He" (Sa) has been given to denote that He, our Lord, has manifested only to bestow Pure and Total Devotion to all His Devotees (NIRŌDHA). If it was not so, then, our Lord would not have shown the "supernatural and the Divine" in the "worldly and material" actions (although both of them are completely different from each other).

Whether, eating "mud" here, is either the truth or the untruth, it was necessary, in the "worldly" sense, to show His opened mouth. But our Lord, through this ordinary "worldly" action, showed the entire universe to His mother, which is a "supernatural and Divine" task. The purpose and goal of showing the entire universe to His mother is to make her attain Total and Pure Devotion to our Lord (NIRŌDHA). Hence Shri Sukadeva, by using the syllable "He" (Sa) has hinted that the Lord opened His mouth only, with a view to bestow this gift of NIRŌDHA and hence Shri Sukadeva has addressed our Lord as "Bhagavān" - to denote that He is the Lord, with all the 6 Divine qualities and they were now fully manifested. Not only is Sri Hari invested with these 6 Divine qualities, but He is also capable of removing and mitigating all the sins and blemish of His devotees. Through the use of these words, it has been conclusively proved that our Lord, Sri Hari (nee Shri Krishna) is the redeemer of sins of everyone and also the bestower of Pure and Total Devotion (NIRŌDHA), by making His devotees forget this entire universe, through His Divine Leelas.

Having accepted Shri Krishna as Lord Hari Himself with His full and entire Divinity, now, manifested - but He has now accepted, willingly, a human body, and hence, all the 6 Divine qualities would have, definitely, got disappeared from Him. Removing this doubt, Shri Sukadeva has stated in the verse, that our Lord is, even now, full with all His Divine qualities of opulence etc. i.e. all His Divine qualities were fully present in Him, even now, although He has taken a human form, to enact His Divine Leelas. Then why has He, now, taken a human and natural form of a boy? Removing this doubt, Shri Sukadeva has referred to, in this verse to "our Lord having taken a

human form to enact His Divine play". Of course, our Lord had not taken, this human form, only to make a "show"; but our Lord desired to play His Divine games, as a boy and hence He has accepted this particular form now.

In our Lord, both the powers of Divine wisdom and Divine power, remain always, in full measure. But when He desires to enact His Divine Leelas like the "worldly" people (i.e. in the human way), then, He makes His power of action, remain silent and ineffective (or make it disappear), and does His Divine Leelas. Otherwise, the Lord's power of action will be always present like His Power of wisdom (which is always present in Him, even otherwise - whether He has taken a human form or not). Now, our Lord exhibited the entire universe in His lotus-like mouth.

Mother Yasodha was in the "middle stage" of her full NIRŌDHA and our Lord was blessing her now to get full NIRŌDHA. Now, due to the will and desire of our Lord, Yasodha got the blessing of spiritual wisdom (i.e. power thereof). The mother, due to the will and inspiration of our Lord, began to witness the universe, which was shown, in the middle of the mouth of our Lord. This is being described below.

सा तत्र ददृशे विश्वं जगत् स्थाणु चरिष्णु च।
साद्रिद्वीपाब्धिभूगोलं सवाय्वग्नीन्दुतारकम् ॥३७॥

VERSE 37 Meaning: "Mother Yāsōdha, now, saw, in the mouth of our Lord the entire universe - with the moving and non-moving beings/creature/things, the principle of Vāyu, Agni (Fire), the Moon, the stars, the mountains, all the islands and oceans and also the round earth".

श्रीसुबोधिनी : सापि भगवता प्रेरिता भगवदिच्छया प्राप्तज्ञान-
शक्तिस्तन्मध्यस्थितं जगद् दृष्टवतीत्याह सा तत्रेति.

सा निरोधमध्यस्थिता तत्र मुखविवरे विश्वं ददृशे. आपाततो दर्शनं
व्यावर्तयितुं विशेषाकारेण दृष्टं निर्दिशति जगदिति द्वाभ्याम्. विश्वमिति
समुदायेन भगवद्रूपमाधिदैविकं वा, जगदन्यल्लौकिकं विश्वरूपं; प्रतिकृतिरूप-
मित्यौपनिषदा, आधिदैविकमिति ब्रह्मविदः, कार्यकारणरूपमित्युभयोः
समाधानमिति विचारकाः. जगति भेदानाह स्थाष्णु चरिष्णु चेति, स्थावरं
जङ्गमं च; चकारात् तद्धर्मा सर्व एव. साद्रिद्वीपाब्धिभूगोलमित्यधः खण्डः,
उपरिखण्डं वक्ष्यत्यग्रिमश्लोके, अयमपि भेदस्तया ज्ञात इति. अद्रयो मेवादयो
द्वीपा जम्ब्वादयोऽब्ध्यो लवणादयः; एतैः सहितं भूगोलम्,
सवाय्वग्नीन्दुतारकमिति भूगोलस्यैव विशेषणम्. वायुस्तत्रोपलभ्यत एव,
अग्निश्च. इन्दुः प्रथमाहुतिफलरूपः, "सोमो राजा भवती"ति श्रुतेः. यद्वा
यज्ञियं रूपं भूमिष्ठं तत्र वर्तते इति, "यदस्यां यज्ञियमासीत् तदमुष्यामदधादि"ति
श्रुतेः. तारका अपि भूमिष्ठा भोगार्थं तत्र गच्छन्तीति पुनरायान्ति चेति तारका
अपि भूमिष्ठा एव श्येना एव ॥३७॥

SRI SUBODHINI: Mother Yasōdha, was in the
middle-stage of her NIRŌDHA - or her pure and total
devotion to our Lord. She now had the Holy Vision of the
entire universe, in the space of our Lord's open mouth.
Our Shri Mahāprabhuji has explained as to why, in this
verse, two words have been used to denote the "universe"
viz. "Viswam" and "Jagat"? Mother Yasōdha did not see
the universe, only in a superficial way, but she saw, all the
objects and materials, with full knowledge, contained in
the universe. Hence, both these words are used. Through
the use of the word "Viswa" it is mentioned that this entire
universe is the Divine Celestial Form of our Lord. In
other words, Yasōdha had the vision at first, of the Divine
celestial form of our Lord as the universe and after this,
she saw the "worldly" nature of this universe (i.e. she saw

both the "Divine" and "the worldly" facets of this universe) - which is the Divine form of our Lord's primordial nature of PRAKRUTI. There are three ways of describing this universe.

- (1) The wise people who know the inner-meaning of the Upanishads: these Mahātmās regard this universe as our Lord's Divine Form of Prakruti or primordial nature.
- (2) The knowers of Brahman: these Mahātmās regard this universe as the Divine celestial form of our Lord.
- (3) The "thinking" or the "contemplative:" the "contemplative" Mahātmās, who have realized the truth about this universe, regard this universe as of "cause and effect" and are able to treat the views, given in numbers 1 and 2 as complementary to each other and, in fact, regard these two views, as one only. The "universe" is the "effect" and "Brahman" is it's cause. The "cause and effect" consisting of one object or material only, and due to this, there is no division or "duality" between this universe and the Brahman. Hence this universe is Brahman only, although it has also become this universe. Of course, we should not immediately conclude, that the universe is the replica of Brahman, in the same way as "duplicates" and "replicas" are prepared in the "worldly" way.

In this verse, the various types of beings/divisions of this universe, are being described (1) Physical (non-moving) objects. (2) Animate objects. The word "And" (cha) used, in this verse, refers to all their different divisions/categories and also their respective natures.

In this verse, there is also the description of the nether region, mountains, islands, oceans and also of the round earth.

The next verse will describe the upper or other regions. Now Yasōdha understood this internal divisions of this universe.

Mountains like the Mēru, islands like the Jambūdhwipa, oceans with salt water as also knowledge about this earth was given to Yasōdha.

Not only was she given this knowledge, but also the special knowledge about the Wind, Fire, the moon and the stars was also bestowed on her, as all these are part of our earth only. Wind and fire are known no sooner, one attains this earth, and the moon is the Divine Form of "offering" made into the Fire during a "Havan" or Fire worship. That is why, it is described in the Vedās that "the moon is our king" (i.e. the moon makes everybody happy) as also the reference "the part of the Fire sacrifice, which was on this earth is now situated in the moon as the dark spots". The stars were also stationary on this earth but for the purpose of enjoyment, they have gone into the sky. After completing their enjoyment, they come down to this earth in the form of birds, eagles etc. Hence these are all considered, essentially, earth-based.

In the following verse, in the upper regions, there is the wheel of brilliance of light, and the same is described.

ज्योतिश्चक्रं जलं तेजो नभस्वान् वियदेव च।

वैकारिकाणीन्द्रियाणि मनो मात्रा गुणास्त्रयः ॥३८॥

VERSE 38 Meaning: "Mother Yasōdha saw, in our Lord's mouth, the wheel of light, water, brilliance, wind,

space, the presiding deities (Vaikārik), the senses, mind and it's various elements, the three qualities of the Mind -and all these were seen in the upper regions".

श्रीसुबोधिनी : उपरितनं दलमाह ज्योतिश्चक्रमिति.

जलं मध्यस्थितं "सलिलं वा इदमन्तरासीद"ति वृष्टिर्वियदगङ्गा च. तेज इति सूर्यादिध्रुवान्तानां किरणाः, विद्युदादयो वा. नभस्वान् वायुरुपरितनः. वियदाकाशो. वैकारिकाणि सात्त्विकानि सर्वविकारसाध्यानि वेन्द्रियाधिष्ठातृरूपाणीन्द्रियाणि ब्रह्माण्डाद् बहिःस्थितानि, ब्रह्माण्डमपि गृहे घटवत् प्रतीयते, इन्द्रियाणि च ततो बहिः पदार्थान्तरवत्. सर्वदर्शनसामर्थ्यं भगवता दत्तमित्युक्तमेव. इन्द्रियाणि राजसानि मनश्च सात्त्विकं मात्रास्तामसास्तेषां निधानभूता गुणाश्च त्रय इति- अहङ्कारगुणाः प्रकृतिगुणा मायागुणाश्च ॥३८॥

SRI SUBODHINI: In the upper part, space was seen and in the middle of this earth, water was seen. This water is known as the rain or as Ākāshganga. The rays of the sun and up to the Northern Pole star (DHRUVA) and also the "lightening" is known as the TĒJA or brilliance. The air in the upper regions is known as "NABHASWĀN". Space, Vaikārik (the presiding deities of the various senses) and the senses, situated beyond the boundaries of this universe, were also seen. This huge universe now came to be seen in the mouth of our Lord, like the pot kept in the house (i.e. so clearly and so easily seen). The "senses" now came to be seen, as situated outside oneself, like any other object is seen. Mother Yasōdha was, thus, able to see this entire universe, fully; it's upper, lower and middle regions - and all the materials contained therein, and she was able to understand all of them very clearly. This was made possible by our Lord's Grace - that He had given the power to her, which enabled her to see all these objects/materials. The senses are "Rājasik"; the mind is

Sātwik; and the elements of the Mind and senses are Tāmasik. The "ego" is based on the primordial ignorance and the qualities of the Power of illusion (Māya). Yāsōdha saw all of these very clearly.

After describing what was seen by Yāsōdha, in the following verse it is written that mother Yāsōdha had never seen such a sight before. Did she get fear after having this Vision?

**एतद् विचित्रं सहजीवकालस्वभावकर्माशयलिङ्गभेदम्।
सूनोस्तनौ वीक्ष्य विदारितास्ये व्रजं सहात्मानमवाप शङ्काम् ॥३९॥**

VERSE 39 Meaning: "Mother Yāsōdha got a doubt now, as to what exactly she was seeing in the mouth and in the body of her son - such as the Jīvas (souls) Time, Nature, Action, staying place, and the difference between the various sheaths of the Jīva - she saw all this and more in this bewitching and wonderful universe. She also saw the entire Vraja and saw herself too!" (She got fear due to this).

श्रीसुबोधिनी : एवं दृष्टमनूद्य तद्दर्शनेन तस्या अपूर्वत्वाद् भयं जातमित्याहैतदिति.

विचित्रमिति युक्त्यापि न निर्णेतुं शक्यम्. करणान्यपि दृष्टवतीति तान्यनुवदति जीवकालस्वभावकर्माशयलिङ्गानां भेदस्तत्सहितं जगत्. जीवास्त्रिविधा देवमानुषदानवाः. कालोपि तथा भूतभविष्यद्वर्तमानरूपः. स्वभावः प्रकृतिधर्मो भगवद्रूप इति निबन्धे विवृतं, कर्म च. आशयो हृदयकोशो यस्मिन्नाशेरते जीवाः लिङ्गं लिङ्गशरीरं स्थूलकोशात्मकं, लिङ्गभेदा वा स्त्रीपुत्रपुंसकाः. एतत् सर्वं स्थानविशेषस्यापरिज्ञानात् सूनोस्तनौ वीक्ष्येत्युक्तम्. विदारितास्यं यस्मिन्नन्तर्बहिः सर्वत्रैव जगद् व्याप्तमिति वदंस्तनौ विदारितास्य इति पदद्वयम्. स्वप्नभ्रमव्युदासार्थं व्रजमपि दृष्टवती; मायाव्युदासायात्मानं; आत्मना सहितं व्रजमिति विशिष्टकथनं सर्वभ्रमव्युदासाय. एवमभ्रमेण सर्वं दृष्ट्वा शङ्कामवाप ॥३९॥

SRI SUBODHINI: Yasōdha got fear after seeing the wonderful nature of this universe, which can never be measured or fully understood even through one's intelligence or planning. Not only she saw the universe, she also saw the substances which have gone into it's making. These are described: (1) The Jiva or soul. (2) Time. (3) Nature. (4) Action. (5) Staying place. (6) The different sheaths. Our Shri Mahāprabhuji is clarifying all these six substances. (1) The Jiva is of three kinds - The gods, man and the Demons (Asurās). (2) The "Time" also is of three kinds - the past, the present and the future. (3) Nature - This is the law of Prakṛiti which is the law of our Lord's primordial nature. (4) Action - this has been explained in the "NIBANDHA" (5) The place in the heart where the Jiva or the soul is situated or established. (6) The "subtle" body wherein the Jiva resides in it's "seed" form or the gender difference in this world such as male, female etc.

Mother Yasōdha never knew, before, all these substances, in a clear way. That is why, it is written in the verse, that she now saw all these in the body of her son. In the verse "in the body" and "in the opened mouth" - both these have been referred to. Our Shri Mahāprabhuji has explained that, not only she saw all these in the opened mouth, but she also saw in the body of our Lord i.e. outside His opened mouth also. Shri Sukadeva has also mentioned that "Yasōdha saw herself also". Our Shri Mahāprabhuji is explaining this to mean that, our Lord, by showing in Himself, both the forms of His mother Yasōdha and the entire Vraja, gave her the spiritual Jnana that "whatever you are now seeing is the Truth, it is not a dream, nor it is an illusion".

In this manner, Yasōdha got rid of her illusions; but she got a doubt as to how can this entire universe be seen in the mouth of a small boy? Due to this, she got afraid.

In this manner, after seeing this glorious sight and after appreciating it's truthful nature, Yasōdha, got afraid and she began to get all her usual "worldly" doubts. Mitigating these doubts (i.e. ending them), the real truth is being described in the next verse.

किं स्वप्नमेतदुत देवमाया किं वा मदीयो बत बुद्धिमोहः।

अथो अमुष्यैव ममार्थकस्य यः कश्चनौत्पत्तिक आत्मयोगः ॥४०॥

VERSE 40 Meaning: "Is this a dream? Is it an illusion perpetrated by a celestial deity? Or is it an illusion created by my own mind? or is it that of the natural Divine Power of my own son?"

श्रीसुबोधिनी : अस्याः शङ्काया व्युदासार्थं लौकिकप्रकारेण पक्षानाशङ्क्य परिहरति किं स्वप्न इति.

अन्यदा प्रतीतं यत् कदाचित् प्रतीयते तत् त्रिधा भवति. स्वप्नेऽपि कदाचिदलौकिकं प्रतीयते, तस्य स्थानस्य सन्ध्यत्वाच्छीघ्रगमनात् "कातस्न्येनानभिव्यक्तस्वरूपत्वाच्च" प्रकृते तद्वैलक्षण्यान्नायं स्वप्नो भवितुमर्हति पूर्वापरानुसन्धानाच्च, अतः पक्षान्तरमाहोत देवमायेति. मायामात्रं नात्यन्तमोहकं, देवानां तु माया मनुष्यव्यामोहिका भवति. मोहवशाच्चातिरिक्तभानमपि सम्भवतीत्याशङ्क्य सा भगवति न सम्भवति, भगवत्प्रयत्नान्तरभावित्वादस्य, भगवत्कृतापि माया न भवति, तथा सति स्थिरता न स्यात् मम च तत्र दर्शनं न स्यादुभयोश्चादर्शनम्. तर्हि दर्शनमेव भ्रान्तमिति पक्षं स्वीकरोति किं वा मदीयो बत बुद्धिमोह इति. बुद्धिमोहोऽप्येतादृशः कदापि न जात इति विशेषमाह मदीय इति- अन्यैर्न दृश्यत एव, तथा सति ते वदेयुः, न हि दृष्टेऽनुपपन्नं नामेति न्यायात्. मदीय एवायं बुद्धिमोहः, एवं सति स्वस्य महत्त्वाद् बतेति हर्षः. यद्येवं स्याद् बालकान्तरे स्थलान्तरेऽप्येवमुपलभ्येत. अस्मिन्नेव बालक उपलभ्यत इति न पूर्वोक्तपक्षाः किन्त्वस्यैव कश्चनानुभाव इत्याहायो इति, पूर्वपक्षव्युदासार्थम्, अमुष्येत्यग्रेऽपि परिदृश्यते सूक्ष्मस्तस्मिन् जगद् विशालम्. ममार्थकस्येति पूर्वं भावदाढ्यम्, अन्यथा निरोधो न स्यान्मुक्तिश्च स्यादिति. कोयं तव बालकस्य गुण इति चेत् तत्राह यः

कश्चेति- भिन्नतयेदमित्थतया वा ज्ञातुं न शक्यते. इदानीमेव देवतान्तरसम्बन्धाज्जातं भविष्यतीत्याशङ्क्याहौत्पत्तिक इति. स्वाभाविकोयमुत्पत्तिशिष्टः, पूर्वमप्यनुभूतत्वात् पूतनादीनां मारणाच्च. केवलं प्रदर्शकत्वे पूतनादीनां वधो न स्यात्, अत आत्मयोगः- आत्मन एव भगवतो योगरूपेयं विभूतिरित्यर्थः ॥४०॥

SRI SUBODHINI: There are 4 parts in the "worldly" types of doubts experienced by Yasōdha. (1) (2) Dream. Illusion created by "celestial deity" or the Lord's power of "illusion". (3) Illusion or infatuation in one's own mind. (4) The "Spiritual Power" of this boy.

Dreams: This is divided into three parts. (a) Seeing some things, which are supernatural. (b) Seeing something which has never happened or happen or never existed before or will not be there in the future and which disappears very quickly. (c) Which cannot be seen fully or clearly. Now, at present, what is being seen by Yasōdha does not have any of these three qualities. What is seen in the mouth of the Lord, is connected with the past and the future. Hence, what is seen is not a "dream".

Illusion created by a celestial deity: An illusion created by the "celestial deity" (DEVATA) creates powerful infatuation and delusion, and one can see so many other materials due to this illusion. Although this type of illusion is powerful, it cannot affect our Lord in any way. This vision of the universe has happened due to the efforts and will of our Lord and not due to an illusion created by any celestial deity. Hence this is also not due to the illusion created by a celestial deity.

Lord's Power of Illusion - that our Lord has shown this as part of His illusory Power? This also does not seem to be appropriate. Why? The materials shown by

this "Power" disappear, no sooner, the power of illusion is withdrawn or the materials themselves disappear. Here the situation is different, as whatever is seen, which are caused by the power of illusion, also, does not stay for a long time (as they disappear by their very nature). Here, on the contrary, whatever was seen, are present now also, like our Lord Shri Krishna and mother Yasōdha etc. Hence, this is not created by the power of illusion of Lord Shri Krishna.

Infatuation and illusion created "in my own Mind/ intellect": Now that, all these are not caused by dreams, or by the power of illusion of either a celestial deity or of our Lord Himself, then whatever is seen by Yasōdha may be due to her own delusion, caused by the illusion in her own intellect. "But, if this was caused by my own delusion why is it that this is seen by me only and not by anyone else? If others are also able to have this vision, then they will also ask all these questions like me. No one is asking or speaking either" - Yasōdha thought like this. Yasōdha says further, that, as she was able to have this vision very clearly, then, it has been caused only by delusion in her own mind. "I am indeed very lucky, if this is the cause for this vision". Hence, to express Yasōdha's cheerfulness and joy due to this thought, Shri Sukadeva has used the word "Bata" which is a word to express joy and happiness.

Power of our Lord (the boy): All the above arguments were given up one by one. Yasōdha now says that "if I was in a delusion that I was able to have this vision, but then, I should be able to have this vision in other boys and places also - if my mind was the cause to have this vision? Now that, I am not able to see this vision at any other place or in any other boy in Vraja, then, I have to

conclude, that this vision is not caused by the delusion of my mind at all. Perhaps, all this is caused by the power and glory of my little son only! I have witnessed this power and glory, in my son, in a subtle way, sometime before. Now I am able to see His glory in a very expansive and extensive manner". Yasōdha, saying "my son" - emphasized her own attitude of being a mother to the Lord and the Lord being "her son"! If she had not retained her attitude to the Lord, as her own son, then she would have attained "liberation"(MŌKSHA) by now. But she remained in this world due to her "worldly" Bhāva (attitude) of our Lord being her son. Hence, she is deserving to be blessed with Pure and Total devotion (NIRŌDHA) to our Lord.

Our Shri Mahāprabhuji is explaining this further. What is the quality of your son which is being shown in this vision? Whatever is the quality in this boy, He can never be fully described by anyone. No one can specify or particularize these qualities in a distinctive way. We should also not misunderstand, that this power in this boy has come, due to the intervention of a celestial deity. All these qualities and powers are in our Lord naturally and since His birth. He has not attained His "fame" or "glory" because of these powers, after showing them to this universe, but the people of Vraja have experienced all these powers and glory earlier e.g. in the destruction of Pūtana and others, our Lord's glory got exhibited. If our Lord was only like a conjurer (MĀYĀVI) showing up some products of His magic, such as this universe for some time, then He would not have been able to kill cruel persons like Pūtana and others. Hence this vision is caused by this "boy" only - through His own spiritual power and glory.

Yasōdha got convinced that this "vision of the universe" is not caused by dreams, illusory power of the celestial deity or by the power of illusion of our Lord Himself or due to her own delusion. She knew now, that this vision was due to the glory and power of our Lord only. After this, she did, what was expected of her and this is described in the next verse.

अथो यथावन्न वितर्कगोचरं चेतोमनः कर्मवचोभिरञ्जसा।

यदाश्रयं येन यतः प्रतीयते सुदुर्विभाव्यं प्रणतास्मि तत्पदम् ॥४१॥

VERSE 41 Meaning: "This Holy Vision of the entire universe (our Lord), cannot be logically understood through one's inner-mind, intellect, action or through the words. It is also impossible even to comprehend fully about this vision of our Lord. I am now prostrating to His lotus feet, in full surrender, on whom this entire universe is dependant and because of whose glory and power, this vast universe is being seen".

श्रीसुबोधिनी : एवं भगवद्विभूतिरूपमेतदिति ज्ञात्वा यत् कर्तव्यं तत् कृतवतीत्याहाथो इति.

अथो दर्शनानन्तरं यस्माद् भगवतः सकाशादेतत् प्रतीयते यत् सुदुर्विभाव्यं, अतः सोलौकिको भवतीति तत्पदं प्रणतास्मीति सम्बन्धः. एतद्दर्शनस्यालौकिकत्वं वक्तुं लौकिकबुद्ध्यविषयत्वमाह **चेतोमनःकर्मवचोभिः यथावद् वितर्कगोचरं न भवतीति.** चित्तं योगादिभावितं, मनःकर्मवचांसि लौकिकानि. अलौकिकबुद्ध्यापि नैतावत् कल्पयितुं शक्यत इदमित्थमिति. अतीन्द्रियाणामपि दृष्ट्वान्मनसो बहिरस्वातन्त्र्याल्लौकिकप्रवणत्वाच्च. कायिकमत्रादृष्टं गृहीतमदृष्टवशादप्येतन्निर्णयो वक्तुं न शक्यतेऽलौकिकत्वात्. परस्परव्याघाताच्च न वचसा. आपाततः कल्पनायामपि **यथावद् वितर्कगोचरं न भवति.** तथैव मायिकमित्यादिपक्षकल्पनायामप्यञ्जसा सामस्त्येन नोपपद्यते. न हि स्वस्यापि तत्र पूर्वापरानुसन्धानसहितस्य प्रतीतिः सम्भवति, तथैव पदार्थानां विचारेपि स्थैर्यं च, अवस्थादेशकालाश्च. किञ्चैतत् सर्वप्रदर्शकः

स्वमाहात्म्यार्थं स्वभिन्ने स्थाने प्रदर्शयति; स्वस्मिंश्च पदार्थानां भाररूपत्वात्
 स्थापयेत्, स्वावस्थादेशकालानां भ्रमासम्भवात्. येन च चक्षुषा प्रतीयते
 तच्चक्षुरपि नास्मदीयं, अन्यथा विद्यमानानां ज्योतिश्चक्रस्थपदार्थानामन्यदापि
 दर्शनं स्यात्. अतः सामर्थ्यं दत्त्वा स्वत एव स्वस्मिन् विद्यमानं जगत्
 स्वमाहात्म्यज्ञापनार्थं प्रदर्शितवान्. अतो ज्ञातमाहात्म्या तत्पदं प्रणतास्मि
 "नमो नम" इत्येतावत् सदुपशिक्षितमिति शास्त्रार्थत्वात् ॥४१॥

SRI SUBODHINI: After having the vision of this entire universe, none can comprehend it's immensity and vastness, even by thinking about the vision, by one's mind! As she was near to our Lord, she was able to have this vision. From this, it is certain, that this vision is indeed supernatural and Divine, and it has been caused by the glory and power of our Lord only. "I am now prostrating to the lotus feet of my Lord" (who is capable of showing such a supernatural vision and who is, by Himself, Divine and supernatural by His status).

With a view to substantiate the "supernatural" (ALOUKIK) nature of this "Universal Vision", it is specified, that this vision can never be seen by a "worldly" intellect, nor it can comprehend it. Neither the inner-mind, (recorded memory - CHITTHAM), the external mind, action and words can never succeed in knowing, even a small part of this "vision", as this is not possible to be seen by anyone with these four human instruments. Even through the power of Yōga and the inspired intellect, one cannot comprehend or understand (or see) this Truth, then how can the 'worldly' intellect, mind or words ever hope to understand the Divine nature of this vision? Even the "supernatural" intellect cannot understand this fully. Sometimes, in this world, even the "supernatural" materials, become "seeable", which the superior intellects of the Yogīs are also not able to

understand. Moreover the mind is usually independent inside oneself, but is seen bound externally. Why? No sooner, the mind gets out, then it gets attached to the various sensual materials and comes under their control. Hence, the mind also becomes incapable of even thinking fully or measuring this vast universe.

The word "Action" (Karma) is used, here in this verse, with the meaning of "bodily tasks" - as "actions" are done through the "bodies" and the "body" is the reason for the Jiva undertaking to do various actions. The consequences and results of actions done, through the body, are called as the "unseeable" consequences or "luck" (PRĀRABDA) or "Bhāgya". Even this cannot determine or decipher/comprehend, the immeasurable expanse of this vast universe. Why? This universe is Divine and supernatural (ALOUKIK). The "words" are incapable of describing this universe as "words" will only distort it's true nature and expanse. E.g. If someone says, that the universe was seen in the mouth or outside the mouth of our Lord - then contradiction has already set, in this description, through the words! Even, for the purpose of completing our day to day tasks, if we were to plan and try to determine, even a small part of this universe, even this attempt fails, as none can comprehend fully, even a part of our Lord's Divine creation! Even the understanding of this universe, through the Power of illusion (MĀYA) becomes futile, as there is always the enigma created by the lack of full understanding, even of a part of this vast universe! Moreover in this path, there is no consideration for the events happening "before" or "after" and the "materials" created are also "illusory", lacking stability and permanency, with the added problems of non-comprehension of Time, place, situation etc. (as everything is created by the power of "illusion").

Moreover, the one who exhibits the universe, with a view to manifest his own glory, will always show the universe at a different place than himself. He would not keep this huge "weight" of the universe with himself, so that the onlookers should not get delusion after seeing the situation, time and the place. Hence this "exhibiter" will not keep all the materials with himself, as he is incapable of the same.

In this manner, Yasōdha thought about everything and in the end, gets determined that even the eyes with which, she was now, seeing the universe, in the mouth of our lord, is not her's at all! Why? If these "eyes" were her's only, then she would have seen even earlier (before this vision) the various heavenly materials, which she was now seeing in the mouth of our lord, and the Wheel of brilliance and light! In fact, it was for the first time, she has seen this vast universe in this way. Never she had seen this earlier. Hence, she now understood, clearly, that the lord, had indeed, given her eyes the capacity and the power, so that she can have the vision of the universe, situated in Himself. The lord, she thought, had blessed her, with this vision, to enable her to understand and appreciate His Glory (MAHĀTMYAM) and Greatness. "Due to this Leela, I have now understood fully the glory of this boy. Hence, I am prostrating to His feet". Prostration to the Holy persons is considered as the right conduct and learning. This is the supreme principle expounded in the Holy Scriptures.

Yasōdha, after prostrating to our Lord, did a prayer and this is described in the following verse.

अहं ममासौ पतिरेष मे सुतो ब्रजेश्वरस्याखिलवित्तपा सती।
गोष्यश्च गोपाः सहगोधनाश्च मे यन्माययेत्थं कुमतिः स मे गतिः ॥४२॥

VERSE 42: Meaning: "I am this body; Nandagopa is my husband; This boy is my son; I am the virtuous lady (SATI) who is protecting the wealth and welfare of Shri Nandagopa, the Lord of the Vraja; The Gopis, Gopas and the wealth of cows are all Mine only; Through whose power of illusion (MĀYA), I have this intellect full of blemish and defect (to regard everything described as "Mine" only), let Him be my saviour and Lord"

श्रीसुबोधिनी : प्रणतायाः प्रार्थनामाहाहमिति.

सर्वापि दुर्बुद्धिर्भगवत्प्रणताया गच्छतीति दुर्बुद्धीर्गणयति-आदावहं यशोदेति, ममासौ नन्दः पतिरित्येषा भगवान् विश्वाधारो मे सुत इत्यहं पुनर्ब्रजेश्वरस्याखिलवित्तपा सती पतिव्रता चेति. नन्दस्य ब्रजेश्वरत्वं, तत्स्त्रीत्वं च स्वस्य, ततस्तस्य धनसम्बन्धस्तद्रक्षकत्वं च स्वस्य, तदपि सामस्त्येनोभयत्र, तत्रापि पातिव्रत्यं, भगवानपि परपुरुष तदभजनं च; अतः "स्त्रीणां पतिरेव विष्णुरिति च. एता गोप्यो गोपभार्याः स्त्रियोऽस्मदीयाश्चेति; चकारात् तद्बालकास्तत्सम्बन्धाश्च. तथा गोपाः सहगोधनाः स्वपरिकरसहिता गोष्ठसहिताश्चेते सर्वे मे यन्माययेत्थं कुमतिरहं स मे गतिरस्तु. अहमिति चतुर्विधोऽध्यासो जातिलिङ्गकुलदेहभेदेन. ममेति शतप्रकाराः, पतिपुत्रधनगोपगोपीगवां षड्विधानामनेकप्रकारत्वात्. इत्थमहं कुबुद्धिर्यन्मायया म आत्मनो जीवरूपस्य ब्रह्मरूपस्य वा. कुत्सिता चासौ मतिश्च. तदीया माया हि तेनैव निवर्त्या. बुद्धिप्रकाराः सर्वे मायाया एवेति न तैः स्वकार्यसिद्धिः. मायातिरिक्तस्त्वहमेव; मायामोहविषयत्वात् पृथक्तया पुनर्म इतिवचनं मायासम्बन्धव्युदासार्थं सम्बद्धस्यैव गतित्वाभावाय. गतिरत्र प्राप्यस्वरूपं फलम्. एवमुपालम्भार्थं प्रवृत्ता शरणं गता जाता ॥४२॥

SRI SUBODHINI: He who prostrates to our Lord, gets rid of the "blemish" and "defect" in his intellect, through, the Grace of the Lord. Yasōdha saw now our Lord's glory and greatness, through which she now got the knowledge about our Lord's Divine nature. No sooner, she had this knowledge, she did her prostrations to our

Lord. On prostrating to our Lord, Yasōdha, became aware of the several defects and blemish in her intellect. Re-counting these defects, she is now praying to our Lord, as her sole saviour, to redeem her.

Yasōdha is counting her various defects. In the Jiva, the sense of "Ego" and "Mine" (AHANTA AND MAMATA) are the "defects" and "blemish" in the intellect. Firstly "Ego" comes and then "Mine and Meum" gets created. Hence, Yasodha is explaining, in the first instance, her intellect with the "blemish" of "ego". She says "I did not understand that I am as Atma, a part of our Lord" and instead, is now explaining the various effects of the defect of "Mine" (MAMATA) of her intellect. " I have told that Nandagopa is my husband. This boy is my son, although He is the basis of this entire Universe. I am the virtuous lady (Sati), who has the responsibility to protect the wealth and welfare of Nandagopa, the Lord of the Vraja. "In these words, she has told three things.(1) "Nandagopa, my husband, is the Lord of Vraja". (2) I am his queen (or wife) and hence, I am the protector of his wealth and welfare and I also have the special qualities e.g. I am a deserving virtuous lady (PATIVRATA). (3) Hence, even the Lord, who is different from my husband, (as a different male!) cannot be worshipped by me". In fact in the scriptures, it has been clearly stated that "for women, her own husband is Lord Vishnu". "These Gopīs, Gopas and their children and the wealth of all the cattle - all of these belong to us. This sort of an intellect, full of blemish and defect, has happened to me, due to the power of illusion (Māya) of the Lord. Hence let Him be my saviour and refuge" (so that I can, with His Grace, get rid of this illusion!).

Yasodha, by telling, "Me or I am" (AHAM), substantiated the four parts of ignorance of the "ego" (AHANKĀR), viz. caste, gender, family and the body idea. Next, she exhibited her "Mine" (MAMATA) attitude referring to so many countless things and materials as "her's". Husband, son, wealth, Gopas, Gopīs, cows - all these 6 types of beings are also divided into the two broad categories of being good or bad. Yasōdha says "I have this intellect with the blemish and defect of "ego" and "Mine", created by the Māya of our Lord, and due to this, I have forgotten my own Divine self (Ātma or Brahman). Only our Lord can remove this power of illusion".

If someone says to Yasōdha to remove, by herself (i.e. by using her own intellect) this web, created by the Māya of the Lord, as there are so many types of intellects, Yasōdha says, that it is the play of the Māya of our Lord only, which has created these streams and types of intellect. Hence, as all these are products of the same Māya, how can they remove the power of Māya itself? Hence "I will not be able to remove the effect of Māya, from my intellect, through the capacity of my own intellect".

In the second part of this verse, the word "I" has been used twice. One "I" is used along with "intellect with the blemish and defects" (KUMATI) and the other "I" is used along with the "saviour or refuge" (GATI). Our Shri Mahāprabhuji explains the inner-meaning of both of these "I" used, in this verse. The "I" which is keeping the company of "an intellect with blemish and defects", always thinks that the power of illusion of our Lord is separate, and "I" am also separate. Hence "I" becomes the subject matter of the power of infatuation of this power of illusion of our Lord. Hence, due to the control

exercised by the power of Māya, "I" becomes attached to this world".

The second "I" is connected with the word "saviour or refuge". The purport of this is that, the Jīva which has severed all its connection with the Power of Māya, only can attain the right course or refuge (in our Lord). Due to the prostrations made by Yasōdha, she now got rid of the blemish and defects of her intellect, and the power and hold of Māya on her got mitigated and removed. Hence she began to pray to our Lord. What a change in Yasōdha! She had come prepared to chastise our Lord and now she has ended up prostrating to Him!

Our Lord Shri Krishna realized now that Yasōdha has now understood His Divine nature as Īshwara, and due to this she will not be able to enjoy our Lord, with the affection of a dear mother (through devotion to our Lord as a mother - VĀTSALYAM). The path of Devotion has more "special" Bliss and Joy, than the Bliss of attaining Brahman. Hence, our Lord caused, through His own power of Māya (Vaishnavi Māya), the disappearance of her spiritual wisdom and knowledge (Jñāna), with a view to increase her devotion, He created attachment and love in her heart for Himself. Our Lord, by giving rise to attachment and love in her heart, has shown that, now onwards Yasōdha is His devotee and not a mother only.

Now, through three verses, the Lord's path of devotion is being explained.

॥ श्रीशुक उवाच ॥

इत्थं विदिततत्त्वाया गोपिकायाः स ईश्वरः।

वैष्णवीं व्यतनोन्मायां प्रजास्नेहमयीं विभुः ॥४३॥

VERSE 43 Meaning: "Shri Suka said "when our

Omnipotent Lord realized that Yasodha has attained the wisdom (JNĀNA) about His Divinity, then He, caused His own Vaishnavi Māya (illusion), to make mother Yasodha filled up with parental love and affection for Him."

श्रीसुबोधिनी : एवं ज्ञाने जाते भक्तिसुखं न प्राप्स्यतीति भक्त्यानन्दस्य ब्रह्मानन्दापेक्षया महत्त्वाद् भक्तार्थं दैव्या मायया मोहितवानित्याहेत्यमिति त्रिभिः..

एवं पूर्वोक्तप्रकारेण विदितं तत्त्वं यया. तत्त्वज्ञानानन्तरं तस्या मातृत्वाभावाद् गोपिकाया इत्युक्तम्. ननु भगवान् ज्ञानं कुतो नाशितवान् तत्राह स इति, स निरोधकर्ता. ननु नाशनीये ज्ञाने किमर्थमुत्पादितवान् वा किमर्थं नाशितवानित्युभयाभिप्रायो ज्ञातव्य इति चेत् तत्राहेश्वर इति- स हि कर्तुमकर्तुमन्यथाकर्तुं समर्थोऽन्यथा च करोति, अतो नात्रोपपत्तिरन्वेष्टव्या. वैष्णवीमाधिदैविकीं स्नेहसम्बन्धिनीं निरोधोपयोगिनीं विशेषेणानोद- विहितस्नेहभावव्युदासार्थमाह प्रजास्नेहमयीमिति. यावदात्मीयतया परमस्नेहे रस उत्पद्यते न तावदीश्वरभावेन, भयज्ञानस्य स्नेहप्रतिबन्धकत्वाद्वात्र च लौकिकत्वेऽपि प्रजारूपेण स्नेह उचितो नान्यथेत्यनन्तविधासु मायासु प्रजास्नेहमयीमेव व्यतनोत्. ननु विरोधिज्ञानस्य जातत्वात् कथं प्रजाबुद्धिर्भगवति भविष्यतीत्याशङ्क्याह विभुरिति. स हि सर्वसमर्थः, एकस्मिन्नेव वस्तुनि कोटिधाबुद्ध्युत्पादनसमर्थः, अन्यथा पूर्वविरुद्धधर्मा उत्तरत्र न भवेयुः ॥४३॥

SRI SUBODHINI: In this manner, when Yasodha understood our Lord's Divinity and also surrendered to our Lord, at this particular juncture, she was not "the old mother" Yasodha. That is why, in the verse, neither there is a reference to the "mother" or "Yasodha", and the reference is to "Gopika" only.

Our Lord caused His own Vaishnavi Māya to envelope her now - which will make her, His own "old" mother (and not a "Gopika"), through which, her own realization of our Lord's divinity ceased slowly and in its place, h

former attachment and love for her son - Shri Krishna, got reestablished. Why did the Lord remove the spiritual realization of our Lord's Divinity from the mind of Yasodha? Removing this doubt, in the verse the word "Sa" (He) is used, which denotes, that our Lord blessed His devotees with "NIRŌDHA" - that He has manifested His Divinity only with a view to Bless His devotees with NIRŌDHA. If He had not caused the disappearance of this spiritual realization from the mind of mother Yasodha, then Yasodha would not have attained the Divine blessing of NIRŌDHA. Okay, if the spiritual wisdom (JNĀNA) remains, NIRŌDHA will not happen. Then why did He first create Jnana (spiritual wisdom) in her? What was the necessity to drag her back to NIRŌDHA from JNĀNA? To enable to understand our Lord's ways, in the verse, the word "God" (Īshwara) has been used with reference to our Lord Shri Krishna - meaning "KARTUM AKARTUM ANYATĀ KARTUM" - i.e. our Lord is "capable of doing anything, not doing anything and doing that in a different manner" - all these powers are in Him. It was His will and desire to have done, whatever had happened. Hence we should never seek a reason/plan in the actions of our Lord, as He does things as per His own will and desire.

This "Vaishnavi" Māya, caused by our Lord, will not cause "blind" love, which "binds" one against the tenets and stipulations of our scriptures. That is why, it is written that this Māya caused the natural affection and love, which a parent has for his/her child. Being her "own", a very special love is developed, and it indeed gives great Relish or Rasa to both the mother and the child. This Rasa or Relish, it is said, is not attainable or cannot be had, if our Lord is loved regarding the "child" as "Īshwara" or

"God". Why? When this attitude of "Īshwara" is present, then there is fear, along with the knowledge (Jnāna) of the Divinity. Both these, fear and knowledge, are limiting factors, to the continuous and Blissful Joy of parental love - VĀTSALYA BHĀVAM! Even in the "worldly" love, the love for the child is regarded as the highest in giving Rasa or Relish. That is why, our Lord, caused this particular "causing parental affection and love" Māya on mother Yasōdha, although He had with Him, all types of Māya power, which could create many other types of love and attachment!

Now, when Yasōdha got the intellect and faith that her son was the "Īshwara" (God), how can she, now, get the feeling that our Lord, was her son only? How can she have two types of faith on the same subject? To remove this doubt, in the verse, our Lord's name has been give as "VIBHU" - meaning that our Lord was capable of doing everything and anything - that He is capable of creating crores and crores of attitudes in one object or material/subject - through which, the seer can see countless types/kinds of varieties in one material only! If this was not so, our Lord would not have been able to do this, and if our Lord is not capable of this, then we can never see or experience a different facet for a material, apart from the original nature. All these are due to our Lord's limitless capacity and power - like the pot, when it is in the raw state looks black and after it is dried in the sun, looks red!

प्रक्षिप्ता जालवन्माया तया ज्ञानं विनाशितम् ॥ (९) ॥

प्रमाणानां बलं दग्ध्वा मोहयामास गोपिकाम्।

KĀRIKA ! Meaning: "In this Kārika, our Shri Mahāprabhuji has said, explaining the nature of envelopment by the Māya of our Lord (as referred to in the 43rd

verse), that this Māya was caused like a "net". In the second part of the Kārika, He refers to the 44th verse - where the destruction of mother's Jnāna takes place and that through this Māya, the memory of Yasōdha got lost. Towards the last part of the Kārika, our Shri Mahāprabhuji has said about the 45th verse and it's meaning - that mother Yasōdha came to love our Lord Sri Hari, as her own son - Sri Hari, whose Divine Leelas and qualities are sung gloriously, by the Vedās and the other scriptures.

Due to the power of our Lord's Māya, the Jnāna of mother Yasōdha began to fade away and she got in her heart the attitude and love for our Shri Krishna - as her own son. This is described in the next verse.

सद्यो नष्टस्मृतिर्गोपी सारोप्यारोहमात्मजम्।

प्रवृद्धस्नेहकलिलहृदयासीद् यथा पुरा ॥४४॥

VERSE 44 Meaning: "Due to our Lord's Divine Māya, at the same moment, Yasōdha (Gopika) forgot her spiritual wisdom (Jnāna) and she took our Lord into her lap, with a heart filled up with great parental affection, and began to love Him, like before, as her own son."

श्रीसुबोधिनी : मायामोहे ज्ञानं नष्टमित्याह सद्य इति.

तदानीमेव नष्टा स्मृतिर्यस्याः. अत्र भगवन्मतमनुभवस्मरणयोर्मध्ये न संस्कारोनुभवः स्मृतिमेव जनयति. यथेन्द्रियसंयोग उत्तरोत्तरमनुभवोद्बोधकस्तथा स्मृतिरपि केनचिद् बोध्यते नाशयते च. निरन्तरनाशोत्पत्ती अप्रामाणिके वेदविरुद्धे. विवेकेन ज्ञानोद्बोधनमाशङ्क्याह गोपीति. तत्रापि सारोहमङ्गस्थानं भगवन्तमारोप्य प्रवृद्धस्नेहकलिलहृदया सती पूर्ववदेवासीत्. बहिव्यापारोपि ज्ञानसाध्य आरोपणात् पूर्ववत् कृतः स्नेहोप्यान्तरः. ज्ञानान्तरमान्तरः स्नेहोन्यथा भविष्यतीत्याशङ्क्य प्रवृद्धस्नेहेन कलिलं हृदयमित्युक्तम्. न हि विहितस्नेहे हृदये कलिलता भवति. कलिलमत्र पङ्क्तिमिव मोहसहितः स्नेहस्तादृशमेव हृदयं जातमिति कालान्तरेपि न कलिलनिवृत्तिः. पूर्ववत्स्थापरित्यागे मायया भक्तत्वमेव स्यात् न तु निरोध इति यथा पुरेत्युक्तम् ॥४४॥

SRI SUBODHINI: At the particular moment, (when our Lord's Māya was functioning), Yasōdha forgot her Jnāna (spiritual wisdom). When we see the materials/objects in the world, at that time, the knowledge and experience of these materials/objects get imprinted in our brain. Even after we stop seeing these objects, the memory is still there in the brain fully imprinted - as impressions (samskāra). These impressions get exhibited at any time. These impressions are called as memory, which get lost after some time. In this manner, the same fact is seen with experiences also. But we have never come across an instance, when an object has been seen and it's memory also gets lost no sooner one closed the eyes from seeing the object! This is never done or never takes place. Our Shri Mahāprabhuji clarifies this doubt saying that this happened according to our Lord's Desire/will. He says further that between seeing an object and the creation of it's impression in the brain, there is no other impression created in between, because the impression is created only by the experience and later it is stored as memory. Like the meeting and mingling of objects with the senses, on a constant basis, results into experience, in the same way, the memory also rises and gets destroyed.

The spiritual thoughts of those, who do not regard the Holy Vedās as the authority, emphasize that materials get originated and get destroyed on a permanent basis and this thought cannot be taken as truth or as a proof. Yasōdha lost her memory, due to our Lord's Māya and due to this, she also lost her spiritual wisdom. Perhaps, it is possible that Yasōdha might have got her spiritual wisdom back, due to her own discrimination (VIVĒKA). To clarify this doubt only, Shri Sukadeva has referred to Yasōdha as "Gopika" - to emphasize her inherent nature as an

innocent Gopi, who is by nature, and due to their job of protecting the cows and other cattle, lacking discrimination. Due to this, Yasōdha, as she was lacking in discrimination, did not get her spiritual wisdom back. Secondly she did not get her Jñāna back, as she forgot everything about this and took our Lord, considering Him, as her own son, into her lap, due to which, her heart was filled up with the rising parental love, which in turn, prevented the entry of discrimination (VIVĒKA) into her heart - and she became, like before, full of motherly attachment, affection and love for our Lord in the "worldly" (LOUKIK) way.

After taking our Lord, into her lap, Yasōdha began to attend to her outside tasks with good care, as her love and affection for her son (nee our Lord) was imbedded in her heart i.e. inside her and this deep and sincere love for our Lord, was not to be shown to others. It was too personal and her own. She did not want to exhibit this inner love for our Lord, outside; hence she began to do the outside work with great care. Does this mean that this love for our Lord will be entirely extinguished or reduced, through the dawn of spiritual wisdom? To remove this doubt, it is mentioned in this verse, that her heart was filled up, with great attachment, with motherly love for our Lord and this could never be ended or reduced at any time. This Rasa or Relish will be permanent in her heart for her son - our Lord. This type of very "attached" love cannot be seen in the Devotees who follow the "Maryāda" way of devotion i.e. the "orderly" method of Bhakti. If Yasōdha had given this attachment to our Lord, which she had before, then, she would have been blessed with Devotion to our Lord through the power of our Lord's Māya, and would have become an ordinary Devotee. But our Lord, desired, that Yasōdha should be blessed with the full NIRŌDHA

and this would not have been possible, if she had given up her previous "worldly" love and attachment to our Lord; that is why, in this verse, the words "like before" have been used to denote that Yasōdha got back her previous love and attachment (of the "worldly" nature) to our Lord, and she continued to have this Bhāva or attitude throughout.

Our Lord's "Vaishnavi" Māya had extinguished the memory of Yasōdha's Vision of the universe. This "memory" never came back to her, even through other proofs/evidences. This is explained in the next verse

त्रय्या चोपनिषद्भिश्च साङ्ख्ययोगैश्च सात्त्वतैः।

उपगीयमानमाहात्म्यं हरिं सा मन्यतात्मजम् ॥४५॥

VERSE 45 Meaning: "Yasōdha began to regard Sri Hari, the Lord of the universe, whose praise is sung and who is glorified by the three Vedās, the Upanishads, the Sāṅkhya philosophy, Yōga treatises/systems, and the Vaishnava Tantrās (systems of worship), as her own dear son."

श्रीसुबोधिनी : अतः परं प्रमाणान्तरेणापि न स्मृत्युद्धोऽथ इत्याह त्रय्येति.

त्रयी वेदत्रयी; तत्र क्रियाशक्तेः प्रतिपादितत्वाद् भगवन्माहात्म्य-
प्रतिपादकत्वम्. उपनिषत्स्वपि ब्रह्मप्रतिपादनाद् भगवज्ज्ञानशक्तिप्रतिपादनम्.
साङ्ख्येपि नित्यानित्यवस्तुविवेको भगवत्सम्बन्धतद्ग्राहित्यभेदेनैव. योगेपि
निश्चिततया भगवच्चिन्तनम्. चकारात् पशुपतिमतेपि भगवन्माहात्म्यनिरूपणमेव.
तथा सात्त्वतैर्वैष्णवतन्त्रैरपि. वेदस्य द्विरूपत्वात्. षड्दर्शनैरप्युपगीयमान-
माहात्म्यो भगवांस्तादृशं; तावन्ति प्रमाणानि श्रुत्वापि हरिमात्मजमेव सा
मन्यत. अतो भक्तौ प्रतिष्ठिताऽविहितायां पुत्रभावेन ॥४५॥

SRI SUBODHINI: The three Vedas (viz. Rig Veda, Yajur Veda and the Sāma Veda), extol the glory and

greatness of our Lord's power of action (KRIYĀSAKTHI). In the Upanishads, by describing the nature of the Supreme Brahman, our Lord's power of wisdom (JNĀNASAKTHI) has been described. In the Sāṅkhya Shāstra (philosophy), the difference between the "permanent" and the "non-permanent" materials has been described. In this Sāṅkhya Shāstrās, there are two divisions. (1) The division which has faith in our Lord i.e. the Ishwara (i.e. which says that there is a god). (2) Those who do not believe in the existence of a "God" or Īshwara. The science of Yōga, also, advises the contemplation of our Lord, without any anxiety or worry.

In the verse, the word "and" (cha) has been used and our Shri Mahāprabhuji clarifies this by saying, that in the religion of "Pasupati" (i.e. Lord Siva's worship) also, our Lord's glory and greatness, have been described. In the "Vaishnava" tantras also (Nārada, Pāṇcharātra etc.), the knowledge about our Lord's glory has been described.

In the Vedas there are two sections viz. (1) Manthram. (2) Brāhmana portion. There is also a division here, because of specifying the obligatory daily rituals/actions, which have to be performed by the followers (NITYA KARMA) and the ceremonies/rituals, which have been specified, to attain "desired results" (KĀMYA KARMA). Thus there are two divisions in the Vedas.

In the six systems of philosophies also, the glory and greatness of our Lord has been described. Our Lord is of such a glory, that, every system of philosophy praises and sings the glory of our Lord!

Even after hearing about our Lord's glory, and even after seeing/hearing for herself, the proof and evidence, substantiating our Lord's immeasurable and limitless glory, Yasodha could not get back her earlier spiritual wisdom

(JNANA), and she continued to regard our Lord, only as her son. Due to this, her love and attachment to our Lord, was only "worldly" in nature - i.e. her devotion based on pure love for our Lord was considered as "human" and "worldly" and not the one prescribed by the Holy scriptures.

Why was Yasōdha, then, blessed with such a great spiritual realization and what was the sadhana or karma, which she had done to earn this exalted spiritual benefit and grace of our Lord? Why did not the other Gopis get this type of benefit? Removing these doubts, it is said, that mother Yasōdha had the blessing of Mahatmas and noble souls. This is described in the next 7 verses.

॥ राजोवाच ॥

नन्दः किमकरोद् ब्रह्मन् श्रेय एवम्महोदयम्।

यशोदा च महाभागा पपौ यस्याः स्तनं हरिः ॥४६॥

VERSE 46 Meaning: "King Parīkshit asked, "Oh great sage! What was the great sādhana or exemplary work/effort, which Nandagopa had done, which entitled him to have this highest spiritual benefit/result? What was the great sādhana, which mother Yasōdha, of great luck and auspicious virtues, had done which made our Lord Hari drink her breast's milk?"

श्रीसुबोधिनी : एतस्या एतावत्त्वं कथं न त्वन्यासामिति शङ्कां परिहरन् महापुरुषकृपामाह सप्तभिः.

नन्दः किमकरोदिति प्रश्नो द्वयेन, कर्मव्युदासस्य वक्तव्यत्वात्. ब्रह्मन्निति सम्बोधनं ज्ञानार्थं, नामप्रकरणे नन्दस्यैव प्रथमतो निरोधकथनात्. किं श्रेयो धर्मरूपं? लोकवेदयोरप्रसिद्धत्वात् प्रश्नः. प्रसिद्धार्थमेवाहैवम्महोदयमिति- एवम्मानुदयोभ्युदयो भगवान् पुत्र इति यस्य श्रेयसः. भिन्नतया यशोदाया अपि निरूपणाद् भिन्नतया प्रश्नो यशोदा चेति. नन्दापेक्षयापि

निरन्तरसम्बन्धान्महाभागा. किञ्च यस्याः स्तनं सर्वदुःखहर्तापि पपौ; सा हि जानाति क्षुत्रिवृत्त्यर्थं भगवान् पिबतीति. अतो हरेरपि सा हरिरित्युक्तं भवति. बालकतोषपक्षेपि तदीयस्तन्येनैव तथाकरणादुत्कर्षः ॥४६॥

SRI SUBODHINI: King Parīkshit asked his questions, in two verses and Shri Sukadeva has given answers in 5 verses. Our Shri Mahāprbhujī says that, as the "actions" are also 5-fold in nature, the answers have been given in 5 verses. The "actions" or "karma" are as below.

(1) Agnihōtra. (2) Darsa Pournamāsa. (3) Chaturmāsa. (4) Pasu. (5) Sōma. The results got by both Nandagopa and Yasōdha would not have been achieved by performing the above 5 actions i.e. the above 5 Vedic actions cannot lead to the result or benefits, which both mother Yasōdha and Nandagopa had got. These results can be achieved only through the grace and Benediction of noble Mahātmās.

By addressing Shri Sukadeva as "Brahman (Great Sage), king Parīkshit has told that "as you are one with the Supreme Brahman, you are aware of everything and you will definitely know about this blessing and benediction on both mother Yasōdha and Nandagopa."

Firstly the question was asked on Nandagopa's sādhanā and blessings. This was due to the fact, that, Nandagopa had already attained Total and Pure Devotion to our Lord (NIRŌDHA) during the "Naming" ceremony. What has Nandagopa done to get this exalted spiritual grace and benefit? (i.e. our Lord becoming his son!). From this, one can appreciate that Nandagopa had done some noble Karma or action, which got him this blessing of our own Lord becoming his son!

King Parīkshit asks the question of mother Yasōdha also. What did she do to get this blessing? What exalted

and Divine sādhana did she perform? Yāsōdha has been referred to here as "very lucky" or "extremely lucky" (MAHĀ BHĀGA) - the purport of this is, that Yāsōdha has more constant contact and relations with our Lord, than Nandagopa and, hence there must be more special "entitlements" which Yāsōdha had attained, to deserve this special nature of grace from our Lord! In fact, although our Lord Sri Hari is named as "Sri Hari" - as He removes the sorrow and pain of His devotees, now mother Yāsōdha has become "Hari" (who removes /eradicates) of our Lord's hunger and thirst - i.e. by removing His hunger and thirst - she is also called as Hari i.e. she has become Lord Hari's Hari!

Our Lord, of course, never gets hunger. He had accepted the milk of Yāsōdha only, for the sake of the "boys" situated within Himself (taken out of Pūtana). If we elect to this explanation, even then, it is right and appropriate, that Yāsōdha's greatness and glory is substantiated, as the Lord deemed it fit to drink the milk from her breast, so that the boys' hunger was removed and they were all made happy by the milk of Yāsōdha!

Just like the glory and greatness of Vasudeva's actions are famous, the actions of Nandagopa and Yāsōdha are also praiseworthy. Notwithstanding this, the difference between the joy and bliss of Vasudeva and Nandagopa is described and the question on Nandagopa's greatness is asked.

पितरौ नान्विन्देतां कृष्णोदारार्थके हितम्।

गायन्त्यद्यापि कवयो यल्लोकस्य मलापहम् ॥४७॥

VERSE 47 Meaning: "The innocent Divine Leelas of our Lord Krishna, enacted by Him during His childhood, remove the sins and defects of this world. Hence, Mahātmās

and sages sing His glory and greatness even now. But, our Lord's parents, Vasudeva and Devaki, did not get, even later, this Bliss and Joy of the Divine Leelas of our Lord, enacted during His childhood."

श्रीसुबोधिनी : ननु प्रसिद्धमेव तत्सुकृतं यथा वसुदेवेन कृतमिति चेत् तत्राह पितराविति.

यद्यपि पितरौ जातौ तथापि तादृश आनन्दो नानुभूतो यादृश एताभ्यामनुभूतस्तदाह नान्ववविन्देतामिति- एतदनन्तरमपि नाविन्देतां, अग्रेन्यथैव करणात्. अयं महानानन्द इति ज्ञापयति कृष्णोदारार्भके हितमिति. कृष्णस्यार्भक हितं बालचेष्टितं; अनधिकारिणोपि सर्वपुरुषार्थदानादुदारम्, साधनफलं हीनं, तत्रापि लौकिकं; साध्यफलादप्यधिकः परमानन्दः स चेत् साध्यस्वर्गादिसाधनं तदा पशुपुत्रादिजन्यमलौकिकं सुखं लौकिकं च तादृशमेव. तत्र साधनोत्कर्षे साध्योत्कर्षो दृष्टो लोके, यथोत्तमैः सूत्रैरुत्तमः पटो यथोत्तमशर्करया भक्ष्यमिति. यत्र परमानन्द एव प्रथमकक्षा तेन साध्यं लौकिकं लौकिकवत्ततोप्यधिकं ततोप्यलौकिकं दिव्यपुत्रपश्चादिरूपं ततोपि स्वर्गादिस्तदिदमुक्तं कृष्णः परमानन्दः स चार्भकस्तस्य च लीला साप्युदारेति साक्षाल्लीला परमदुर्लभेति किं वक्तव्यम्? यतः शब्दतोपि श्रुता परमानन्दं जनयतीत्याह गायन्त इति. अद्यापि व्यासादयः शब्दरसाभिज्ञा निर्दुष्टशब्दार्थवक्तारो रसवद्वक्तारो वा तेन रसेन मत्ता गायन्ति. अद्यापीति कालविलम्बेपि तद्रसानुवृत्तिः सूचिता. किञ्च यत् चरित्रं लोकस्य मलं दूरीकरोति. अतो दोषनिवर्तकं गुणाधायकं च श्रुतमपि भवति तत्र साक्षात्तादृशभोक्तृणां किं भाग्यं वक्तव्यमित्यर्थः ॥४७॥

SRI SUBODHINI: Although Vasudeva and Devaki had become the parents of our Lord, they did not get the same Bliss and Joy of witnessing our Lord's Divine Leelas as Nandagopa and Yasōdha got at Vraja. Even after our Lord, went back to Mathura, both Vasudeva and Devaki could not get back the same Bliss and Joy, as our Lord, never again, enacted the most Blissful and Joyful (Rasamayi

and Rasaprada) childhood Leelas at Mathura or elsewhere. Hence the Bliss and Joy of Vraja is great, glorious and everlasting. At Mathura and other places, our Lord enacted different types of His Divine Leelas. To emphasize the glory of Vraja, in the verse, the words "childhood Divine Leelas" are considered as the most beautiful in comparison to any of His other Divine Leelas. The Bliss and beauty of these Divine Leelas are greater and more glorious than any other Divine Leelas of our Lord. These Divine Leelas' "glory" and "magnanimity" (UDĀRATA) are such that even the most undeserving person, attain all their desired goals, with the Grace of our Lord.

The results and desired benefits, which one gets by following the Vedic scriptural stipulations are "worldly" and are considered as "lower" in nature. The benefits and results which one attains, through one's spiritual effort (sādhana) are also lower in nature, in comparison to the "Paramānanda" of our Lord Krishna (ultimate Bliss or Joy). In this world (1) Dharma = is of the nature of actions. (2) Artha (wealth) = of the nature of cattle/wealth etc. (3) Kāma (desires) = attaining heaven etc. and (4) MŌKSHA (liberation) = attaining the Bhāva (attitude) of Brahman. The aspect of our Lord's "Paramānanda" (ultimate Bliss and Joy) is greater than the "liberation" which one attains in Supreme Brahman.

When this "Paramānanda" of our Lord Shri Krishna becomes the "effort itself" - for the various results of heaven etc. then the "Joy" which one gets, both of the "worldly" and the "supernatural" nature, from one's relatives, sons, and family members and all other objects of this world, becomes of the same nature of "Paramānanda" - i.e. there exists no difference between the two types of "joys" as all these joys are realized "as from and of Shri

Krishna" only. In all other cases as per our sādhanā or effort, we get the result, which is equal to the effort or sādhanā.

If the effort is "best", then the result also is "best", like from very fine threads, a beautiful cloth is made! And from high quality sugar, the best tasty sweets are made! The "worldly" results and benefits got with the Grace of our Lord - through the effort of being devoted to Shri Krishna - who is of the "Paramānanda Swaroopa" - also are higher and more glorious than the results and benefits, which one gets, from performing the ordinary day to day actions. Because the "worldly" benefits got from this Sādhanā is full of Bliss and Joy - as this is due to the grace of our Lord who is the "Paramānanda Swaroopa". There is no trace of "materialism" of this world (Samsāra) in this Bliss and Joy. When the "worldly" benefits, which accrue to one, on doing the sadhana and effort of being devoted to our Lord Shri Krishna is of this nature (i.e. of Bliss and Joy) what will be the nature of Bliss and Joy of the "supernatural benefits" (ALOUKIK PHALA) such as the son, cattle, and the heavenly benefits etc. - that how much more Rasa or Relish would accrue to this devotee of our Lord? This Bliss and Joy can never be described or put in words.

In the ideal path of Bhakti or devotion, our Lord Krishna Himself, who is of the form of ultimate Bliss and Joy (Paramānanda Swaroopa), becomes the "effort" (sādhanā). Hence, He represents the first of the 4 main goals of human life viz. Dharma or the path of righteousness. His childhood "Form" is the "wealth" to be attained (ARTHA). The cows, one's family and materials, which become useful in the enactment of His Divine Leelas are the "Kāma" (or desires). The experience of Bliss and joy

in His service (Sēva) and worship, which one gets is the MŌKSHA or liberation.

Our Shri Lord Krishna who is of the form of "Paramānanda" has, indeed taken the form of a child in Vraja. His Divine Leelas are "magnanimous" and full of beauty,. When even this hearing itself is very rare, what will be the nature of joy and bliss, for one, who is so lucky, to enjoy the Rasa or Relish, by directly participating or witnessing these Divine Leelas of our Lord? Can anyone ever hope to speak about this, doing full justice to the most rarest of rare of our Lord's Divine Leelas?

These Divine Leelas confer great merit and Bliss, just by hearing them. That is why up to now, great sages like Vyāsji and others, who could understand and appreciate fully the Rasa or Relish of these Divine Leelas (in words) and who are also able to explain the inner meaning of these blemish-free words (of the Divine Leelas), are still singing the glory and praise of these words, fully inebriated with the Rasa or Relish of these Divine Leelas. Even after a lapse of considerable time, even now, the same beautiful and Blissful Rasa or Relish is attained by those, who sing the Divine Leelas of our Lord. This Divine story and Leelas of our Lord, removes the blemish and defects of this world (i.e. of the materialistic and "worldly" outlook) and also removes all the sins of those, who hear them. These Divine Leelas, also confer all the Divine attributes on the devotee, who sings it's praises. When the listeners of these Divine Leelas are considered as "very lucky" indeed, what will be the great luck and fortune of those devotees, who enjoy the Rasa or Relish of these Divine Leelas in person? Rare indeed are such people!

॥ श्रीशुक उवाच ॥

द्रोणो वसूनां प्रवरो धरया भार्यया सह।

करिष्यमाण आदेशं ब्रह्मणस्तमुवाच ह ॥४८॥

VERSE 48 Meaning: "Sri Sukadeva said "Drōṇa, who was the scion of the eight Vasus (celestial deities) and, who, following the orders of Lord Brahma, along with his wife Dhara, began to tell Lord Brahma, these words."

प्रार्थना प्रश्नदाने च भक्तिरागमनं हरेः ॥ (१/३) ॥

KĀRIKA ½ Meaning: Our Shri Mahāprabhuji has in this Kārika summarized, what has been told in the 7 verses. Questions were asked through the 46th and 47th verses. A prayer has been made through the verses 48 and 49. The 50th verse described the conferment of the boon. 51st verse deals with Bhakti or devotion. 52nd verse describes the manifestation of our Lord Sri Hari. In this manner, there are 7 verses in this division.

अत्र महापुरुषकृपैव कारणमिति वक्तुमुपाख्यानमारभते द्रोण इति पञ्चभिः

KĀRIKA Meaning: "It is due to the grace of the noble Mahātmās that Nandagopa and Yasōdha got glory and grace of our Lord. This is described in the next 5 verses through a small story."

श्रीसुबोधिनी : पूर्वकल्पेऽष्टवसुषु द्रोणो नाम कश्चिद्, यद्यप्यस्मिन् कल्पे न तस्य भार्या धरा तथापि कल्पान्तरे तथेति न विरोधः. तस्मिन् कल्पे वस्वादयो ब्रह्मण एव जाता इति सृष्ट्यर्थमाज्ञापितो भार्यया सह सृष्टिलक्षणमादेशं करिष्यमाणस्तं ब्रह्माणमुवाच. हेत्याश्चर्ये- क सृष्टिकर्तृत्वं क भक्तिरिति ॥४८॥

SRI SUBODHINI: During the olden days, among the Eight Vāsus, there was a Vasu, known as Drōṇa, who had a wife by the name of Dhara. All these eight Vasus were

born out of Lord Brahma. They were told to create more beings by Lord Brahma. Both Drōṇa and Dhara got ready to fulfill the order of Lord Brahma. At that time, Drona began to pray to Lord Brahma and this is described in the following verse. Drōṇa asked for "Bhakti" or Devotion to our Lord from Lord Brahma. In this verse the word "Ha" (wonder) has been used and our Shri Mahāprabhuji says that, by using this word, Shri Sukadeva has expressed "wonder" that Drōṇa had asked for Bhakti or devotion to our Lord, although Drōṇa was ordered by Lord Brahma to progress the creation! Hence is it not, then, wonderful that Drōṇa had asked for Devotion to our Lord, instead of enmeshing himself in the progress of creation? What a wonder!

In the following verse, the prayer made by Drōṇa to Lord Brahma is being described.

॥ द्रोण उवाच ॥

जातयोर्नौ महादेवे भुवि विश्वेश्वरे हरौ।

भक्तिः स्यात् परमा लोके ययाञ्जो दुर्गतिं तरेत् ॥४९॥

VERSE 49 Meaning: "Drōṇa prayed, "let us both have, having taken birth in this earth, the highest Devotion to Sri Hari, who is the Lord of this universe and who is the most exalted of all the gods. Through this devotion to Sri Hari, we both will, very easily, cross over this despicable situation of having got into this mortal human world."

श्रीसुबोधिनी : प्रार्थनामेवाह जातयोरिति.

भुवि जातयोर्नावावयोर्हरौ भक्तिः स्यात्. प्रार्थनायां लिङ् शास्त्रतः साधनैश्च जायमाना ज्ञानकर्मणोरल्पत्वात् जीवेषु न परमा भवति. वरप्रसादात्

लौकिकानामुत्कर्ष इव भक्तेरप्युत्कर्षो भविष्यतीति परमा प्रार्थ्यते. लोकोपकारं दृष्ट्वा यत्र क्वचिद् भक्तिर्भवति यथा धातरि तत्र पुरुषार्थरूपं, तदव्यावृत्त्यर्थमाह महादेव इति. यतः परमधिको देवो नास्ति यस्तु देवेषु परमां काष्ठां प्राप्तः स महादेवः. स्वयं वसुः, ब्रह्मा च देवेषु श्रेष्ठस्ततोपि महान् महादेवो भगवान् पुरुषोत्तम एव भवति. स्वत उत्कर्ष उक्तः, कार्यतोप्युत्कर्षमाह विश्वेश्वरे हराविति. सर्वस्यापि सर्वफलदातरि सर्वस्यापि सर्वदुःखनिवारके. ततः किं स्यात्? अत आह ययाज्ञो दुर्गतिं तरेदिति. देहसम्बन्धो दुर्गतिः. अनायासेन तरणं भक्त्यैव, अन्यकृतत्वान्नौकारूढवद् ब्रह्मा पुनः साधनोपदेशयोरसमर्थः ॥४९॥

SRI SUBODHINI: Drōṇa prayed to Lord Brahma to bestow on both of them, the highest Devotion to Lord Hari, having taken a birth on this earth. He asked for the "highest" (PARAMĀ) devotion and not for ordinary devotion. The knowledge gained through the study of the scriptures is always limited and the Devotion got through this study, can never be the "highest" (Parā). In the same way, "actions" are also limited in scope and, once again, the devotion secured through this sādhanā of "action" cannot also be the highest. That devotion, is the highest, which is conferred on the devotee, by the grace of noble Mahātmās or through their boons. When, even the material objects got through the boons of the noble Mahātmās are considered as invaluable and of high merits, then the "Bhakti" blessed and given by these noble Mahātmās will be also the highest. Hence, Drona prayed to Lord Brahma, for the highest Bhakti to Lord Sri Hari.

In the world, we see that a devotee is always blessed or benefited, through the worship of any of the celestial deities. Everyone has devotion to some Deity or another, although the devotion to Lord Brahma is not considered as conferring any of the 4 benefits/goals for which, a human life is taken. Perhaps Drōṇa thought that Lord Brahma

may confer on him, the devotion of any of the celestial deities and to ward off this, and to make his own inner-desires get fulfilled, he prays for the devotion of that Lord, who will bless them (both) to cross over this human life. Thinking like this only, Drōna asked/prayed for devotion to "MAHĀDĒVA" i.e. to the highest of all deities. Drōna was himself a "Vasu" and Lord Brahma was the highest among the celestial gods (DĒVA). Our Lord Sri Hari, who is the Purushōttama is the highest of all the deities and the celestial gods and Lord Sri Hari's glory and greatness is of "Himself and by Himself" and self-evident (i.e. not blessed or conferred upon by another Divine god).

Our Lord, Purushōttama has been referred to here, with two names viz. "Lord of the universe" (VISWĒSWARA) and "HARI". Through the name of "Lord of the universe", it is specified, that our Lord, being the Lord of the universe, confers on all, the effects for all their actions; through the name of "Hari" it is specified that, our Lord removes all types of sorrow and pain of everyone. In this way, our Lord's two Holy names have been specified, especially with the view of their Divine actions. What should we learn from this, especially when these names have been given, keeping in view, the two main "tasks" which our Lord undertakes to do in this universe? On this, it is said that, if one has the highest devotion to our Lord, who is the highest of all the Divine deities and who also does the above two actions, then this devotee, very easily and swiftly, gets released from this sorrowful life of this world and will attain our Lord's Bliss and Joy.

Shri Mahāprabhuji has stated that the word "DURGATI" (despicable state) refers to the "relationship

of the Jīva (soul) to the body" i.e. when a body is taken by the Jīva, it is considered as a "DURGATI" for the Jīva. Why? Because of the "body" only, the Jīva or the soul becomes attached to the body and regards itself as the "body" only. This "body" makes the "Jīva" forget it's Divine and spiritual status or Form. Through this "self-forgetfulness" all other types of ignorance, such as "Me" and "Mine" (AHAMKĀR and MAMATA) etc. are developed by the Jīva, and the Jīva, then, creates the web of his own world of bondage of samsara. This makes the Jīva go through the almost endless cycle of births and deaths. Hence, to get related to a "body" only is an "unhappy" state or "DURGATI".

The "easiest" way to get out of this unhappy state is Bhakti or devotion to our Lord. How does this path of devotion become the "easiest"? Our Shri Mahāprabhuji explains this by giving examples. Like a person, who has already occupied the boat, is able to cross over to the other side, without any further effort on his own part, as the boat is steered by the boatman, in the same way, a devotee should sit and occupy a place in the boat of our Lord's devotion (Bhakti) and then, he need not put any more effort to reach our Lord. His boatman, our Lord Sri Hari, redeems this devotee by Himself.

On listening to the prayer of Drōṇa, Lord Brahma says, "let what you desire happen". Nothing else is spoken. On this our Shri Mahāprabhuji says that Lord Brahma was not capable of explaining the ways and means of attaining Bhakti or devotion to our Lord. Hence Lord Brahma used the above words only - to denote that, as he (Drōṇa) desired "highest devotion" to Lord Hari, he will be blessed with the same through the Grace of our Lord.

॥ श्रीशुक उवाच ॥

अस्त्वियुक्तः स एवेह व्रजे द्रोणो महायशाः।

जज्ञे नन्द इति ख्यातो यशोदा सा धराभवत् ॥५०॥

VERSE 50 Meaning: "Lord Brahma, without saying anything else, told only "let that be". The exalted and noble Drōṇa took birth in Vraja as Nandagopa and Dhara became Yasodha."

श्रीसुबोधिनी : ब्रह्मवाक्यं न मृषा भवतीति भगवत्प्रसादादस्त्वित्येवाह. ततः स्वे स्वर्ग एव सृष्टिमुत्पादितवांस्ततोऽधिकारे समाप्ते प्रलये च जाते ब्रह्मलोके स्थितो भाविभगवदवतारं ज्ञात्वा ब्रह्मणा प्रेरितः स एव द्रोण इह व्रजे नन्द इत्याखातो जज्ञे. पूर्वनामाग्रे न प्रकाशनीयमिति भगवानानन्दोयं नन्द इति फलग्रहणार्थं व्याप्तिं परित्यज्य शिष्टांशेन प्रसिद्धः. नन्वस्य वरः कथं न क्षीणः सृष्टेरपि गतत्वादित्याशङ्क्याह महायशा इति- महद् यशो यस्य, यावद्यशस्तावन्न क्षीयत इति. यशोदापि सैवाभवत्, अन्यथा व्यभिचारे धर्मक्षयाद् भक्तिर्न भवेत् ॥५०॥

SRI SUBODHINI: Lord Brahma's words will never go in waste or become futile. Believing in these words, Drona began to progress the creation, as per the orders of Lord Brahma. When his tenure got over and the great "deluge" happened, Drōṇa began to live in the Brahmalōka. There, Drona came to know, that our Lord will be manifesting on the earth. Immediately, with the inspiration of Lord Brahma, he took birth in Vraja and became famous as Nandagopa (as the name of the previous "Kalpa" cannot be used in this "Kalpa"). Hence, the name of "Drōṇa" was not used, in anyway, during this birth.

Our Lord's name is "Bliss" or "Joy" (ĀNANDA) in which there are two words "AĀH" and "NANDA". The word "AĀH" means, all the four sides and "NANDA" means "the one who gives joy and Bliss". The Lord makes

all the materials/persons in all the four places, happy and Blissful and that is why, the Lord is known as "ĀNANDA". By giving up the word "AAH" from the word "ĀNANDA", Drona came to be called as "Nanda" in Vraja. The use of this word denotes that one should get the benefit of this Bliss and joy only from our Lord.

Although the particular "Kalpa" was ended, why did not the boon given to Drōṇa become ineffective? Replying this, in this verse, Drōṇa has been referred to as "MAHĀYASA" - denoting that the "YASH" (fame) of Drōṇa was not limited, but great and glorious. Hence, the boon granted will remain till this 'fame' lasts. Not only Drōṇa became Nandagopa, Drōṇa's own wife Dhara, became Nandagopa's wife. If any other "woman" had come as his wife, then Drōṇa (now Nandagopa) would have lost his glory of "righteous action" (Dharma and Karma) and due to this, he would not have attained the highest devotion to our Lord.

Drōṇa and Dhara took birth in Vraja as Nandagopa and Yasōdha respectively and attained Pure and Total devotion to our Lord Krishna, without doing any further spiritual sadhana. This is described in the next verse.

ततो भक्तिर्भगवति पुत्रीभूते जनार्दने।

दम्पत्योर्नितरामासीद् गोपगोपीषु भारत ॥५१॥

VERSE 51 Meaning: "Oh scion of the Bharata dynasty! Due to the boon conferred by Lord Brahma and through His Grace, both Nandagopa and Yasōdha, got wonderful devotion (Bhakti) to Lord Janārdana (nee Krishna), who came to be born as their own son. The Gopas and the Gopīs also got ineffable Devotion to our Lord. But their devotion to our Lord was not the same, as that of both Nandagopa and Yasōdha".

श्रीसुबोधिनी : ततो जातयोरेव भक्तिर्जातेत्याह तत इति.

भगवति भक्तिर्जाता भजनसहितप्रेमात्मिका. ननु साधनव्यतिरेकेण कथं जातेत्याशङ्क्य प्रकारमाह **पुत्रीभूत** इति- अपुत्र एव पुत्रत्वं ज्ञापितवानिति पुत्रीभूतः. जायत एव पुत्रे स्नेहो भक्तिश्च. ननु भगवान् किमित्यवतीर्णः? तत्राह **जनार्दन** इति- जनामुत्पादिकामविद्यामर्दयतीति; अतो मोक्षदानार्थमागतः प्रसङ्गादिदमपि कृतवान् न तु प्रासङ्गिकमुत्पादयितुमर्हति. सर्वार्थं च तथा जातोतो **दम्पत्योः** स्वधर्मनिष्ठयोर्नितरां **भक्तिरासीत्**; **गोपगोपीषु** सत्सु तन्मध्ये वा सत्सङ्गव्यतिरेकेणापि. **भारतेति** सम्बोधनं सर्वेष्वेव वंशीयेषु सत्सु यथा भरत एवालौकिको जात इति ज्ञापयितुम् ॥५१॥

SRI SURODHINI: Both Nandagopa and Yāsōdha got loving devotion to our Lord, with the attitude of Seva (service) to Him, even from their births. Bhajan or Sēva (service) to our Lord is of two kinds. (1) Treating the Lord as the Divine Being. (2) Treating the Lord as one's own son. In the former i.e. treating our Lord as a "Divine Being", the aspect of "Sēva" or service is very important. In the latter path i.e. treating our Lord, as one's own son, "Love" (PRĒMA) is very important, as the scriptures do not authorize to serve one's own son and we should only "love" our children. Hence, when the Lord is worshipped with the attitude of being "a son" (PUTRABHĀVA), then, the aspect of "sēva" or service becomes supplementary and the aspect of "love" becomes more predominant. Hence our Shri Mahāprabhuji has specified that both Nandagopa and Yāsōdha got "Bhakti to our Lord, along with loving service attitude" (BHAJ = SEVĀYĀM). Both of them did not do any more sadhana, even then, they got this Blissful love (Bhakti) to our Lord. How did this happen? Replying to this, Shri Sukadeva has specified in this verse "the Lord became their son" (PUTRI BHŪTE). Explaining this, our Shri Mahāprabhuji says, that our Lord can never become the son of anyone,

as a child, in the human way, can be born only to both father and mother after their conjugal relations, and the child has to live in the "Garbha" of the mother, for a specified period. Our Lord did not manifest Himself, in this way at all. Hence, our Lord is not a "son" - but our Lord caused, in the minds of both Nandagopa and Yasōdha, such an attitude, that they regarded Him, as their own and they seem to have made the Lord telling them "I am your son!" Through this, they began to regard our Lord as their son only. Naturally, therefore, they got love and Bhakti to our Lord, as their son, due the will and desire of our Lord.

Why did our Lord take His incarnation? (AVATĀRA). Answering this, Shri Sukadeva has given the name of "JANĀRDANA" for our Lord. Our Shri Mahāprabhuji explains this very beautifully. Our Lord destroys the "ignorance" (AVIDHYĀ), through which, a Jīva or a soul, has to undergo, the samsaric cycle of births and deaths. Hence our Lord is called as "JANĀRDANA". The main purpose of our Lord's incarnation, is, to destroy the "ignorance" (AVIDHYĀ) of His devotees and to confer on them the Grace of liberation - so that they do not undergo the samsāric (worldly) cycle of births and deaths. He also confers the Grace of Bhakti or Devotion on the deserving devotees. But this "incidental" conferring of Devotion is not the main motive and goal of our Lord's incarnation. Our Lord manifests, therefore, primarily to confer His Grace of liberation to everyone. Here "liberation" means "the Bliss of Seva" (BHAJANĀNDA).

In the path of Devotion, the real meaning of the word "MŌKSHA" or liberation, referred to above, is conferring the "Bliss of seva (Bhajan)" (BHAJANĀNANDA), which is much superior and higher than the Bliss of Brahman (BRAHMĀNANDA).

Both Nandagopa and Yasōdha were in the company of the Gopīs and the Gopas, who had not attained the full Devotion to our Lord (NIRŌDHA). They did not have the companionship of any other saintly person except these Gopas and Gopīs. But due to their steadfast devotion to the path of Dharma or righteousness, they were blessed by our Lord, to get Pure and Total devotion to Him, which is called as "wonderful" or (ATISAYA).

Shri Sukadeva has addressed the king as "scion of the Bharata family" - denoting that the king Bharata, was unique and supernatural, among many kings who had taken birth in this family-line. In the same manner, although, there were countless Gopas and Gopīs in Vraja, only Nandagopa and Yasōdha, got this "wonderful" love for our Lord, treating Him, as their own son.

If the devotion had come to Nandagopa and Yasōdha, due to the blessing of Lord Brahma, they would not have attained the full and Total Devotion to our Lord, (NIRŌDHA) which our Lord desired to confer on them. The following verse, removes this doubt.

कृष्णो ब्रह्मण आदेशं सत्यं कर्तुं व्रजे विभुः।

सहरामो वसंश्चक्रे तेषां प्रीतिं स्वलीलया ॥५२॥

VERSE 52 Meaning: "With a view to fulfill the words of Lord Brahma (i.e. to make it happen or to make it truthful), our Lord Shri Krishna along with Shri Balarāma manifested in Vraja and staying there, He, through the enactment of His Divine Leelas, conferred His Grace of pure love for Him, in the hearts of everyone".

श्रीसुबोधिनी : नन्वेतज्जातं भगवद्वाक्यात् चेत् तदा निरोधो भगवत्क्रियमाणो न भविष्यतीत्याशङ्क्याह कृष्ण इति.

भगवान् हि सर्वमेव योजयितुं शक्नोति, अतो ब्रह्मण आदेशं वरं सत्यं कर्तुं व्रजे समागत्य बलभद्रसहितो वसंस्तत्रत्यानां तेषां सर्वेषामेव स्वलीलया प्रीतिं चक्रे. स्वस्याधिकारी ब्रह्मेति तद्वाक्यं सत्यं कर्तव्यम्. यद्यन्यत्र साधनवति देशे तमुत्पादयेद् वरे सन्देहोऽपि भवेत्; तदर्थं व्रजे समागतः. नन्वयुक्ते देशे कथमागत इति चेत् तत्राह विभुरिति- स हि सर्वसमर्थः, सर्वत्रैव स्थित्वा सर्वं कर्तुं शक्नोति. बलभद्रो वेदात्मा साक्ष्यार्थं सह गृहीतः. तेषां प्रीतिजनने न स्वेच्छास्थित्यधिको व्यापारोऽत आह वसंश्चक्र इति. ब्रह्मवाक्यापेक्षयाधिकं च कृतवानित्याह तेषामिति. येष्वेतौ स्थितौ तेषामपि स्वलीलया प्रीतिं कुर्वन्. लीलयेति मनोरञ्जिका क्रियोक्ता ॥५२॥

SRI SUBODHINI: Our Lord is, indeed, capable of fulfilling every task of everyone, He manifested at Vraja, and staying there, along with Balarama, He, through the enactment of His Divine Leelas, conferred His Grace of love for Him, in the hearts of everyone in Vraja. He fulfilled the words of Lord Brahma, as Lord Brahma has been appointed by our Lord, for a particular task, and it was necessary for our Lord to fulfill Lord Brahma's words as Lord Brahma, was His appointee. Our Lord also took care, to fulfill this boon, only at Vraja, and not in another place. Perhaps, if He had manifested somewhere else, there was the possibility of a doubt arising on the fulfillment of Lord Brahma's boon or the devotion in the hearts of Gopas and Gopīs having happened due to some other reason and not due to the boon given by Lord Brahma. Hence, to clearly remove this doubt and the negative understanding thereof, our Lord took His manifestation only in Vraja, in order to fulfill the words of Lord Brahma.

Why did our Lord take His manifestation in this "undeserving" place? (Our Shri Mahāprabhuji calls "Vraja" as "undeserving" only because the people who lived there lacked spiritual sādhana (efforts) and were also illiterate).

Our Shri Mahāprabhuji clarifies this further. This doubt can be removed, by referring to the verse itself, wherein our Lord has been hailed as "VIBHU" - the purport of which our Shri Mahāprabhuji says, is that "our Lord is capable of doing every task". He can achieve His goals at any place and at any time. The purport is, that He can make the "undeserving" place as "deserving" and not much effort is needed on His part for making the "undeserving" people into "deserving" ones.

Our Lord is so very Gracious and loving, that He is prepared to stay in "undeserving" places and yet, enact His Sweet Divine Leelas, remaining under the control of "undeserving" people! Although it may seem, that this is not in accordance with the scriptures, really speaking, these Leelas are not against the scriptures at all. Hence, the Lord kept Shri Balarāma, who is the symbol of the Holy Vedas, as His witness and told "see, I am enacting several Divine Leelas which is in accordance with the scriptural stipulation. "Whom, the Lord (Paramātmā)", through His own desire, chooses, He alone attains the Paramātmā". Hence, "being the Paramātmā, I can choose anyone, through my own sweet will and desire as I am capable of doing so. Hence, all these Divine Leelas, are certainly in accordance with the Holy Scriptures. And, here, see, I have a witness, who is the symbol of these Vedas, and represents them effectively (i.e. to give the stamp of approval on behalf of the Vedas!)"

In the verse, the words "VASAN CHAKRĒ" (lived there) have been used and our Shri Mahāprabhuji explaining the meaning of these words, says, that our Lord, with a view to make the people of Vraja love Him, lived there and this is the only "effort" He had to make and there was no other effort needed on His part.

In fact our Lord went many steps further than the boon given by Lord Brahma. He not only blessed Nandagopa and Yasōdha with His Devotion but also gave the same Bhakti to all the Gopas and Gopīs who lived with both of them, at Vraja, through the enactment of His Divine Leelas and giving them the love and attachment to Him.

"Leela" means those "games of play" enacted by our Lord, so that, while entertaining the devotees, they make their mind also get love and attachment to our Lord. Our Lord stayed at Vraja and enacted His Divine Leelas. The motive and goal for both of these actions were different from each other. He lived in Vraja with a view to bless them with His love and devotion and He enacted His Divine Leelas only with a view to enable them to get Bliss and Joy in His Divine Self and experience it.

इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे द्वितीये

तामसप्रकरणेऽवान्तरप्रमाणप्रकरणे श्रीनिरूपकचतुर्थाध्यायस्य

स्कन्धादितोष्टमाध्यायस्य विवरणम्॥

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the eight chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

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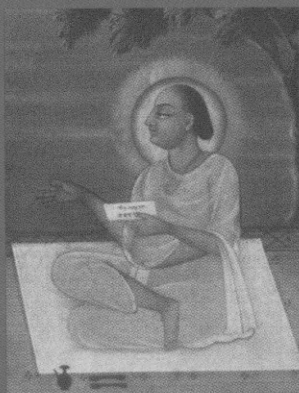
y

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निगमकलपतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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